

JANUARY 7, 1952

The Sabbath Recorder

When War Shall Be No More

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts.

The warrior's name would be a name abhorred!
And every nation, that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain!

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, "Peace!"

Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies!
But beautiful as the songs of the immortals,
The holy melodies of Love arise.

Henry Wadsworth Longfellow.

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ELEVEN ORPHANS: SYMBOL OF HIGHWAY MADNESS

Eleven children in Pontiac, Mich., sud-
denly orphaned by the death of their
parents in an automobile collision, face an
uncertain future because of the reckles-
sness and arrogance of one teen-age driver.

What happened to Mr. and Mrs. Mur-
ray J. Moore, parents of the 11, might
happen to any of us. If Mr. Moore com-
mitted any infraction of the rules for
safe driving, it was a minor one: he may
have had his headlights turned up brighter
than necessary. Otherwise, on the scanty
evidence that emerged from the wreckage
of two cars, Mr. Moore was driving care-
fully and sensibly, as befits the father of
a large family.

But the sins of the teen-age driver of
the other car were not uncommon. He
was out for a good time, with two other
boys and two young girls. He had been
drinking. His car swerved to the left
side of the road, and when Moore's car
approached with its offending bright
lights, the teen-ager said, according to the
sole surviving passenger, that he would
teach him a lesson.

Six persons were killed because a boy
who had not learned to respect the rights
of others wanted to "teach" somebody a
lesson. The boy himself died, as did three
of his passengers, and the occupants of
the other car, parents of 11 children.

This accident arouses us because of the
waves of tragedy it set in motion, en-
gulfing not only the six persons killed but
the family of 11 children, the oldest 15,
the youngest just six weeks old. It is a
shocking illustration of the sudden dan-
gers that lurk on our highways.

Unfortunately, however, the causes of
this tragedy are not out of the ordinary.
We see them at work every day on the
streets and highways everywhere in the
country. The drinking driver, the reck-
less teen-ager at the wheel of an automo-
bile which can become in a moment a
vehicle of death, the man who forgets all
civilized manners when he takes the wheel
and is set on "teaching somebody a lesson,"
even if part of the price is his own life.

(Continued on page 14)

Front Cover Poem

From Quotable Poems by Clark-Gillespie,
Willett, Clark, and Colby, publishers. Used by
permission.

THE CONSECRATION OF THE COMMISSION

When we speak of consecration we look
around for living examples. We might
cite many. In this particular instance we
should like to mention the Commission.

At least three formal meetings of the
Commission are held each year. Ofttimes
there are more. Immediately after the
annual sessions of General Conference the
Commission elects its chairman and com-
mittees and transacts such business as may
be referred to it by Conference. Usually
the time for the midyear meeting is set
and a brief glance is taken at the task
ahead.

The midyear and Pre-Conference ses-
sions of the Commission are tremendous
assignments. At each session there are
usually six members present, who have
been elected to their places of responsi-
bility by General Conference, and the
recording secretary. They are busy lay-
men and ministers who are willing to
devote thoughtful and prayerful time and
energy to appraising our assets as a people
and to projecting ways and means of
becoming increasingly more effective in
our mission for Christ and the Sabbath.

We have had the rare privilege of seeing
several Commissions in action. Without
exception we have been deeply impressed
by the spirit in which our elected repre-
sentatives have undertaken their task and
discharged their obligations. They have
accepted their responsibility as God-given.
They earnestly seek to know the mind of
Christ as they make plans for kingdom
advance. They rely upon "the energizing
presence and power" of God, His Holy
Spirit, for guidance. They seldom, if
ever, refer to the sacrifices of themselves
and their families in making possible con-
sistent Commission membership. They
come together with a purpose and stick
together in pursuing that purpose.

Former members of the Commission will
recall with gratitude to God the satis-
faction in serving in this special capacity
as they remember their Commission experi-
ence. The present Commission, in session
at the Seventh Day Baptist Building, Plain-
field, N. J., as this is being written, is
conscious of the prayers of the people in

their behalf throughout the denomination.
They are coming to grips with reality as
they consider matters of mutual concern.
They are hewing to the line. They are
truly consecrated.

May the Commission's labors be crowned
with advance and victory for Christ and
the Sabbath!

A TASK TAKES FORM

Uppermost in the minds and upon the
hearts of Commission members at its
midyear meeting was the outlining of the
task of the executive secretary and the
selection of a man for the task. Much
time was devoted to both considerations.

We were deeply impressed by the
progress which the Commission has made
in clarifying the task which it has in mind
for the executive secretary. Repeatedly
the Commission reminded itself that the
plan of engaging such secretary and of
continuing to work toward co-ordination
and reorganization of our denominational
work is God-inspired and springs from the
people themselves. Those who felt the
pulse of the people on Friday afternoon
of General Conference are persuaded that
the people have spoken. All whose pulses
beat more quickly as the roll call by
Churches was made were inspired by the
possibilities of an aggressive, united plan
of action for Christ and the Sabbath. A
part of this plan includes an executive
secretary.

Briefly, the executive secretary will be
expected to provide administrative assist-
ance in at least the following fields and
relationships: the Conference president,
the Commission as such, and the Commis-
sion members as representative of their
respective associations or geographical
areas. He will be expected to supply in-
formation to, and act as agent in main-
taining contact with, the Churches and
pastors, the boards and agencies, the Na-
tional Council commissions and depart-
ments, and public relations instruments.
Since he will be responsible to the Com-
mission and the Commission in turn re-
sponsible to General Conference, there
will be little likelihood that he can assume
any authority beyond that accorded him.

We are greatly encouraged by the progress that the Commission is making toward securing a man to assume the task authorized by the Alfred Conference and which is rapidly taking form.

LOOKING TOWARD THE ASSOCIATIONS

Some of the associations are already making plans for their spring and summer sessions. Early attention to matters of program and entertainment augurs well for a strong and an inspiring program. Delegates at the Alfred Conference will recall that Recommendations Numbers 6 and 7 of the Commission's Report as adopted by Conference read: "6. That the Conference request the associations, at their annual meetings during the coming Conference year, to indicate their interest in the possibility of electing an associational representative to the Commission.

