

The Sabbath Recorder

DENOMINATIONAL BUDGET

Statement of Treasurer, January 31, 1952

Receipts		January	4 months
Balance on hand Jan. 1	\$	24.42	
Adams Center		67.47	122.37
Albion			76.00
Alfred, First			950.93
Associations and groups		127.35	187.65
Battle Creek			1,304.86
Berlin		252.40	252.40
Boulder		72.62	147.22
Brookfield, First		40.00	89.00
Brookfield, Second		59.45	92.05
Chicago		15.50	141.90
Daytona Beach		37.85	245.15
Denver		84.37	312.09
De Ruyter			269.00
Dinuba			22.00
Edinburg		6.60	23.07
Farina		40.00	109.20
Fouke		20.50	31.88
Friendship			8.00
Hammond			48.25
Hebron, First		11.80	73.24
Hopkinton, First			266.50
Independence		15.00	127.00
Individuals		30.00	155.00
Irvington		130.00	230.00
Jackson Center		1.50	6.50
Little Genesee		186.09	260.80
Little Prairie		1.40	7.30
Los Angeles			58.00
Lost Creek		120.00	296.97
Marlboro		150.00	388.86
Middle Island			19.80
Milton		425.31	1,453.42
Milton Junction			389.52
New Auburn		15.06	15.06
New York City, First			93.10
North Loup		79.82	79.82
Nortonville			106.50
Pawcatuck			1,731.75
Philadelphia		14.25	37.50
Piscataway		27.00	155.00
Plainfield		289.63	2,872.33
Putnam County (Fla.)			10.00
Richburg		76.00	128.00
Ritchie			35.00
Riverside			912.66
Roanoke			5.00
Rochester			11.65
Rockville			9.45
Salem		10.00	452.75
Salemville			109.84
Shiloh		200.00	928.20
Stone Fort			7.00
Verona		86.75	230.35
Waterford		11.65	66.41
Welton			10.00
White Cloud		121.84	194.68
Total		\$2,851.63	\$16,367.98

Disbursements

	Budget	Specials
Missionary Society	\$ 821.52	\$ 101.91
Tract Society	358.56	5.00
Board of Christian Education	484.56	10.00

Women's Society	11.04	
Historical Society	65.76	
Ministerial Retirement	180.72	265.44
S. D. B. Building	75.36	
World Fellowship and Service	15.12	
General Conference	387.36	
American Bible Society		21.00
Bank service charge	.55	
Balance on hand	47.73	
Totals	\$2,448.28	\$ 403.35

Comparative Figures

	1952	1951
Receipts in January:		
Budget	\$2,423.86	\$2,639.98
Specials	403.35	1,411.55
Receipts in 4 months:		
Budget	12,450.52	8,088.69
Specials	3,917.46	2,402.52
Annual Budget	43,825.00	37,000.00
Percentage of budget raised to date	28.4%	21.9%
	L. M. Van Horn,	Treasurer.

VOCATIONAL OPPORTUNITIES

Orsen E. Davis, Vocational Committee Chairman
Winter address: 2959 Cridge, Riverside, Calif.

Wanted: Married man for general farm work on an attractive, well-equipped Hereford farm located on hard-surfaced road about seven miles from the Lost Creek, W. Va., Seventh Day Baptist Church.

If interested, contact Carroll Bond, manager, Bond Acres Farm, R. 1, Jane Lew, W. Va., phone: Jane Lew 2191, at once.

S. Erlow Davis, Key Worker,
Lost Creek Seventh Day Baptist Church.

COMING EVENTS

New England Seventh Day Baptist Youth Fellowship — Sabbath night, March 15, 1952, at Rockville, R. I. — Bill Barber, Secretary-Treasurer.

One Great Hour of Sharing — March 16-23, 1952.

Annual Seventh Day Baptist Ministers' Conference — Brookfield and Leonardsville, N. Y., May 5-8, 1952. The conference probably will open Monday evening and close Thursday noon.

(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.)

President Truman Endorses "One Great Hour of Sharing"

In a letter from The White House, Washington, dated January 22, 1952, and addressed to Dr. Stanley I. Stuber, general director, "One Great Hour of Sharing," President Truman heartily endorses this year's appeal. The letter appears below.

Dear Dr. Stuber:

I well recall the report on the needs of refugees which you, Dr. Fry, and Mr. Crews, representing Church World Service, gave me last spring on the conclusion of your world survey trip.

