

pale of the faithful. All the same, I say the devotion, loyalty, and sacrificial adherence of these people to their tenets put most of us "respectable" believers to shame.

I used to hear a grand old gentleman say, "Talk's talk, but it takes money to buy a farm." By the same sign, "Talk's talk, but it takes heroic action to make religion effective and the faith victorious."

I pose this question: Does God look good to you quite apart from whether you have something or nothing?

—Selected.

LAW AND ORDER

By H. N. Wheeler

Naturally we all will speculate to some extent on what will come about after the main war is over. In the early pioneer days in the Middle West, and later in the Far West, the gun was the law in settling boundary disputes. People were killed over line fence disputes. Law finally came; the surveyors were called upon; boundary lines were established; the courts were resorted to; and the guns were discarded. Law must finally be the deciding force between nations and must be respected and enforced. All nations have policemen, traffic cops, and state patrolmen to see that the local and state laws are obeyed. The League of Nations failed because there was no force but public opinion back of it. Public opinion is necessary, but there must be enforcement agencies back of it. We are nearly all law breakers. We do not stop at the stop sign or the red light. We want other people punished, but want special privilege for ourselves. The same is true of nations. There has been much said about the "have" and the "have nots." The idea seems to be that those who have things should give them to those who have not. Christ said we would always have the poor with us. Of course, we will, and we must help them. The best way is to help them to

help themselves. People, except real indigents, rarely appreciate things given to them. So with nations. Plans can be worked out in international channels for all people to secure materials for comfortable living. These international bandits are trying to increase their populations and then invade other countries, kill the people or make slaves of them so as to make room for their own people. Such ideas and actions must be eliminated if there is ever to be peace among nations. When there is universal acceptance of Christ as a Savior by individuals, and nations adopt his teachings as the basis of national and international law, then there will be hope of everlasting peace. But even then there must be law and enforcement agencies, for we are still human.

Washington, D. C.

THE PRINCE OF PEACE

By J. Britain Winter

Two thousand years ago the angel chorus
Broke on the frosty air near Bethlehem;
Proclaiming to the lowly, humble shepherds,
The gladsome song of peace on earth to men.
But, oh, how slow the world has been to listen;
To follow where the Prince of Peace doth lead;
Warfare and strife still take their toll of millions,
Prompted by human selfishness and greed.

Two thousand years have passed since as an infant,
There came to earth the mighty Prince of Peace.
It seemed that warfare's death-knell had been
sounded—

That strife 'twix mankind would forever cease.
Yet men made in God's image still are butchered;
Men still go forth to cripple and to kill;
And there are those who feel that in so doing,
They carry out their Father's holy will.

Oh, God, how can it be we are so blinded,
How be so slow to learn the will of God?
The voices of ten million slaughtered humans
Cry out their protest from beneath the sod.
Oh, God, grant that the Church the Master
founded,
Shall strive to cause all war and strife to cease,
Hasten the day when men of every nation,
Acclaim the Lord as the great Prince of Peace.

—In Christian Education.

The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., DECEMBER 28, 1942

No. 26

1 - 9 - 4 - 3

*Greetings
to you
for the
New Year*

"I said to a man that stood at the gate of the year, 'Give me a light that I may tread safely into the unknown,' and he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way.'"

—Selected.

HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

William L. Burdick, D.D.

Mrs. Okey W. Davis

Victor Skaggs

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EDITORIALS

"AFTERMATH"

Some of our lone Sabbath keepers have found the sermon in booklet form, by the late President Boothe C. Davis, very helpful. The sermon was preached by Doctor Davis at the General Conference at Plainfield, N. J., 1938, and was entitled "Building on a Sure Foundation."

The hope has been expressed that other sermons of vital interest be published in pamphlet form for general distribution. One of our readers, in an appreciative letter, has expressed this desire very strongly, and wishes some of our ministers would write for such a purpose on some such title as "The House That Stood the Storm"; or "Remaining Firm Through the Years." The suggestion, in the first place, was made that the message might be entitled "Aftermath."

The idea of such publication is an excellent one. Such sermons, published in the past from time to time, have proved helpful. Occasionally a sermon of this nature appears in Our Pulpit department of the Sabbath Recorder, and would be worth while published in tract or pamphlet form.

The suggestion of "Aftermath" is made by one whose name is not unfamiliar to Recorder readers.

Some years ago, on a walk through a beautiful countryside, the friend overheard the conversation between two farmers as they surveyed a fine field of timothy and clover. "So this is the aftermath," inquired farmer

B. "Yes," replied farmer A, "and it will yield just as good quality as the first cutting. It is not quite so heavy, but the quality is there." "I see," said B. "Was this in your mind when you insisted on the high-priced seed?" "Yes, it was. It is true the initial cost was more, but look what you get in the aftermath. This second cutting will give us several more tons than Mr. J. will get. Let us walk over and look at his field. He planted the cheaper seed."