"7. That, in the meantime, recalling that our present bylaws require that the members of the Commission shall be as widely separated geographically as may be practicable, Conference suggest to the associations that the nearest member of the Commission be asked to present the denominational program at each association meeting."

The Commission at its midyear meeting sensed afresh its responsibility in this regard and took the following actions.

"It was voted that the president of Conference be requested to send a letter to each of the associations urging it to invite a nearby Commission member or his representative to attend and present denominational interests at its next meeting.

"It was voted that Commission members be reimbursed (from General Conference funds) for necessary travel expenses in connection with their visits to the associations."

It is anticipated that associational executive committees will get in touch with the nearest members of the Commission at an early date so that they may plan to attend association sessions or secure their representatives.

We are moving forward for Christ and the Sabbath!

FROM THE EDITOR'S MAILBOX

Dear Editor:

Your leading editorial in the Sabbath Recorder this week brought to mind an episode in my own experience some years ago as a representative of the American Sabbath Tract Society. Now if you have heard this before, just - - - don't skip it, for it is worth hearing again.

I was attending a hearing before a committee of Congress on the question of a proposed revision of the calendar. The late Hon. Sol Bloom, an Orthodox Jew, who of course was opposed to the revision, presided. When my turn came I stepped to the reading desk and told the committee whom I represented, as I was supposed to do. Interested in numbers, as congressmen are supposed to be, one gentleman immediately asked me how many I represented. When I told him, he suggested that was a small number. That is when the thing happened that makes this worth telling.

A congressman seated at the far end of the table and on the opposite side from me spoke up, "SEVENTH DAY BAPTISTS WEIGH MORE THAN THEY COUNT." At least it sounded to me as if he were speaking in capitals. I said, "Thank you, Dr. Eaton," for I recognized him as Dr. Charles Eaton of Watchung, N. J., just outside of Plainfield. That gave me a lift, changed the atmosphere of the room, and assured the cause I represented a more favorable hearing. One incident gives proof of this last fact.

Just like a lawyer, I suppose, an especially fine looking gentleman, when the proper time came, proceeded to make a point by asking me some questions. "You say you live in Plainfield, N. J." "That is near New York City, is it not?" "A good deal of business is done about there, I believe?" Then he asked the question he was leading up to, "Have you been hearing complaints around there that our present calendar interferes with business?" Well, I hadn't, manifestly enough. His question was calculated to answer the point made by someone during the hearing that a twenty-eight day per month calendar

would promote business. At the close of the hearing this same gentleman, Congressman John Moore of Virginia, came up to me and said, "I'm going to do what I can to put a stop to this foolishness."

My opportunity was greatly enhanced on that occasion, and my witness definitely sharpened because of what Congressman Eaton said. And he said it with a spur-of-the-moment spontaneity, and with a tone of assurance which grew out of his acquaintance with some Seventh Day Baptists.

Ahva J. C. Bond.

Alfred, N. Y.,
December 26, 1951.

Rev. Leslie O. Greene Resigns Indianapolis Pastorate

A personal letter received recently from Rev. Leslie O. Greene, 341 N. Chester Street, Indianapolis, Ind., states that he has resigned the pastorate of the Seventh Day Baptist Church of Indianapolis, Ind., effective March 1, 1952. As yet Rev. Mr. Greene has not had a call to another Church nor has the Indianapolis Church made arrangement for pastoral assistance. Mr. Greene is not ready to retire from the active pastorate. He states, however, that he believes that "the good Father who directed me in this step will show me the next."

Brother Greene expresses his personal gratitude and that of Mrs. Greene for all that many friends have done for them during their work at Indianapolis.

DO YOU READ THE SUNDAY SCHOOL TIMES?

All readers of the Sabbath Recorder who also read the Sunday School Times are requested to send to the Sabbath Recorder for a mimeographed copy of an article appearing in the Sunday School Times, an editorial comment on that article, and the letter of the editor of the Sunday School Times refusing permission to reprint the Times article in the Sabbath Recorder. A copy of each of these will be sent free and postage paid to all Sabbath Recorder subscribers who ask for it.

Courtland V. Davis.

JOB ANALYSIS OF THE EXECUTIVE SECRETARY'S OFFICE

The Commission labored arduously to make a job analysis of the executive secretary's office. In presenting this analysis to the second Planning Conference held at Plainfield, N. J., December 30, 1951, the Commission of the General Conference urged board and agency representatives to contribute their thinking and to make specific suggestions toward the improvement of the job analysis outline. The analysis outline was called "a flexible proposal to describe the areas of work of an executive secretary and his relationship to our denominational activities." The discussion largely centered around clarification of outline items. The job analysis follows.

A flexible proposal to describe the areas of work of an executive secretary and his relationship to our denominational activities:

Commission — Responsible to Commission

1. To attend all meetings.
2. To conduct correspondence for Commission and General Conference.
3. To prepare agenda in consultations with president and chairman. Obtain background material for agenda.
4. Budget building.
5. Budget promotion.
6. Reservoir of ideas, techniques, methods — discovery of potential energies and talents.
7. Disseminate information on general denominational matters.
 - a. Recorder.
 - b. Direct mail.
 - c. Speaking.
 - d. Visual aids.
 - e. Etc.

President of Conference

1. To keep him alerted to program and specific needs and where his time would be most effectively used.
2. To provide specialized information.
3. To provide administrative assistance.
4. To provide continuity from one administration to the next.

5. To provide assistance in developing Conference program.

Boards

1. Provide specialized information for boards and agencies.
2. To obtain specialized information from boards such as data for budget preparation, statistical data, and co-ordination with other data for the purpose of denominational planning.
3. Stimulate joint planning of board secretaries.
4. Carry into board meetings our denominational objectives and program.
5. Carry to Commission board problems and objectives.