A number of religious groups and civic organizations have responded generously during the past months to the appeal I made for the expansion of voluntary aid on the occasion of the signing of the India Emergency Food Aid Act of 1951, as well as to my proclamation, "Clothes for Korea," of August 31, 1951, when the Church and civic organizations were invited to help the suffering people of Korea.

Now, it is gratifying to note, there is to be added the organized effort of Church World Service through "One Great Hour of Sharing" during the week of March 16-23. The mobilization of the strength of twenty-one religious bodies during this week will undoubtedly bring in great measure material well-being and spiritual comfort to the distressed people of Korea, India, the Near East, and Central Europe. Please extend to your associates my warm wishes for success.

Very sincerely yours,

Harry S. Truman.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

HURLEY S. WARREN, D.D., Editor
L. H. NORTH, Manager of the Publishing House

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RONALD I. HARGIS Christian Education
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(MRS.) MIZPAH S. GREENE Children's Page

Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society, Plainfield, N. J.

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PLAINFIELD, N. J., FEBRUARY 25, 1952
Vol. 152, No. 8 Whole No. 5,481

IN THIS ISSUE

Editorials: "Conscience and Compensation."—Sabbath Work Required of Seventh Day Adventist.—Conference Is Coming!	91
Features: Conference President's Corner	90
United Fellowship of Protestants.—Conference Publicity	92
Items from the Corresponding Secretary's Office.—President Hurley Recovering.—News in the World of Religion	93
The Dogmatism of Jesus	94
Division of Christian Education Meets at Columbus.—Vocational Opportunities	95
Universal Military Training.—Chicago Church Services.—Coming Events	Back Cover

Conference President's Corner

THE DENOMINATIONAL BUDGET

To be successful in the raising of our Denominational Budget, it must have a place in the total unified budget of every local Church and must be promoted with Christian enthusiasm.

May every Church, that does not have its denominational quota in its local budget this year, make plans for it in the Church program of next year. This is a united, co-ordinated, co-operative activity in which all Churches may effectively participate.

Personally, I believe Denominational Budget promotion is far more than giving a local Church a quota to fill and is much more than just filling that quota. Following Christian decision comes stewardship of life, which means interest in the promotion of human welfare, local, regional, and foreign. The promotion of human welfare is the responsibility of the total co-ordinated effort of our boards and agencies, each finding or having designated its particular sphere of emphasis in the program of denominational advance.

While it has not seemed advisable to place the responsibility of budget promotion under the direction of the Women's Board for this year, I am convinced that within that board lies the greatest possibility of uncovering the most vital, potential life stewardship possibilities of our denomination. The initial work of the new board gives evidence of the veracity of this statement.

If our entire membership were following the practice of tithing or were on fire with the inspiration of total stewardship of life, every Church would be encouraged to meet its full responsibility in the promotion of the kingdom task.

While the Commission may appear to be floundering a bit in getting the total program of the denomination squared away under the direction of an executive secretary, your fervent prayers will contribute much to the balance and poise needed to efficiently initiate the co-ordinated advance.

Thanks for the inspiration of the Psalmist who said, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

O. B. Bond,
Conference President.

"CONSCIENCE AND COMPENSATION"

The Christian Century is to be most heartily commended for its stand as presented in an editorial, entitled "Sabbath Work Required of Seventh Day Adventist," which appears in its issue of February 13, 1952. As the editorial states, "Nothing less than freedom of conscience is at stake. . . . A 'welfare state' which demands that any of its citizens shall flout the dictates of conscience is no true servant of the public welfare."

Every Seventh Day Baptist will want to read this outstanding editorial and ponder its far-reaching significance. It is hoped that Sabbath Recorder readers will feel led to write The Christian Century commending it for its editorial stand in this matter. Just address: The Editors, The Christian Century, 407 S. Dearborn Street, Chicago 5, Ill.

The editorial follows.

SABBATH WORK REQUIRED OF SEVENTH DAY ADVENTIST

(Guest editorial)

Can't the state bodies which administer unemployment compensation laws show a little more sense in handling cases where religious convictions are involved? A number of incidents have occurred in which these bureaucrats have confronted Americans with a choice between conscience and compensation. The latest has come up in Ohio. Mrs. Regina Tary, a stenographer, lost her position with a Toledo firm of public accountants in November, 1949. The Ohio Bureau of Unemployment Compensation sent her to another job with the Lucas County Soldiers' Relief Commission. But that necessitated working on Saturday and Mrs. Tary is a Seventh Day Adventist. When she refused to take the position, the Ohio B.U.C. cut off her unemployment compensation.