The view of the other field revealed a poor stand of grass, largely dominated by cockle, sorrel, and other weeds. The yield, indeed, would barely pay for the cutting. The soil in the two fields was the same, according to tests previously made. The quality of seed made all the difference.

This might be called a parable. Jesus told of the good seed sown, and of the evil seed—the growth of which had continued together until the harvest.

It is for us to choose the kind of seed we sow. The soil, wherever we sow, is good soil, in the main: hearts of little ones, school children, people we meet, business associates, friends and acquaintances. Then the immediate or first harvest; but what of the "aftermath"? Is the character of the sowing such as to continue being felt in future returns? Light, chaffy, weed-infested seed will surely show in the "aftermath."

What of the aftermath in our own lives—from the "shady" stories we have read or listened to; the unkind or unclean thoughts we have indulged; or the little grudges or bitternesses we have harbored? What of the seed of doubt we have let take root; or care-

less habits we have formed; or complacent, little moods we have tolerated? First crops will be unsatisfactory and the aftermath, bitter. "Whatsoever a man soweth that shall he also reap." So, if the opposite kind of seed has been planted in good and honest mind and heart soil, not only will the first returns be good, but the "aftermath," the later harvest, will be of a quality to enrich our own lives, and will bless the hearts and lives of others.

Well may we think on these things as we enter the new year. We will be sowing; there will be the harvest—and an aftermath.

THE FEDERAL COUNCIL BIENNIUM

Co-operative advance marked the biennial meeting of the Churches of Christ in America held in Cleveland, Ohio, December 8 to 11. Perhaps the advance marked is the highest point yet reached in interchurch co-operation in this country. During the days in which sessions were held jointly with the six other interdenominational agencies, more than one thousand delegates were in attendance. Probably never before has there been a meeting which so fully represented the whole range of co-operative service including home and foreign missions, Christian education, social service, evangelism, and stewardship.

Long hours were spent in resolving differences in emphases and conflicting points of view, with sympathy and appreciation of the position of others however much in the minority they might be. Always there was harmony of spirit and unanimity of desire to seek first things first in promotion of the kingdom of God. No disposition was manifest to evade issues or shift responsibility. At one time after a great hurdle had been taken the convention broke spontaneously into singing "Praise God from whom all blessings flow," and "Blest be the tie that binds our hearts in Christian love." Few eyes, if any in the room, were dry and voices choked and broke in thus giving expression to the deep feeling that prevailed.

Your editor was thankful, in company with Secretary William L. Burdick and Dean Ahva J. C. Bond, to represent our people here, and to feel that as a people we have a vital part in this great co-operative movement to make the Church of Christ vocal and effective at the cutting edge of religion.

For the present we report the outstanding features of the meeting listed by Secretary Cavert of the Federal Council as follows:

1. Three additional denominations were recorded as having come into the membership of the Council during the biennium. These were the Presbyterian Church in the U.S. (South), the Church of the Brethren, and the Ukrainian Orthodox Church of America. The Ukrainian Church—the second branch of the Eastern Orthodox family to enter into the fellowship of the Council—was organized in 1928 by Ukrainians in this country.

2. Rt. Rev. Henry St. George Tucker of Richmond, Va., presiding bishop of the Protestant Episcopal Church, was elected president of the Council. This is the first time an Episcopalian has headed the Council. The vice-president is Dr. J. McDowell Richards, president of the Columbia Theological Seminary, Decatur, Ga., one of the seminaries of the Southern Presbyterian Church. The new treasurer of the Council is Harper Sibley of Rochester, New York, former president of the United States Chamber of Commerce and an active leader in the International Committee of the YMCA, the Church Committee for China Relief, and the U.S.O. Dr. Charles H. Sears, general secretary of the New York City Baptist Mission Society, was re-elected recording secretary.

3. From the standpoint of Christian unity the most important development was the proposal for merging all of the general interdenominational agencies in a "North American Council of the Churches of Christ," to be created by the churches of the United States and Canada. The plan requires not only the approval of the interdenominational agencies but also official ratification by the missionary and educational boards and finally by the governing bodies of the denominations themselves. The Federal Council voted to approve the plan, giving authority to its Executive Committee to transmit the proposed draft of the constitution to the denominations after making such minor changes as may prove to be desirable in the light of the discussions within the various agencies. The Home Missions Council took similar action at the Cleveland meeting. The plan would provide an inclusive council with four divisions: Home Missions, Foreign Missions, Christian Education, the Church and the Community. The relation of the churches of the U.S. to those of Canada within the Council is to be the subject of further conference.