Associations (Based on the premise that Commission will be composed of associational representatives)

1. Administrative assistance to associational representatives on Commission.
 - a. Handle correspondence.
 - b. Provide materials.
 - c. Collect information for representatives.
 - d. Assist in programming of association meetings.

Churches and Ministers

1. Work through ministers and Church officers.
 - a. Obtain statistical information.
 - b. Develop methods for reporting data for denominational planning.

National Council

1. Does not replace our representatives.
2. Does act as clearinghouse of information.

General Principles

1. Field work to be considered only as a means to obtain a specific objective.
2. Co-ordinate — integrate — obtain teamwork.
3. Prepare and maintain denominational calendar.

The acceptability of this job analysis led the Planning Conference to suggest informally that boards and agencies make job analyses for their employed personnel.

Seventh Day Baptist General Conference
DENVER, COLO., AUGUST 19-24, 1952

"GIVE US . . . DAILY BREAD"

By Dr. Wayne R. Rood

Professor of Christian History and Theology,
School of Theology, Alfred University,
Alfred, N. Y.

(Sermon preached at General Conference,
Alfred, N. Y., Thursday night, August 16,
1951. One of a series on the Lord's Prayer.)

Our Father in Heaven,
Your name be revered!
Your kingdom come!
Your will be done on earth as it is done in
heaven!

Give us today bread for today. . . .

Three incidents from the gospel narratives illumine with significance this central phrase of the prayer Jesus taught His disciples. The petition for bread may appear to be a simple one, but bread itself is no simple thing when one pauses to consider the long process of sowing, and growing, and harvesting, and threshing, and mixing, and baking, that is involved, and the importance that Jesus gives to bread by His own use of it suggests profound depths of meaning. Indeed, it may turn out that a religion which includes a request for bread in its central prayer is a profound and demanding kind of religion.

First catch a glimpse of the eager young man from Galilee still burning with the experience of baptism at the hands of His cousin, John, determined after forty days of fasting and soul-searching to pursue the will of God. Matthew says that He was famished, and the tempter came up to Him and said, "If you are God's son, tell these stones to turn into bread!" But Jesus answered, "The Scripture says, Not on bread alone is man to live, but on every word that comes from the mouth of God." There Jesus had discovered the necessity of the continual and sustaining presence of God; it was more important even than food for the body.

But He was not unaware of man's physical needs. Once (I feel it was once though the story is told in two somewhat different contexts) the crowd of fascinated listeners who were following Jesus about grew tired and hungry. Apparently even before they sensed their hunger themselves, Jesus interrupted His teaching to

make provision for their needs. How it was accomplished, I, for one, am not certain, but when the Master took a few loaves of bread and gave thanks and distributed them among the throng that was present, there was enough to feed them all.

The final picture is probably the best known and most loved, for in it Jesus gives Himself in symbolism to all men, and then, within eighteen hours has actualized the symbol on the cross. The upper room was quiet, the disciples were hushed and breathless, and as they were eating Jesus took a loaf of bread and blessed it and He broke it in pieces and gave it to His disciples, saying: "Take this and eat it. It is my body."

Lord, give us this bread: give us such bread for our spiritual nourishment; give us bread for our physical sustenance; give us bread daily.

Dante rephrases this petition in the 9th Canto of "The Purgatory":

Give unto us this day our daily manna,
For, wanting it, in this rough wilderness,
Backward goes he who tries most to advance.

I.

This is the first petition of the Lord's Prayer that expresses a personal desire. We have lifted up our voices to our Father who is in heaven in reverent love, we have prayed that His name may be honored and sanctified, that His kingdom of righteousness may come, that His holy will may be done by men. We have not yet thought of our own needs, and half the prayer is already said. But now, after thinking about God and His infinite purposes and our submission to them, we affirm that this Almighty Father is interested in us and our needs.

And why not pray for bread on the table? Even a saint must eat, and most of us common folk find the struggle for bread occupies a large part of our energy and attention. Jesus was a poor man Himself: He knew the meaning of a widow's two mites, He knew what a disaster the loss of a coin can be, He apparently knew the necessity of wearing clothes that have been patched, He knew also, perhaps from helping His mother bake it in the outdoor oven in Nazareth, the importance of a loaf of bread. He

recognized the needs of humankind, for He Himself shared the inseparable unity of body and soul. The human being is neither (in this life) a physical organism only, or a mind and soul only, but both indivisibly, and so He came to preach good tidings to the poor, to proclaim release of the captives, to bring recovery of the sight to the blind, to set at liberty them that are bruised. It is quite clear, to me at least, that with Jesus religion was co-extensive with the whole of life.

If this be true, even a petition for material bread cannot be construed as a naive request; rather it fairly vibrates with undertones that are to be heard in every area of life.

For example, there is the note of thanksgiving, for this petition suggests that every man sits daily at the table of his Heavenly Father. We are creatures. We live in a dependence which no human endeavor or skill can ever dispel. We say at times that a man is independent, but he can't eat dollar bills for breakfast.

Back of the loaf is the snowy flour,
And back of the flour is the mill,
And back of the mill is the wheat and the
shower.

And the sun and the Father's will.
A deep truth lies in that saying of the Hebrew Talmud: "He that enjoys aught without thanksgiving is as though he robbed God."

There is, also, an undertone of faithfulness. Life is surely a table where we wait as children, but we are allowed by our Heavenly Father to help with the chores. God gives us bread, not by lowering baskets of provisions from the sky, but rather through man's work. Bread is a long season of labor removed from the springtime seed. Bread is not manna, but the harvest of toil, and a man must not be a parasite on his fellow man.