Judge John W. Hackett, of the county court, has now upheld the ruling of the Ohio board. Cases of this sort which have come to public attention hitherto have generally concerned orthodox Jews who refused to take jobs which would have required them to work on the Jewish Sabbath. Jewish organizations have pushed

most of these through the courts until reversals of the original decisions have been gained.

The principle in the case of this Seventh Day Adventist is the same. Christian and Jewish bodies should be equally concerned to see that superior courts pass on it. Nothing less than freedom of conscience is at stake. In upholding the ruling of the Ohio B.U.C., Judge Hackett said: "The plaintiff is free to choose both his religion and his trade or occupation. If in making these voluntary choices he renders himself unavailable for work in his chosen trade or occupation, he fails to comply with the law and is not entitled to unemployment benefits." If this is the law in Ohio, and elsewhere, then the law should be changed. A "welfare state" which demands that any of its citizens shall flout the dictates of conscience is no true servant of the public welfare. But we question whether the law must be interpreted in this fashion. — Reprinted by permission of The Christian Century from the issue of February 13, 1952.

CONFERENCE IS COMING!

Six months from the date of this issue of the Sabbath Recorder the Denver Conference will be history, God willing.

As we observe the development of plans and program on the local Church and denominational scale, the work of the past six months will bear abundant fruit during the next six. Several changes will have taken place as a result of leadership personnel changing. This must needs be so in organized, ongoing Church life.

One evidence that denominational planning is taking progressive shape is that the Commission is nearer the appointment of an executive secretary than it has been before, at least from the standpoint of time. Authorized by the Alfred Conference six months ago, the Commission has been earnestly and prayerfully seeking to select the first man for this task. The stage is set and awaits the man.

Yes, Conference is coming! During the next five and three quarter months we are to be made increasingly aware of its approach. The Denver folks are busily



**Joseph Clark Dana
Appointed Director of
United Fellowship of Protestants**

Director Thomas A. Rymer of the General Commission on Chaplains has announced the appointment of Rev. Joseph Clark Dana of Minneapolis, Minn., as the first permanent director of United Fellowship of Protestants. As director, Mr. Dana will be responsible administratively to the General Commission on Chaplains but will have an advisory relationship with the United Christian Youth Movement, interdenominational youth organization of the National Council of Churches.

United Fellowship of Protestants is an interdenominational, coeducational, Christian youth fellowship designed to provide service personnel activities similar to those organized for youth in the Churches.

Mr. Dana is well prepared by training and experience for his new position. He is a graduate of Carroll College, Waukesha, Wis., and McCormick Theological Seminary of Chicago. He has served in the pastorate. Mr. Dana has been active in Church youth work on both local and state levels. During World War II he served as a Navy chaplain.

Mr. Dana will assume his new duties about March first. — Release, adapted.

engaged in making plans about which we shall be hearing from time to time. The Conference Publicity Committee of the Denver Church acquaints us this week with some of the "Misconceptions of Denver."

Conference Publicity

MISCONCEPTIONS OF DENVER

Snow in Colorado has been in the news this winter, with snowslides and disaster. Heavy snow must be the rule for a winter in Denver.

No, it isn't! According to the weather bureau, "Heavy snows within the city proper are infrequent, and snow on the ground generally lasts no more than a few days."

Well, then, is it too cold to snow? Denver is extremely cold in winter, it is said.

No, it isn't! A few cold snaps can't be denied, but it isn't unusual for the thermometer to soar to 70° on sunny days the winter through, and the sun shines 350 days of the year in Denver.

With winters mild, summer must be an unbearable season.

No, it isn't! Denver has some "scorchers" like any other part of the country in summer, but usually there is a breeze, and nights are nearly always pleasant and cool.

Denver must be a beautiful city, situated as it is in the mountains.

No, it isn't! Beautiful, yes, but the mountains are over 20 miles away, to the West. Denver is situated on flat land although the altitude is a mile.

Denver, in the comparatively undeveloped West, must be a small city.

No, it isn't! Denver has a metropolitan population of half a million and is growing. Cowboys and Indians no longer roam the street, although cattle-related industries are important.

Sounds interesting, but it's too far to go to Denver next August 19-24 to Conference.