4. The subject which aroused most widespread public attention was religious freedom. A masterful declaration entitled "Our Heritage of Religious Freedom," drafted by Dr. John A. Mackay, was adopted. Concurrent action on this declaration was taken by the Foreign Missions Conference and the Home Missions Council. The statement was in part an interpretation of the historic position of Protestantism in reference to religious freedom and in part a rejoinder to the Roman Catholic effort to shut Protestantism out of Latin American countries. The statement insisted that "religious freedom" must include freedom for religious minorities in all lands, and deplored the "pretension of the Roman Catholic hierarchy to circumscribe

the religious freedom of Protestant Christians in the proclamation of their faith, while by implication reserving for themselves the right to the universal proclamation of their own." The statement flatly rejected the intimation that the work of Protestants in Latin America is contrary to a "Good Neighbor" policy and affirmed the value of Evangelical work in Latin American lands as in all others. The "presidential address" of Dean Luther A. Weigle was a thoroughgoing analysis of what is involved in any adequate definition of religious freedom.

5. While determined to oppose any Roman Catholic effort to circumscribe religious freedom in the Americas, the Council also went on record as eagerly desiring increased co-operation between Catholics and Protestants. It expressed its great satisfaction in the evidence of growing collaboration between Protestants and Roman Catholics in Great Britain, and also in the Nazi-occupied countries in Europe where Catholic and Protestant leaders are united in resisting tyranny and the attempted invasion of religious freedom by the state. The Federal Council avowed its desire to co-operate with the Roman Catholic Church in the United States "in a mutual effort for the welfare of society as a whole," and also to "bear common testimony to the guiding principles of the Christian faith in relation to the post-war world."

6. The clarification of the issues which the Christian conscience sees at stake in the war occupied much attention. A statement on this subject was adopted which registered the conviction that beneath the conflict of nations there is a "conflict of moral ideas and of two different conceptions of the meaning and end of human existence." It was asserted that the outcome of the war will "gravely affect the future opportunity of Christians to achieve social and political goals consonant with Christian principles." While making it clear that the victory of the United Nations will not in itself guarantee the achievement of any Christian goals, the statement took the ground that an Axis victory would prove a great setback to civilization.

In addition to adopting the statement on the issues at stake in the war the Council provided for the appointment of a commission of Christian scholars to make a thoroughgoing study of "The Relation of the Church to the War in the Light of the Christian Faith." It is expected that this commission will pursue its studies for several months.

7. The increased responsibilities of the churches in view of the wartime emergency were stressed. Deputy Chief of Chaplains George F. Rixey interpreted the key significance of the chaplains' work, and a statement adopted by the Council urged younger ministers to give serious consideration to volunteering as chaplains in the army or navy, pointing out that the chaplaincy service is "the greatest spiritual and evangelistic opportunity among American young men today." Mr. Charles P. Taft, assistant director of the office of Defense Health and Welfare Services, reviewed the program of the government in the field of social welfare and pointed out the need for the co-operation of the churches in making the program effective, with reference both to men in the armed forces and the workers in centers of war industry.

8. The suffering of the Jews in Nazi-occupied countries elicited a message of deep sympathy and a commitment on the part of the Council to work for "full justice for the Jews and a safe and respected place for them in western civilization."

The problem of food for the people of some of the occupied countries was also clearly recognized. Noting with satisfaction the program which has been inaugurated for relief in Greece the Council urged that the plan be extended to other countries, particularly Belgium, if the occupying power will agree to the same conditions and safeguards of administration.

9. The Report on the State of the Church, prepared by a committee under the chairmanship of Professor John C. Bennett and presented to the Council by Bishop James C. Baker, was a comprehensive analysis of major trends in the thought and life of American Christianity today. On the subject of war the report said that "the Church can be the Church" not by remaining aloof from this human struggle, but by affirming the momentous moral factors which are involved and also by keeping our own government "under moral criticism." On the subject of race the report stressed the importance of the churches making the ideal of supra-racial fellowship more of a reality in its own life. In the field of economic reconstruction it held that it is a part of the teaching function of the Church to emphasize that the primary purpose of the economic order is the meeting of human needs and that profit should be regarded as a by-product. The permanent function of the Church in its pastoral, preaching, evangelistic, and missionary work was also put in the foreground as something which must not be minimized by the pressure of emergency wartime services.

10. The relation between the white and the Negro peoples in America was brought into sharp focus in an address by A. Philip Randolph, president of the International Brotherhood of Sleeping Car Porters, who had been invited to interpret the point of view of Negro workers. He made a spirited plea for complete justice for racial minorities in employment, in the armed services, and in political life. Rabbi Abba H. Silver, as a guest speaker, gave an interpretation of the problem of anti-Semitism in the modern world as seen through the eyes of those who suffer from it.

11. The character of the postwar world which Christians seek was discussed in close relationship to the issues of the war. A statement on "Guiding Principles for a Just and Durable Peace," presented by John Foster Dulles, was adopted, defining basic considerations for which the Christian churches should stand in connection with world organization. This statement included a vigorous appeal for the United States to accept the responsibility for international action commensurate with its power and opportunity.