Another tone in this chord of meaning pyramiding up out of the basic petition is that of humility. This is, after all, a direct prayer: bread is the request, not a menu from which to choose our daily three courses with tea at four: bread, not cake. A simple, wholesome diet is suggested, and the endeavor to make our practices tally with our prayer is assumed. Of course the petition covers not only

food, but clothing and shelter and medical and dental care; it covers anything that is needed to enable us to make our largest possible contribution to the service of God and man. But it cannot be stretched to include all sorts of luxuries. To pray for bread is not to pray for a meal that costs as much per plate as a poor family needs to live on for a week. We are not told to pray for luxuries that contribute only to our spiritual pride and our physical softness. Imagine the average, materialistically-minded American trying to put his wishes for worldly goods into these simple words! How vast are the things we crave and strive for when measured by this single sentence. What would we be saying if we spoke our minds? Give me this day a chance to make a hundred dollars, give me my daily ten per cent, give me a way to buy a new suit, a car one year newer. Perhaps if we think what this petition means in terms of humility when we utter it, we will not be in quite so much haste to get rich when we rise from our knees; we may come a little nearer to understanding that a man's life consists not in the abundance of the things which he possesses.

There is a human dimension also to this principle of humility. The relationships of Christianity are with men as well as with God, and thus there is a note of community in this petition. The petition is: Give US this day OUR daily bread. To pray thus is to decide what we may properly have without sinning against God and society. It is mockery to make this petition if our own table is overloaded, blasphemous if we are taking for ourselves (even by legal means) what belongs to others, or consenting to a situation in which men are deprived of employment, or exploited, or condemned to live at levels of bare existence. The man who wishes to pray only for himself and his immediate family and friends must make his own prayer; the Lord's Prayer will not serve his purposes.

If the religion of Jesus includes all of life there is still a further implication to this concept of community. Christianity is no armchair philosophy in which we can nestle down and comfortably doze off after dinner. Neither is the Lord's Prayer a

dinner table prayer. We have just prayed: Give US bread. And now we must ask: Is there nothing I can do to help answer this prayer? Is this not part of my responsibility in praying it? Jesus, you remember, made feeding the hungry the test that separates good men from bad men.

The Church has long vacillated between the individual and the social aim in declaring the Christian gospel, but it is becoming increasingly clear that both aims are so interrelated that neither can succeed without the other. Christianity at this point must necessarily be bifocal, and the world's need of physical indispensables as symbolized by bread is a proper matter of concern for those who wish to extend the gospel. People who have enough to eat may come to believe that there is a God of love, but people who live on crowded streets with inadequate housing and insufficient food may find it very difficult to believe that a religion that merely preaches compassion and mercy and forgiveness is real. The greatest single threat today to the things we believe is a revolt of the impoverished masses. Communism is thriving in China now as it did in Russia a war ago, not on its creed, but on human hunger. Poverty and hopelessness are always a hunting ground for the cynic and the demagogue. China was easy prey for the Communist because Chinese people have been hungry for a long time. Some of us have for centuries been cornering the bread on the world's table, taking more than we can eat, while other members of the family go hungry. The masses of common men the world over want peace, but they will fight before they will consent to starve, or accept a permanently low standard of living. There will be war on earth and ill will among men so long as there is a privileged class or nation or race whose members either refuse to pray, "Give us this day our daily bread," or offer it without thought or concern for its ethical and social implications. The basic question is not one of free enterprise versus labor unionism, but, as someone has suggested, a question of good manners: People seated at the family table ought to be willing to pass the bread.

(Continued on page 15)

The Unitary Hope of the Christian Church

(Report of the annual meeting of the Central Committee of the World Council of Churches, at Rolle, Switzerland, August 4-11, 1951)

By EDWIN T. DAHLBERG

Pastor, Delmar Baptist Church, St. Louis, Mo.

In spite of the sorrows of Christian believers around the world and the international tensions of our time, an extraordinary emphasis on the Christian hope marked the sessions of the Central Committee of the World Council of Churches at Rolle, Switzerland, August 4-11, 1951. Declaring that "the great, massive, and unitary hope of the Christian Church involves something more than the easy assumption that the world is getting better and better," Bishop Newbigin of the Church of South India, voiced the convictions of the 147 people present. "There is a basic difference between this Greater Hope and the lesser hopes cherished by mankind," he continued. "Among the latter are the hopes for our children, the fortunes of homes and of nations, which in the world in which we live are often disappointed and frustrated. We need a hope that is final, secure, and an apocalyptic hope, a doctrine of last things. This does not mean any lessening of efforts in social action. But the unitary hope of the Church depends on the conviction with which we reaffirm the truth that Christ is not only crucified and risen but that He is coming again."

The Central Committee is the governing body of the World Council and consists of 90 members who meet each year between the five-year meetings of the World Council Assembly. A total of 147 people from all over the world were present at Rolle, including committee members, consultants, staff members, press representatives, and visitors. All enjoyed the hospitality of the famous International School for Boys at Le Rosey, a picturesque Swiss chateau on the shore of Lake Geneva, within easy distance of the city of Geneva. They slept

in the boys' dormitories, had their meals in the boys' dining hall, and held their sessions in the spacious assembly hall. The oldest person present was the venerable Dr. John R. Mott, honorary president of the World Council of Churches, now 86 years old. His voice was vibrant and his eyes flashed, as in other years, when he said, "There can be no doubt that God Himself called this World Council of Churches into being. It is designed for the world, and it is designed for the Churches. Why did Christ come, and why did Christ go to the cross, if it was not for our world at such a solemn hour as this?" The youngest persons present were Heinz Meerwein, a boyish looking delegate from Germany, and Mr. and Mrs. Morton Sand from the United States, who brought enthusiastic reports of the Youth Camp projects of the World Council in which 748 young people from 33 nations have carried on a great service of love and fellowship.

Under the wise guidance of the chairman, Dr. George K. Bell, Bishop of Chichester, England, and with the friendly welcome of the Swiss people, the entire week proved to be an experience of great Christian joy. It is to be regretted that the two most deeply moving sessions, dealing with conditions behind the Iron Curtain, cannot be publicly reported. These closed sessions were of a New Testament character, with a spirit of prayer and tenderness approaching tears. As was the case with the Apostle Paul in 2 Corinthians 12: 4, it is literally true that we "heard unspeakable words, which it is not lawful for a man to utter."