NO, IT ISN'T! A five-day trip from the East Coast, two days from the West Coast by auto, and a most interesting journey from either direction, at the end of which are more unusual sights, not to mention the fellowship and inspiration of the meetings. — Publicity Committee.

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

**Items from the
Corresponding Secretary's Office**

American Sabbath Tract Society

Dear Brethren:

I would like very much to have information relative to Seventh Day Baptist activities in the South. I have had a number of inquiries from regular missionary Baptists. It's my opinion that there is widespread interest among Baptists generally on the question of the Sabbath (the 7th day). I have told a number of people that (fundamentally) the only difference I know between regular missionary and Seventh Day Baptists is on the question of the Sabbath. Am I right on that? I think so, but would appreciate your putting me right, if I am wrong.

I understand there are a few Seventh Day Baptist Churches in Florida. As I understand the history of Baptists in this country, Seventh Day Baptists are among the oldest groups of Baptists in America. Just why they haven't grown strong in the South I don't profess to know. Of course the regular missionary Baptist Churches, composing the Southern Baptist Convention, is one of the largest groups of Christians in the nation. It appears to me that Seventh Day Baptists have neglected a great field down here.

Would be glad to receive a copy of your Church paper, or any literature that would furnish more information relating to the Seventh Day Baptist Churches.

Cordially and faithfully yours in Christ,

Rev. A. C. Shuler,
Evangelist and Pastor.

825 Oak Street,
Jacksonville, Fla.,
February 5, 1952.

"The Greatest Story Ever Told"

Sunday, 5:30-6:00 p.m., EST, over the ABC network.

Sunday, February 24, 7:00-7:30 p.m., EST, telecast, "Blessed Are They That Mourn," over the ABC-TV network.

Sunday, March 23, same time, telecast, "The Story of Lazarus," same network.

PRESIDENT HURLEY RECOVERING

K. Duane Hurley, president of Salem College, Salem, W. Va., who was seriously injured in an automobile accident on December 13, 1951, has returned to his home in Salem where he is rapidly recovering from his injuries.

College officials believe that he will be able to return to his office in the college within a very short time, probably next week. Suffering primarily from a fractured pelvis, he spent several weeks in the Charleston, W. Va., General Hospital after which he was transferred to the Union Protestant Hospital in Clarksburg before coming back to the president's home on top of college hill.

Indicative of the esteem in which he is held by the faculty, students, and townspeople of Salem, there has been a steady stream of visitors climbing the long steps to see President Hurley since his return. The student body voted unanimously to purchase an attractive gift for him and immediately to raise the necessary money through freewill contributions from the students and faculty.

During the president's absence, Vice-President Cecil Underwood has been acting in the capacity of president, working closely with Mr. Hurley and the Executive Committee of the Board of Directors of Salem College. — Public Relations Release.

NEWS IN THE WORLD OF RELIGION

"We are sensitive as Americans," says a statement issued by the National Council of Churches, "to the fact that a million migratory farm workers and their families, citizens of our own land, do not enjoy the human rights and privileges which the General Assembly of the United Nations has agreed should be 'a common standard of achievement for all peoples and all nations.'" The problems faced by migrants, the Council says, include health problems arising from crowded and unsanitary housing, economic insecurity because of irregular employment, limited educational opportunities for migrant children, discrimination, community hostility, and lack of an established Church life. It told the Churches that every effort should be made by local Churches to include migrants in their fellowship. — W. W. Reid.

THE DOGMATISM OF JESUS

By Rev. Lester G. Osborn

Pastor, First Seventh Day Baptist Church
of Hopkinton, Ashaway, R. I.

Probably the most dogmatic person who ever lived was Christ Jesus. He insisted on certain things as basic and essential. Over and over He says, "Except," which is an exclusive word. In spite of this, many today decry "intolerance" and launch tirades against "dogmatism." Let us examine some of the Lord's statements.

The seven "I Am's" in John might all be cited. For example: "I am the way, the truth, and the life," He says in John 14: 6, "No man cometh unto the Father, but by me." Dogmatic? Yes! He insists on only one truth, only one source of life, only one way to God. "I am the door," John 10: 9 quotes Him as saying, "by me if any man enter in, he shall be saved." Dogmatic? Yes! He denies any other way of salvation. "I am the resurrection, and the life," (John 11: 25) "he that believeth in me, though he were dead, yet shall he live." Dogmatic? Judge for yourself. He asserts that only through Him may one have eternal life and share in the resurrection. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8: 12). Dogmatic in the extreme! Apart from Him everything is darkness. He makes other claims for Himself, too.