12. The tremendous need for an unprecedented program of relief and reconstruction in the postwar period was so evident that the Council adopted two definite measures along this line. The first provides for the appointment of a committee which would jointly represent the Council and the Foreign Missions Conference in promoting among the churches an adequate program of relief and

rehabilitation in the neediest parts of the world, both East and West. The second measure was the approval of the proposal that the World Council of Churches create a new "Department of Reconstruction of the Christian Institutions of Europe" as a means of co-ordinating the program of the American churches with that of the churches of other countries and relating all of the helping countries to the European countries most in need of help.

13. Recognizing the seriousness of the increase in the consumption of beverage alcohol the Council urged "federal legislation enabling the President, the Secretaries of War and of the Navy to use the federal law enforcement agencies to deal with the problem of drunkenness and to control the distribution of beverage alcohol whenever the local law enforcement agencies have failed in effectiveness in any community, area, or premises, near military establishments or establishments engaged in war production." Other measures for limiting the consumption of liquor were also suggested.

14. A "Message to Christians of Other Lands" was adopted, which sounded the note of rejoicing that "in spite of all the cleavages that sunder men today, our fellowship in Christ remains unbroken." A special tribute was paid to the churches which are undergoing hardship and persecution and whose steadfastness has "inspired us to greater faith and courage."

Another message was sent by the Council to all members of its constituent churches who are in any branch of the nation's service. This message, which it is expected will be widely transmitted through the chaplains in the army and navy, assures the men who are away from their home churches that they are followed by grateful affection and prayer. A message was also authorized to be sent to all those who by reason of conscience are rendering their service of national importance in Civilian Public Service Camps instead of in the armed forces.

A NEW YEAR MESSAGE

From the President of the Baptist
World Alliance

To my fellow-Baptists everywhere I would send a personal word of fraternal greeting, rejoicing in memories of happy intercourse with very many of you, and commending all to God and to the word of his grace.

From the time of the First Baptist World Congress ("London, 1905"), at which our Alliance was founded, and largely owing to their use at that Congress, two hymns have stood out as the popular anthems of our people: I have heard them in all parts of the earth, and they appear in the program of every international gathering we hold.

The first of these is:

"Blest be the tie that binds
Our hearts in Christian love."

How deeply meaningful are its words in these days of trial and separation! They tell of an indestructible fellowship which transcends all racial and social, political and cultural, distinctions. *In Christ Jesus we are one.* Rising above all differences of opinion on mundane issues, and all the passions of war, let the inspiration and joy of this spiritual fact flood our hearts and minds. So shall our love be sustained until, in God's good time, we who are now parted and, perchance, even dwell in hostile lands, shall again meet and again unitedly acclaim the enduring tie of Christian brotherhood which no strain has loosed or broken. Whom God hath joined together, oceans cannot part, and man cannot put asunder.

The second is: "All hail the power of Jesus' Name," with its stirring refrain, "Crown Him Lord of all."

How direct and significant is its message! "Lord of all"—nothing left aside. It implies the *enthronement of Jesus in all life*—personal and social, economic and cultural, national and international. It is his royal authority which is flouted and rejected in the evils by which men destroy themselves and one another; and it is in his name alone that we can hope to take any effective part in shaping a "new earth wherein dwelleth righteousness," and in which war shall be no more. As we seek to overcome the moral and spiritual chaos of our age, we can never forget that finally everything turns on persons and on their relation to Jesus Christ. "None but changed people can change the world" was the message of our Atlanta Congress. "Apart from Me ye can do nothing" is the word of our Lord, mightily enforced today by poignant tragedy and bitter moral failure. No new and abiding world order can be fashioned without him. The shallow optimism that once regarded progress as inevitable is now utterly shattered; yet we are not reduced to despair, for "we see Jesus," and know that in him is all-sufficiency for all things. That message we shall proclaim in 1943. Evangelization remains, as always, our supreme task and obligation; and surely this time has taught us how urgent it is, and how truly lost are Christless men. For their souls' sake, but also for the welfare of our kind throughout the earth, we are called, as God gives us grace, to persuade our fellow-men of every land to "crown Him Lord of all." The vision may tarry; slowly indeed, with many a disappoint-

ment, the harvests of human welfare ripen; but every soul that has truly accepted the King is a living seed of goodness, and brings nearer the triumph of the kingdom of "righteousness and peace and joy in the Holy Spirit."

Through all the year, in our fellowship and service, be the days dark or bright, we shall know "the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit." Therefore let us "be strong and very courageous."

In unity of faith, hope, and love, I greet all my brethren in East and West, in North and South; and pray for them a blessed New Year.

J. H. Rushbrooke,

President, Baptist World Alliance.

Baptist World Alliance Office,
London.