The other sessions were inspired by a high degree of evangelistic and missionary

fervor. Dr. Roger B. Manikim of India pointed out that the missionary expansion of Christianity today is faced with powerful opposition on several fronts: (1) the continuing resistance of the ancient non-Christian religions; (2) the march of Communism, with its passion for racial equality and economic opportunity; (3) the rise of an intense nationalism; and (4) a kind syncretism or universalism that encourages a loose attitude to the effect that all religions are equally good.

In the light of these facts, Dr. Norman Goodall warned against the disastrous idea entertained today by many introvert congregations that missions have been simply a part of the juvenile period of the Church, and that the Church having now arrived, missions may depart. The ecumenical movement cannot be thought of in terms of Church unity alone. Such unity might easily become a static unity. "Ecumenics is the science of the Church universal, conceived as a world missionary community," said President John A. Mackay of Princeton Theological Seminary. "The Church must be a missionary community to be a Church at all, and it must be a world community to be the Church of Jesus Christ."

As a natural consequence of this growing missionary emphasis, dynamic stress was laid on the work of laymen. Probably the two most dramatic events in the Church life of the world during the past year were two tremendous demonstrations organized by laymen in the persons of Professor H. S. Alivisatos of Greece and Dr. Reinold von Thadden of Germany.

Professor Alivisatos was one of the leaders in the historic festival of St. Paul last July, a pilgrimage that celebrated the 1900th anniversary of the coming of Christianity to Europe. A special translation of the Book of Acts into the popular Greek language of today was prepared for this occasion. A shipload of pilgrims traveled again along the route of Paul's missionary journey, concluding a voyage with a great mass meeting in Athens, where 50,000 people gathered to hear the reading of Paul's address on Mars Hill, just at the sunset hour. Curiously enough, when the ship was at Fair Havens in Crete the ship's steward reported to Professor Alivisatos

that 276 people were on board, exactly the number on board when Paul was on his journey to Rome. See Acts 27: 37. This was a complete surprise to Professor Alivisatos. The whole project awakened a tremendous interest in the life of the Apostle Paul, not only in the Greek Church but among all the other Churches participating.

Even more striking was "Der Kirchen Tag," in Berlin, July 10-16, 1951, better known as the Third Protestant Church Congress. This was undoubtedly the largest mass gathering in the history of Protestantism. It brought together 400,000 people from all over Germany. Inspired by the diligent labors of Dr. von Thadden, a lawyer and a leading layman of the Evangelical Church, this Congress was remarkable not alone for its numbers but in the astonishing fact that it took place in Berlin. For those seven days the Iron Curtain disappeared. Rich and poor, learned and unlearned, city people and country people, came together in perfect discipline under the one banner, "We are brothers." They studied the Bible together, sang Christian hymns in the streets, joined in the observance of the Lord's Supper, and listened to sermons and lectures on the great themes of the gospel. In the joy of this Christian brotherhood, people previously unaware of their religious sentiments made a bold confession of Christ. What astonished officials of the Communist regime most of all was the wiping out of all color lines, in the presence of speakers from Asia, Africa, and other missionary lands. In a section of Germany where Russian collectivism has seemed almost inevitable, the individual emerged in Jesus Christ.

Concerning the work of Christian laymen, Dr. von Thadden said, "Without the laymen the Church becomes a body of dead tradition. The laymen are stationed at the outposts of the world. It is the laymen who are called to testify in this world of time to the meaning of the Resurrection. Where a living laity approaches the clergy with a burning sense of Christian purpose, there the Church of Christ is revived. All the nations must have a lay apostolate. We bend to Christ, taking part in the hidden mysteries of God in a dying world."

It is certainly to be hoped that this great lay leader of Germany, so cruelly beaten and mistreated by the Communists during his year of exile in Siberia in 1945, may be present at the Laymen's Conference in Buffalo, N. Y., in February, 1952, under the auspices of the National Council of Churches. Before me as I write is a picture Dr. von Thadden gave me of one of the giant Protestant rallies in the Olympic Stadium of Berlin, in which 120,000 people crowded every inch of space. Twice that many thronged the field adjacent to the stadium, listening to loudspeakers. Such a vast assemblage of people gathered together in the name of Christ, from both the eastern and western sectors, makes our American evangelistic meetings look small indeed. Furthermore, the fact that they were organized in large part by a lay leader of the World Council of Churches is an effective refutation of the baseless charges that the World Council is modernistic, communistic, clerical, and nonevangelical. Dr. Mott was right, "The World Council is designed for the world, and it is designed for the Churches."

Impressive beyond measure was the report of the Department of Inter-Church Aid and Service to Refugees. In cooperation with this department, the Protestant Churches of the world contributed in 1950 the sum of \$10,000,000 for world relief, in the aid of refugees, the resettlement of D.P.'s, the reconstruction of Churches, and in other works of mercy. This does not include an additional \$2,000,000 expended in the U. S. A., in Canada, and in South America for the aid of new immigrants in finding new homes and Church fellowship. It is a thrilling epic of Christian compassion. But untold misery still remains. Today the number of homeless people in Europe exceeds the entire population of Canada. The conditions of the 800,000 Arab refugees in the Near East, and the 10,000,000 homeless people in Korea, beggar description. As Dr. Franklin Clark Fry of the United Lutheran Church reminded us, there has been a thoroughness of destruction in Korea never approached anywhere, even in modern warfare. Hence the World Council appeals to all the Churches in America to begin preparations now for the

united program of American Relief for Korea (ARK) scheduled for December, with its special emphasis on the need for clothing.

Two vigorously debated reports at Rolle had to do with the proposed commission of inquiry on the race question in South Africa, and with the recommendations of the Committee on Conscientious Objection Against War. The latter report, designed to make clear the duties and rights of conscientious objectors before the law, was passed with minor modifications. The report on South Africa was passed with the recommendation that the World Council Secretary, Dr. Visser 't Hooft, go to Africa to confer with Church and native leaders personally. Following this report, which was presented by Dr. Benjamin E. Mays, the great Negro Baptist President of Morehouse College, Atlanta, Ga., there was an impassioned plea by Bishop W. J. Walls of the African Methodist Episcopal Church for a conference with the South African natives themselves. Denouncing the doctrine of Apartheid which means "apartness" or segregation, Bishop Walls cried eloquently, "Apartheid is more damnable than Communism and more dangerous to Christianity. Mohammedans as well as Communists profit by our delay."