What of the way of salvation? "Except ye repent, ye shall all likewise perish" (Luke 13: 3, 5). Here He declares that the only way to escape eternal death is to repent. This is dogmatism, pure and simple. "Except a man be born again, he cannot see . . . cannot enter into the kingdom of God" (John 3: 3, 5). In His dogmatism He does not recognize "fourteen other theories of the atonement." There is just one way into the kingdom, so He asserts, positively, "Ye must be born again." In this same connection there is another "must" — a dogmatic word — in John 3: 14, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth on him should not perish, but have everlasting life." John explains in chapter 12: 32, 33, "This

he said, signifying what death he should die." By the Lord Jesus' own words, eternal life is dependent on faith in Himself "lifted up" on the cross. His statement in John 3: 18 is dogmatic, too: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

But enough! There are many more such statements which one can find for himself with a little reading of the Gospels. Christ Jesus was dogmatic in His statements and intolerant in His attitudes. Not in the disparaging usage of these two words in certain circles, but in their best sense. Since our Lord was dogmatic, why should we not be? Since He was intolerant of wrong ideas, practices, and beliefs, why is it a reprehensible thing for us to insist upon truth and to be intolerant of error? We are dogmatic in arithmetic. We are intolerant of erroneous beliefs concerning chemical formulas. We allow no deviations from established historical dates and geographical locations. We insist on certain precepts, rules, and axioms in every other realm of thought. We would not tolerate a teacher's departing from them. Why exclude religious thinking, which deals with the eternal truths of God, leaving it to every man to set his own standards, and establish his own tenets of belief, by his own reasoning? If we do the latter, why not let everyone work out his own mathematic axioms and formulas?

We have a "faith once (for all time) delivered." We should be dogmatic about it, and intolerant of any deviation from its content. God does not change; God's truth does not change. We have the truth — not by search and discovery, but by revelation. Let us not be afraid to present it as truth.

IMPORTANT NOTICE

All who write to Dr. Rosa W. Palmberg will please note that her new (correct) address appears below.

Dr. Rosa W. Palmberg
219 N. Avenue 56
Los Angeles 42, Calif.

DIVISION OF CHRISTIAN EDUCATION MEETS AT COLUMBUS

By Rev. Melvin G. Nida

Editor, The Helping Hand

Following the first public reading of a portion of the Revised Standard Version of the Old Testament and a very appropriate message by Dr. Roy L. Smith, President J. Gordon Howard of Otterbein College conferred honorary degrees upon Dr. Luther A. Weigle and Dr. Roy G. Ross. These two men were honored at the mass meeting of the Division of Christian Education of the National Council convening in Columbus, Ohio, February 10-16, 1952. The large audience of this mass meeting consisted of over 1,100 delegates representing 43,000,000 Protestants, and local churchmen who made the meeting possible.

The preview of the new revision to be released in September was the fortieth chapter of Isaiah. Doctors Ross and Weigle were honored for their work on the revision committee that has taken the combined efforts of 32 men working for 23 years to bring to completion this product of contemporary scholarship.

Dr. Roy L. Smith, agent of the Methodist Publishing House, held the audience's attention for nearly an hour with a living presentation of the Bible characters. He said, "In all the troubled history of mankind no book has ever exercised an influence comparable to that of the Holy Bible. Yet, despite its surface popularity, the Bible is still probably the least understood and most grossly misrepresented piece of literature ever produced among men." He said that the Scriptures have been covered over "with a veneer of mysticism utterly at variance with their original meaning."

He continued by saying that the Bible's flesh and blood characters have been so misrepresented that they have appeared to be only "plaster of Paris saints or harmless devils." He then proceeded to point out some of the living areas in which they moved: Moses and the first record of a labor problem, Isaiah wrestling with his doubts when the righteous King Uzziah was stricken with leprosy and died, Amos fearlessly prophesying at the assembly of

the council of Churches, and Paul with his great organizational ability starting new Churches.

Dr. Smith concluded his inspiring message by saying, "The Book of Life was produced for us by living people." The Revised Standard Version of the Holy Bible should do much to take these characters out of their stilted setting of an archaic language and put them into the everyday living of present-day people. As Dr. Smith pointed out in his message, archaeologists have done much in the past few years to reveal the plain people of the Bible. We need to use the best efforts of the scholars to reveal the Living Message more clearly.