MISSIONS

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.
Checks and money orders should be drawn to the order of Karl G. Sullman, Westerly, R. I.

THE WORLD WE WANT

Much is being said these days about the world we want. The world of one person may be different from that of another; but everyone wants for himself an abundance of material things; he wants the privilege of directing his own ways; he wants to be defended against aggression; he wants friends; and, as stated in the Declaration of Independence, he wants the privileges of "life, liberty, and the pursuit of happiness."

How is such a world to be attained? Jan Masaryk, vice-premier of Czechoslovakia, in a recent article made the statement that the world we want must rest on morality. This is true as far as it goes. Morality has to do with man's relation to other men. As all history shows us, morality is not enough to give us the world we want. Man is naturally selfish. He needs divine guidance and help—guidance to teach him what he ought to do, and help to give him strength to live as he ought and treat others as he would have them do by him. In other words, to have the world we want we must make the world Christian, which means that all men and races pattern their lives after Christ and live like brothers.

This is the world the Father wants and that Christ came to establish.

Who are to bring this about? Christ organized his Church to establish the brotherhood of all men and races, and his followers through Christian missions and evangelism are to transform men, human institutions, and the world. Every follower of his is called upon to have part in this work. The old year is drawing to a close and the new year is approaching. Everyone may well ask himself as the old year passes out if he has done all he can to make "The World We Want," and among his New Year's resolutions should be the vow to dedicate himself to making the world what the Father would have it.

W. L. B.

A SECOND FRONT LINE

(A veteran worker writes regarding missions and evangelism.)

Much is being said in the pulpit, press, and on the rostrum these days with regard to the nature and importance of a second front.

There are but few who are out of harmony with the importance of such a move. The difference of opinion upon this matter centers about the place and nature of such a second front.

As the warfare advances from one stage to another, it seems that the nature and place of that front are being marked out with such clearness that there will be no mistake when the move is made.

I think this is as it should be. It would be folly to establish such a line without well established assurance of the wisdom of the undertaking.

What is true concerning the establishment of new lines of activity along political and military lines ought to be true along religious and missionary lines in the activity of the Christian Church.

There are two lines of activity of which I wish to speak briefly. The first is that of missions. Since the world has been so contracted, and the different nations have been brought so close together by the telephone and the radio, we can hardly think of home and foreign missions. It is all mission work. The main difference in places of work is knowing how to speak the language of the people where we serve. The work is virtually the same everywhere. The message is the same; it is Jesus Christ the Savior of mankind, coupled with the acceptance of him as our

personal Savior and the ordering of our lives in accordance with his teaching.

Certain difficulties lie before us as children of God that must be overcome before we can give all to the mission work.

First, we must be so fully surrendered to the leadings of our Lord and Master that there will be the constant presence of his Spirit as a shining light to guide our steps and service.

Second, there must be the learning of the language of the people to whom we would carry the knowledge of Jesus as the friend and companion of all who will believe in him.

Third, there must be a well formed assurance that we are called of the Lord to do this kind of work for him.

The thought of these three important things may be cause for our withholding a service in missions for a time. If there is in the heart a desire to do what we can for the Lord in striving to reach the unsaved with salvation, there need be no delay in entering the mission field. Paul the Apostle gives us proof of this when he said, "I can do all things through Christ who strengtheneth me."

Dear young friends, is not this a fine time for you to think this matter over? Is not this a good time for you who love the Lord to study the needs of the hour and, laying yourselves upon the altar of service for God and humanity, just say, "Lord, what wilt thou have me to do?" and then with daily prayer for the light needed, just listen for his direction? You will not have long to wait before you will be called into the line of active service where you may shine for the Lord.

The second activity of which I would speak is akin to the first. It is that of evangelism. Much is said upon this line of religious activity, and I find quite a variety of opinions upon this question. With some there is the feeling that evangelism consists of Preaching Missions or a day or two of thoughtful preaching, setting forth the principles of faith and acceptance of Christ as the Savior of mankind—this as extra to the warm gospel sermons by the pastor. This is good, but is it enough?

Others think of evangelism as set forth in the old-fashioned revival seasons as the essential thing to meet the needs of today. There are at least three things to be said in favor of this kind of evangelism.

First, the revival plan prepares for the service by a considerable time of house to house religious services in which the church workers

are building anew the fires of devotion through prayer and conversation concerning the importance of looking after the salvation of sinners. In these home meetings of spiritual preparation there is enkindled in the hearts of those attending, an increased interest in people who are without Christ in their lives.

Second, the revival plan, through printed notices and handbill invitation, awakens in the public mind a desire to know what is going on. A young man of the world once said he came to such a revival meeting that he might see what kind of a man the preacher was. That coming led him to come again, and God's Spirit convicted him and he found deliverance through faith in Christ.