Other business transacted by the Central Committee included the adoption of a budget of \$360,000 for the coming year — a modest sum indeed, in view of the rapidly growing program of the World Council. Elected as new presidents of the World Council were Miss Sarah Chakko, distinguished President of Isabella Thoburn College, Lucknow, India, to succeed Dr. Chao-Tse-Chen of Yenchung University who resigned, and Archbishop Athenagoras, representing the Ecumenical Patriarchate of Constantinople, to succeed the late Archbishop Germanos who died during the past year. The Presbyterian Church of Formosa, with 200 Churches and 40,000 baptized members, was added to the 160 Church bodies now affiliated with the World Council, giving substance to the historic Amsterdam message, "We are coming together, and we intend to stay together."

The agenda of the Rolle sessions in-

(Continued on page 15)

GERMANY

Brother H. Bruhn, in his report of work carried on by German Seventh Day Baptists, expresses deep appreciation of the help given by the Missionary Society which helps in the support of evangelistic workers and their work in general.

Mr. Bruhn writes that Mrs. Bruhn is recovering from a very bad accident which she suffered in June. In leaving a tramway in a rush she "got a fracture of the left thigh." After being hospitalized for six weeks she returned home. The healing process is very slow; she is able to take some steps only with aid or with crutches. He hopes "with God's help she is able to go alone in January or February next year." Friends will have sympathy for Mrs. Bruhn and her family in this misfortune and will pray for her ultimate complete recovery. H. R. C.

THE THORNGATES

Dr. and Mrs. George Thorngate write from Saigon, Indo-China, that though they are very busy, they look forward to Sabbaths when they always, except in emergencies, "have a little late afternoon service here in our room to which a friend or two drop in, which we find helpful and refreshing." Second class mail is not received as they wish, and they are not as fully informed regarding denominational affairs as they would like to be. They miss the reports of Conference because of the nonarrival of Sabbath Recorders. They had been to Hong Kong for a brief holiday visit among friends there. Needless to say, Dr. and Mrs. Thorngate are greatly interested in the work carried on by the Missionary Board. Here is a team that, prevented from carrying on in their chosen field, serve their King where they have opportunity. Let us remember them in our prayers. H. R. C.

The gift of the Sabbath is an expression of our Heavenly Father's love. True spiritual Sabbathkeeping is an expression of our love to God. God speaks to us from week to week through the Holy Sabbath day. We answer Him back in the way we keep it. — Sabbath Motto.

"GO WORK TODAY"

The theme of our General Conference of 1948 should be the perennial slogan of Seventh Day Baptists. One of the reasons for lack of growth and progress is due to slackening our efforts after a spurt of enthusiasm. We fail to profit by the fact that we needs must keep everlastingly at our task. Pastors and Churches must "work today" on onward and far-reaching plans for evangelism.

Too many of our Churches are without pastors. In years gone by there have been valuable lay workers. Should there not be a revival of "lay ministry"? Capable leadership among the laymen of many of our Churches is an unappropriated blessing. Men, if your fellow Church members see abilities in you and call on you to exercise your gifts, do not refuse — do not hesitate. If we are to have a great revival of religion in the years just ahead, every member must do his or her part. Not everyone has the gift of preaching. Let not him who has this ability dare to refuse what may well be the call of the Lord.

Not so many years ago a common saying was, "The prayer meeting is the powerhouse of the Church." How many of the Churches of our land are neglecting this powerhouse! Church prayer meetings are essential. Reinstate the Sabbath eve (Friday night) prayer meeting. Groups of praying Christians in several localities are desirable and can be effective. Let us not neglect prayer.

A slogan of our Methodist brethren is, "Worship in God's house every week. Read God's Word in your house every day." "Give God a chance." This is good for all of us. Avail yourselves of the privilege of worship, prayer, and Bible reading and study. One never becomes too old, or so well-informed that the Church school would be unprofitable. You could be of great service by the contribution you might make in the discussion of the lesson. True, the Church school is of incalculable value and is a necessity for our children and young people. "Our Church school is our greatest evangelical agency," appears on the bulletin of the Third Baptist Church of St. Louis. (See next page)

THE WORLD DAY OF PRAYER

Friday, February 29, 1952

Theme: Christ, Our Hope

Call to Prayer: Praying people hold the real balance of power in the world. Women the world around are called to observe a day of prayer for a better world for all people. From dawn on the Fiji Islands to dusk on the Arctic St. Lawrence, women of one hundred four countries will unite in the same service of praise, and penitence, and dedication, as hymns and prayers ascend to the Father of all.

To the millions of God's children who turn to Him in intercession the Call goes out for spiritual fellowship across and through all barriers. The day highlights the year-round bond among Christians — a bond which naught can sever. Because prayer is power, it interprets God's plan for all, even as it builds understanding and mutual concern for one another and binds together God's peoples of the world.

This Is the Day of Prayer

We pray that within ourselves

—we will let love overcome hatred and prejudice.

We pray that within our Church

—we will seek a Christian solution for every problem.

We pray that within our nation

—we will work to extend human rights and justice.

We pray that within our world

—we will wage peace.

We pray that within each child of God

—the hope that is in Christ may be made real.

Where it is possible Seventh Day Baptist pastors should get together occasionally to share ideas and plans and to pray together for each other and for the work of our denomination. Remember that our Lord said that if even two or three came together in His name, He would be there to bless. None of this should be taken to preclude co-operation with Churches of the community. After all, the winning of the whole world to Christ is the ultimate goal of His Church. H. R. C.