Previous action by this group of Christian leaders has been significant. In one assembly, youth leaders denounced the Universal Military Training bill now before Congress. They urged support of the conscientious objector order awaiting President Truman's signature that would assign conscientious objectors to two years of service "contributing to national health, safety, or interest." One session urged a fuller use of Church related services. It was urged that hours of Church services be more flexible to meet varying needs of working Americans.

Dr. Kermit Eby refused to cross a picket line at the Neil House to speak to the Missionary Education section saying that he could not speak on human rights if he had to cross a picket line to do so. Later at the Deshler Wallick Hotel to which the committee was moved, he said that an acceptance of changing concepts of freedom and democracy was necessary to preserve human rights.

VOCATIONAL OPPORTUNITIES

Orsen E. Davis, Vocational Committee Chairman
Winter address: 2959 Cridge, Riverside, Calif.

Wanted — Experienced linotype operator for a steady job in a modern plant located in the East. Near Seventh Day Baptist Church. For further information write Box 868, in care of the Sabbath Recorder, Plainfield, N. J.

H. T. Smoland, Key Worker,
Plainfield Seventh Day Baptist Church.

UNIVERSAL MILITARY TRAINING

(A statement adopted by the National Council of the Churches of Christ in the U.S.A., January 30, 1952.)

With the view to meeting the military requirements of our nation during the current period of international tension, the Congress has extended to 1955 the drafting of men for the Armed Forces. The period of military service has been lengthened from 21 to 24 months and the ceiling on numbers raised from 3½ to 5 million men. If events that cannot now be foreseen should make necessary the further strengthening of the nation's Armed Forces, this end can be accomplished by Congressional action in the light of conditions then prevailing. The National Council of Churches, however much it may deplore the circumstances that have required this stepping up of our military establishment, acknowledges the need of and supports adequate defense measures.

With its position on the issue of national security thus stated, the National Council of Churches affirms its opposition to permanent Universal Military Training. This action is in line with the views of many of our constituent communions which over a period of years have consistently opposed Universal Military Training. It seems clear, that the effort to establish a system of permanent Universal Military Training will meet with widespread opposition within our Churches for religious and moral reasons and to the end that our traditional democratic institutions may be preserved.

We believe it is one thing to acknowledge the necessity of drafting men for a limited period to meet a specific international emergency. It is another and quite different thing for the Churches to support the conscription of each succeeding generation of the nation's youth for a program of Universal Military Training. It is not in accord with our heritage as a free nation under God, permanently to recruit our youth under the banners of the military. To do this would be to take a long step in the direction of a garrison state.

We are mindful of the grave responsibilities with which our Congress is confronted during these difficult days. The decision which it is required to make

respecting Universal Military Training will have far-reaching consequences for the people of other lands as well as our own. It is our earnest prayer that to each member of the House and Senate there may be vouchsafed such measure of divine wisdom as will enable the Congress to reach a decision in accord with God's will for our beloved country. — Release.

CHICAGO CHURCH CHANGES PLACE AND HOUR OF SERVICES

On March 1, 1952, the Chicago Church will move from 410 S. Michigan Avenue to a small Church at 5213 W. Potomac — 1300 N. & 5200 W.

Transportation: Division Street (1200 N) and Laramie (5200 W) bus lines. Division Street bus No. 70, available in the Loop (downtown Chicago) north bound on State Street to Division, west on Division to Laramie — 2 short blocks north to the Church.

Transfers can also be made from North Side elevated trains at Division Street and West Side — Lake or Garfield Park at Laramie, bus to Potomac.

Hours for services have been changed from afternoon to forenoon: Sabbath school at 10:30; worship at 11:30.

Lilian C. Webster,
Church Clerk.

COMING EVENTS

New England Seventh Day Baptist Youth Fellowship — Sabbath night, March 15, 1952, at Rockville, R. I. — Bill Barber, Secretary-Treasurer.

One Great Hour of Sharing — March 16-23, 1952.

Annual Seventh Day Baptist Ministers' Conference — Brookfield and Leonardsville, N. Y., May 5-8, 1952. The conference probably will open Monday evening and close Thursday noon.

(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.)

WORLD DAY OF PRAYER
FEBRUARY 29, 1952

The Sabbath Recorder