Third, the revival plan gives plenty of time for the varied kinds of minds, under the daily presentation of Scripture lessons on sin and salvation by the preacher, to come to the decision that was reached by Joshua, when he said, "But as for me and my house, we will serve the Lord." Hasty mental decisions are not always the ones that endure. Those that come from the experience of being born again are the decisions that lay hold on eternity.

There is no enduring eternal life with Jesus Christ without a new birth. Jesus said, "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God."

Dear Soul, as you take note of the need of Christ in the hearts of men in this warring world, as you are learning through the experiences of your own life of the blessedness of Christ's presence in your life and thought, can't you just now take the prayer of Isaiah and make it the cry of your life, "Here am I, send me"?

This decision on your part would be a step in forming a new front for the Church.

E. A. Witter.

December 13, 1942.

IN MEMORIAM

Whereas our beloved member, Mrs. Luetta Spooner, has been called to her heavenly home, we, the members of the Missionary Aid Society of the Second Brookfield Seventh Day Baptist Church, do hereby express our loss and sorrow.

Our sister was for many years, as long as health permitted, a faithful worker in our midst, and her loss will be keenly felt.

We wish to extend our sympathy to her family in their loss and to express an appreciation of her life among us.

We direct that these words of appreciation be placed upon the minutes of the society and that copies be sent to the family, her twin sister, Mrs. Luella Messenger, and the Sabbath Recorder.

Hannah L. Crofoot,
Maud E. Curtis.

Brookfield, N. Y.,
December 7, 1942.

RACIAL SUPERIORITY AND CHRISTIANITY

By Rev. Wm. C. Kernan

If there is a man anywhere in America who still doubts that Nazism is the sworn enemy of Christianity let him ponder seriously the new decree of the German Government in Poland concerning the Church there. This decree, reported in a recent issue of **Christianity and Crisis**, sets up two divisions of the Church, one of which is for Germans, the other for Poles.

Thus, the Nazi theory of racial division is introduced into the Church of Christ where, of all places on this earth, it does not belong. It was no less an authority than St. Paul who wrote that "as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Galatians 3: 27, 28). This is the Christian answer to the Nazi pretensions to racial superiority and, in disregarding it, the Nazis compel Christians to act contrary to a basic tenet of the Christian religion.

With respect to the Jews the Nazi defiance of Christianity has gone even further. Both Protestants and Catholics in Holland are fully aware of this. In a recent protest against abuse of the Jews they expressed themselves as previously shocked by the treatment accorded the Jews in Holland, and filled with horror at "the new measures through which men, women, children, and whole families are sent away to the territory of the German Reich and its dependencies."

The Dutch Christians saw in the suffering thus inflicted upon the Jews an offense against the Christian conscience and a "conflict between these measures and God's claims

of justice and mercy." But they also took cognizance of the incontestable fact that by their actions the Nazis were excluding Jewish Christians "from participation in the life of the Church"—a direct defiance of the Christian principle that in the Church of Christ a new unity is created from which neither Jews nor Gentiles may be excluded. It is ironical to observe that had the Nazi doctrine of excluding Jews prevailed in the first Christian century not one of the apostles would have been permitted to have become a member of the Church, for they were all Jews.

If Christianity is not for all men, it ceases to be a universal religion, which means that it ceases to be Christianity. It becomes something else—a national cult or an instrument of the state. We cannot have it both ways. We do not want it both ways. We want the Christianity of Christ and the Church of Christ—which is for all men everywhere without any distinction of inequality.

New York City.

THE SCHOOL OF THEOLOGY

By A. J. C. Bond, Dean

The School of Theology enjoys certain distinctions among the schools of Alfred University. It may interest the readers of the *Alumni News* to have some of these distinctive features recounted here.

I

The School of Theology is the smallest school on the campus. This fact is hardly definitive, and is in no way descriptive. In fact it may even be misleading to speak of it at all in comparative terms when speaking of size. But it is the smallest school.

II

The second fact to be noted, and this is akin to the first, is that it is the only school housed in a single building. Labeled "The School of Theology," the building is popularly known as "The Gothic," and by some is called "the most beautiful building on the campus." The students have access to all the facilities of the university which are common to all students, but the Gothic contains the dean's office, library-reception room, class rooms, student dormitory rooms, and a chapel. Four regular services are held each week in the chapel, the students in homiletics do their

WOMAN'S WORK

Mrs. Okey W. Davis, Salem, W. Va.

WIDE WALLS

Give me wide walls to build my house of Life—
The North shall be of Love, against the winds of fate;
The South of Tolerance, that I may outreach hate;
The East of Faith, that rises clear and new each day;
The West of Hope, that e'en dies a glorious way.
The Threshold 'neath my feet shall be Humility;
The roof—the very sky itself—Infinity.
Give me wide walls to build my house of Life.

—Author Unknown.