Sidelights on the World Day of Prayer, gleaned by your editor

It is interesting to know that the Division of Foreign Missions of the National Council of Churches of Christ has sent the program of the World Day of Prayer to over 100 countries where there are National Christian Councils or established councils which attend to publication and distribution. We have sent to four countries to help in world-wide coverage and help to fill in possible gaps.

The program this year was prepared by American Indians, agricultural migrants, and sharecroppers in the United States.

Any reports shared with us from anyone using the programs would be appreciated, as it gives a more definite picture of this great day in the ecumenical calendar.

From a communication from Mrs. James M. Evans, director: "You will be glad to hear that the study course on the interdenominational projects, to which the World Day of Prayer offerings are allocated by the Division of Home and Foreign Missions, will be off the press December first.

"It will be an excellent source book for programs on the projects of World Day of Prayer. It is also planned as a basis for use in interdenominational study groups.

"There will be fifty-four pages, seven chapters, and the price will be fifty cents. Send orders to the Publication Department of the National Council, 297 Fourth Avenue, New York 10, N. Y.

"It is the hope of the World Day of Prayer Committee that this little book will be an inspiration to the thousands of women who loyally support World Day of Prayer each year, and that its influence, through increased understanding of these great projects, will be an ever-widening circle of blessing to countless lives served by the projects at home and abroad."

The law of the Sabbath was given for man's highest good. The seventh day was made holy in order that it might minister to the spirits of men dwelling in physical bodies and subject to the limitations of this earthly sphere of time and sense. — Sabbath Motto.

Children's Page

Dear Mrs. Greene:

Here I am again with a short manuscript for printing in your children's column when you do not have their letters to fill it. I seem to have a pretty good memory for songs I learned as a child, and this one has been haunting me, so I wanted to pass it on to the Recorder children to help them. I wish I had the tune to send along with it, also the name of the author. Perhaps the parents or grandparents can hunt in some of the old songbooks they still possess and find it for the children.

An Old Song

Once upon a time there were five young sisters who used to gather around an old-fashioned melodeon in their home, the oldest one playing, and all of them singing the following song:

Angry words, oh, let them never
From the tongue unbridled slip.
May the heart's best impulse ever
Check them ere they soil the lip.

Angry words so lightly spoken,
Bitterest thoughts so rashly stirred,
Brightest links of life are broken
By a single angry word.

Love is much too pure and holy,
Friendship is too sacred far,
For a moment's reckless folly
Thus to desecrate and mar.

After each verse came this chorus:

Love one another
Thus saith the Saviour
Children obey your Father's blest command.

Love one another
Thus saith the Saviour,
Children obey His blest command.

Sometimes these sisters would forget the words of this song, and the angry words would slip out; but generally they were happy children who loved to sing and work and play together. Singing helped to develop their characters, and their parents were wise in the selection of songs that they sang.

At that time most songs had choruses. The chorus generally seemed to sum up the main ideas of the song, repeatedly, and so impressed the ideas on their hearts (or "subconscious self" as it is termed nowadays), the meaning being practically the same. Bad songs do the same thing, we are told, so it is very wise for children who want to grow up with good characters, to choose songs that will be a help to them.

Think about this, won't you?

Irene P. Hulett.

Milton, Wis.

Dear Recorder Children:

By the time you read this letter the holiday season will be over and most of you will be back in school, but I hope you all had a joyous Christmas and a happy New Year and that many of you will write and tell me all about your good times.

I have already attended five Christmas parties, and best of all I will help my family in Wellsville, especially the girls, Joyce and Gretchen, celebrate Christmas day.

I will close with a short message which we all need to think about — both children and grown-ups.

A little girl said to her mother who was supposed to be a good Christian, "Mamma, do you love Jesus?"

"Yes, my child. Why do you ask?"

"Well, Mamma, you talk of brother, of papa, of auntie, but I never hear you talk of Jesus. I thought if you loved Him very much, sometimes you would say so."

Yours in Christian love,
Mizpah S. Greene.

(Continued from page 2)

There is a lesson in this, but not for the father of the 11 children. It is a lesson for all who drive cars. It is that so long as we fail to prevent reckless, drunken, arrogant, or incompetent drivers from taking the wheel, tragedy will lie in wait along our highways. — The Philadelphia Inquirer, 11-12-51, from Clipsheet.

A word to the wise is enough, provided it is the right word. — Clipsheet.

(Continued from page 8)

Better to do it for Christ's sake and under the pressure of a Christlike religion than to do it by the compulsion of war and social revolt.

There was a time, perhaps a decade ago, when we thought that the social gospel was radical because it urged the welfare state, pacifism, and other drastic proposals for the amendment of a status quo of inequality raised by a so-called Christian society. Now we are coming, I think, to realize that the social gospel was not radical enough. Our civilization cannot be cured by mustard plasters, or by a return to normalcy and laissez faire. Nothing but very heroic measures will do at all. We need a remade humanity.

Archibald MacLeish once wrote a play called "Panic," concerned with the great depression of the early thirties. A woman was watching the electric sign announcements that run across the Times Building in New York, and the news was bad: closing banks, the threat of hunger and strikes. Suddenly she cried: "Our Father, who art in heaven, forgive us our daily bread!"

There was no mistake. If there is something sacred about bread, as Jesus' use of it suggests, there must be something sinful in the misuse of bread. To take bread callously, to use it selfishly and recklessly in disregard for the needs of others, is to take it to one's own damnation. But to give thought to the needs of others as well as to one's own wishes, to desire for all the world such bread as is essential for health, strength, and spiritual growth, to develop a conscience about bread, seeing that it is a symbol of the love of God for His children — this is the way to personal salvation. It may be that in the getting and sharing of bread we have the greatest of all opportunities to know God and have fellowship with Him.

(To be continued)

Do you want a United States ambassador to the Vatican? Have you written your Congressmen about the matter?

Do you want Universal Military Training? Have you written your Congressmen about the matter?

"Act Before Congress Acts!" counsels the Christian Century.