CONCERNING RESOLUTIONS

Now about those New Year's resolutions. They really are a good idea. If virtue is its own reward then the sense or feeling of virtue ought to have some value. And here the process is probably as important as the result. It should include:

1. Selection of a quiet place to sit and meditate—but not too far from the telephone or it will have to ring twice before you reach it.

2. A clean white sheet of paper. Or an attractive decoration around the edge might help—help to fill the page.

3. Then a pencil. A pencil is preferable to a pen—it erases more easily when you change your mind. Also "piddling" the objective aspect of meditation—is easier with a pencil.

4. That is all the physical equipment required—unless it be a dictionary so as to couch your ideas in new words. A sort of modern translation of the old version.

5. You start to think and by this time your large capital R is fairly well embellished. "Procrastination." Yes, surely your first resolution will deal with procrastination. This year you will take it by both horns—or does it belong to the unicorn family?—Gracious, you were to call that committee together for tomorrow morning.—Nine o'clock, rather late to call them now.—Better let it wait till morning and get these resolutions organized to-night.

"I will make an effort"—or should it be "honest effort"?—no, adjectives only weaken sentences, they say, "an effort to perform all duties on time."

Now look at that broken lead! That's the trouble with pencils. No idea where to get

practice preaching here, and college students often return here to be married.

III

The School of Theology is a graduate school. Students may do graduate work in other departments of the university. But students in the School of Theology come with a bachelor's degree as a requirement for entrance. Three years of study are required here beyond the regular college course, at the end of which period students are granted a bachelor of divinity degree. Because it is a graduate school it draws its students from a wide territory. During the last few years students have come from New York, New Jersey, Pennsylvania, District of Columbia, West Virginia, Ohio, Michigan, Missouri, Arkansas, Kansas, Nebraska, and California.

IV

The school sends its students to far places, as pastors and missionaries—ministers of the Gospel of Jesus Christ, all. During the latter four years of the present deanship graduates have found opportunities for service in widely scattered fields. Luther W. Crichlow has spent the time since graduation four years ago as a missionary in Jamaica. He is pastor of a church in Kingston, and supervises the work of several churches throughout the island. Marion C. Van Horn spent some time as a successful evangelist, and is now a pastor in West Virginia. Elmo F. Randolph has been a Scout executive and is pastor of the church at Alfred Station. Wayne R. Rood has served a church in Rhode Island since his graduation, and has recently resigned to pursue further theological studies with the Seminary Foundation at Hartford, Conn. Paul Maxson is pastor of a church at Berlin in eastern New York, in the Berkshires near the Massachusetts line. Lottie Snyder is the wife of a medical student at Temple University. Earl Cruzan is pastor of a church in Boulder, Colo., in the Rockies. Charles H. Bond, who was graduated last spring, and who has spent the summer serving a rural community in Pennsylvania, begins this month his first regular pastorate at Little Genesee, New York.

—Alfred University Alumni News.

"Real success comes only when men and women are willing to regard the best of yesterday as the mere starting of today."

another. Well, perhaps one thinks more clearly in the morning anyway—

When God was working out a great experiment with Moses he took a day, not the calendar date, and said, "This month shall be unto you the beginning of all months; it shall be the first of the year to you." Does this suggest that any month or any day may be the beginning of a new year for us if our experience takes us a step farther than the day before? It is this deepening of experience that makes man cry, "Renew a right spirit within me." It is the feeling of complete incapacity to face new tasks which we must perform that leads one to "pray without ceasing."

Calendar minded man celebrates a day.

Life minded man consecrates each day — the beginning of the new year.

—Editorial in Church Woman,
January, 1940.

Throughout the ages the progress of civilization and the stability of society have been measurable by the amount of influence for good that women have exercised in their communities. It is a heritage that we women cannot ignore. It is one that we must uphold, one of which we must be worthy.—Madam Chiang Kai-shek, in the Church Woman.

THE SABBATH

The Sabbath was made for man (Mark 2: 27a)

Sharing It With Others

What we esteem as of vital importance we share with others.

What enthuses us with joy we tell about.

In sharing the Sabbath three things are important: **faith, hope, love.**

Faith: Back of such an event as founding of Plymouth Colony was the fact of faith, gripping and molding life, character, and conduct. Faith in God and his Sabbath must grip us as it did our fathers. If it does, we share.

Hope: "Now faith is the assurance of things hoped for, a conviction of things not seen."

An important element in life is a buoyant expectancy. Is our indifference to sharing the Sabbath with others because we have little or no hope of men's acceptance? People bubbling over with the joy of the Sabbath share it with others as happily as the

newly made father shares the news of his first-born.

Love: "If ye love me keep my commandments." Faith, hope, love took Jesus into the synagogue for Sabbath study of the Scriptures and worship of God. They not only filled him with joy but led him to share his life helpfully in teaching, healing, and saving. In our love for God and fellowship with Christ we will be led to share our blessing with others; and not the least will be the Sabbath.