(Continued from page 11)

cluded pronouncements by study commissions on Faith and Order, the Calling of the Church to Missions and Unity, the Basis of the World Council, the Church Commission on International Affairs, and the theme of the 1954 Assembly, which led Bishop Angus Dun of Washington, D. C., to comment that the World Council of Churches is preparing documents of "exceptional importance in areas of the deeper implications of our faith."

The next meeting of the Central Committee will be held in Lucknow, India, December 31, 1952 - January 9, 1953, and the next meeting of the full General Assembly at Evanston, Ill., U. S. A., in August, 1954.

CHURCH NEWS

MARLBORO, N. J. — The birthday of our Saviour was fittingly celebrated with festival and song by this congregation. On the evening of December 21st, the Happy Time Gospel Service was held as usual with the prayer meeting in the newly decorated basement. Then everyone repaired to the auditorium which was beautifully trimmed by Miss Florence Harris and her assistants, for the Christmas play, "Light in the Window," put on by Francis Campbell's Sabbath school class of teen-agers. Every week a different feature is put on for this second half of the prayer meeting service.

Prayer was offered by Deaconess Mrs. Margaret Cobb with carol singing by the congregation, led by Miss Dorothy Zlobik, with Miss Jean Davis as pianist.

Rev. Rex Burdick chose as his sermon for the Sabbath morning service, "The Meaning of the Manger." The choir was much enlarged for the occasion and two beautiful anthems, "Good Tidings," and "The Holy Night," were rendered with Mrs. Marion Campbell accompanying.

The annual Christmas program was held on December 22, at 8 p.m. The traditional nursery department program of songs and recitations by the tiny tots and their larger brothers and sisters, so dear to the heart of everyone, was followed by an especially lovely pageant, "Set Upon a Candlestick." (See next page)

The Sabbath Recorder

COMING EVENTS

Meetings of Denominational Boards and Agencies

Tract Board — Bimonthly Meeting, Sunday, January 13, 1952, 2 p.m., at the Seventh Day Baptist Building, Plainfield, N. J.

Quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society, Pawcatuck Church, Westerly, R. I., January 27, 1952, at 2:00 p.m. — H. R. C.

(Announcements will be published in this calendar as received. Boards and agencies are urged to send such announcements for publication. These should reach the Sabbath Recorder office at least two weeks prior to publication date. Increasingly let us remember these events and meetings in prayer.)

OUR SERVICEMEN Where They Are

(The Church should keep in touch with those who have entered the armed services and alternate services of our country. As an aid in carrying out this privilege, the Sabbath Recorder will publish from time to time the names and most recent addresses of our servicemen. Please keep us informed. Correct information is most essential.)

Rockville, R. I.

Cpl. Clifton O. Woodmansee, RA11212526
Prov. Co. 1235
APO 613, c-o Postmaster
San Francisco, Calif.

As the reader, Mrs. David Sheppard, related the story of the great lives who had enriched Christendom with their contributions, the young people in turn each touched their candles to the flame of the giant candle before the stage and then lighted one in the candelabra in dedication to the great person's memory.

Miss Kay Lawrence and the Senior Choir furnished appropriate Christmas music. Following the program, candy and fruit were given the children and everyone enjoyed a social time.

On Christmas Eve, three cars full of carolers with their spirited rendition of Christmas music, were able to bring the season's message to many who could not get to Church services. — Correspondent.

Obituaries

Crandall. — Harry Beebe, son of Henry F. and Lucinda Cottrell Crandall, was born in Milton Junction, Wis., October 25, 1872, and died November 25, 1951, in Memorial Hospital, Edgerton, Wis.

When Harry was six years old his family moved from Dennison, Iowa, to North Loup, Neb., by covered wagon. After moving to Mississippi with his parents in 1888, he went to Farina, Ill., and lived with an uncle while attending high school.

In 1893 he was married to Mary Frances Carlisle at Farina. She preceded him in death in October, 1943.

Harry Crandall was in the meat and grocery business for 33 years before he retired in 1945. He was a member of the Milton Seventh Day Baptist Church, the I.O.O.F., president of the Milton Cemetery Association, vice-president of the Bank of Milton, and for many years was president of the Milton Building and Loan Association.

He is survived by one daughter, Mrs. Mildred Hudson; a grandson, John Hudson; and a brother, Fred Crandall, all of Milton. Farewell services were conducted in the Milton Seventh Day Baptist Church with Rev. Elmo Fitz Randolph officiating, assisted by the Odd Fellows Lodge. Burial was in the Milton Cemetery.
E. F. R.

Davis. — Nancy Elizabeth, daughter of Ashton and Sarah Nixon Morrison, was born September 16, 1866, and died December 4, 1951, at her home in Lost Creek, W. Va.

Aunt Nancy was 85 years old and had been a member of the Lost Creek Seventh Day Baptist Church for 57 years. Her husband, J. Lewis Davis, preceded her in death in June, 1915.

She is survived by one daughter, Mrs. Georgia Barnes of Lost Creek, W. Va.; one sister, Mrs. Jessie A. Swiger of Lumberport, W. Va.; and two brothers, Henry A. Morrison of Phalanx, Ohio, and Ernest R. Morrison of Craigsville, Va.; five grandchildren, and seven great-grandchildren.

Farewell services were conducted by her pastor at the Seventh Day Baptist Church in Lost Creek, and burial was in the Brick Church Cemetery.
R. E. Z.

Kennedy. — Emmaline Stout, age 85, died at her home at Lost Creek on Sabbath day, December 15, 1951.

Mrs. Kennedy was born on September 16, 1866, in Harrison County, the daughter of Daniel and Emmaline Booth Stout. She was the widow of Jesse D. Kennedy, whom she married on May 29, 1890, and who died on January 12, 1940.

Surviving are two stepchildren, Miss Osa May Kennedy at home, and Russell Kennedy of Lost Creek. There are five stepgrandchildren.

She was a member of the Lost Creek Seventh Day Baptist Church and farewell services were conducted by her pastor at the Davis-Weaver Funeral Home in Clarksburg. Burial was made in the Brick Church Cemetery.
R. E. Z.

"Teamwork did it!"

Are YOU on the team?