H. C. V. H.

"A HISTORY OF THE TRUE CHURCH":

A BOOK REVIEW

By Corliss F. Randolph

A copy of a book bearing the title, *A History of the True Church*, with the names of A. N. Dugger and C. O. Dodd as authors as well as publishers of the book for "The Bible Advocate," Salem, W. Va., U. S. A., copyright, 1936, has recently come into the hands of this writer. The book, of upwards of three hundred pages, is a palpable attempt to prove that the religious sect known as the "Church of God" is a sort of apostolic succession from the time of Christ, "traced from 33 A.D. to date."

To that end, hundreds of quotations from numerous authors, chosen irrespective of content, have been juggled into a sort of chronological chain, with connecting notes or comments by the authors of this book, in their attempt to establish their thesis, apparently wholly oblivious of the fact that all Christian churches, and Jewish churches for that matter, are churches of God, though by no means in the narrow sectarian sense meant by the authors of this book. All and sundry authors from whose writings a few lines, or even pages, can be gleaned to supply links in their chain of assumed evidence, are cited irrespective. Even though, to them, the Roman Catholic Church is "The harlot," its writers furnish grist for the mill of our authors.

Some of our best known and older Seventh Day Baptist churches are cited as "Churches of God"; for example, the Mill Yard Church, of London, England—the mother of English-speaking Seventh Day Baptist churches—is game for their bag. So, also, are Newport, Piscataway, Shrewsbury, and even the German Seventh Day Baptist Church of Ephrata.

Benjamin Franklin becomes "the famous Pennsylvania Quaker" and "an observer of the seventh-day Sabbath." (p. 262.) The worship of "the stern Puritans at Plymouth . . . was on the Sabbath (Saturday) rather than Sunday." (p. 265.) The Pilgrim Fathers "were Sabbath-keepers, observing the seventh day of the week, and baptized by immersion." (p. 248.) Such preposterously erroneous statements are calmly inserted into the body of this remarkable book as historic facts.

Names of persons and places are treated equally cavalierly; for example: Francis Bampfield appears as "Frances Banefield," Job Bennett as "Jobe Benrtett," Pinner's Hall as "Pinneis Hall," Bull Stake Alley as "Bell Alley."

The authors do not appear to know that, in the last analysis, the Puritans and Separatists were two distinct classes of church reformers in England; but they use the terms Puritan, Separatist, and Non-conformist as synonymous and interchangeable, apparently.

The sect now known as the "Church of God" is of comparatively recent origin, an off-shoot, as we learn, of the Seventh Day Adventists, who came out of the Millerite movement of a century ago.* More recently, as we are informed, there was a split in the "Church of God"; and A. N. Dugger was a leading spirit among the seceders. As set forth in the book under consideration, the seceders established headquarters at Salem, W. Va. Here on September 4, 1933, occurred "the restoration of the Scriptural organization of the Twelve to look after the spiritual affairs of the church, and Seven to take charge of the financial business, and also the Seventy to go forth two by two in giving the warning message for the hour." (p. 299; cf. pp. 300 et seq.) Among these groups, the reader will recognize an imitation of the Twelve Apostles of Jesus, and of his Seventy. Here, it may be assumed that Judas does not carry the bag. It appears to be entrusted to seven, rather than one. In these groups, the authors of this book are given prominent places.

Inaccuracies, historical and otherwise, such as we have noted, are sufficient to condemn

*The authors of this book set up the claim that the Seventh Day Adventists came into being as a separate sect, in 1860, as an off-shoot of the "Church of God." (p. 294.)

Since the publication of this book, as we are credibly informed, there has been another split in this "Church of God"; and C. O. Dodd, who had gathered the original congregation at Salem, W. Va., has been set adrift, leaving A. N. Dugger in possession of that field.

this book outright as wholly untrustworthy as a source of history, even narrowly sectarian history. It is a pitiful, all but ludicrous, example of history written by ignorant hands, unskilled in historical research and interpretation, but bent upon establishing a predetermined thesis, regardless.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

CHRISTMAS TREE

(Reprinted from the January 3, 1861, issue of the Sabbath Recorder)

The Sabbath School and Society connected with the Pawcatuck Seventh Day Baptist Church had a Christmas Tree and Festival, at Armory Hall, in Westerly, on Tues. evening, December 25th. The exercises were opened with prayer by Eld. A. B. Burdick, which was followed by speeches and dialogues from the children, most of which were prepared for the occasion. These were interspersed with singing by the school, all together occupying about an hour, which was spent very pleasantly and profitably. One piece was sung upon the stage by three little girls, and was received with much applause.

The scholars were then escorted in classes by their teachers to the table, where a bountiful supply of cake, fruit, ice-cream, etc., awaited them. The school and children of the congregation, numbering in all about 100 and 25, were first served; after which the table was again loaded, and others present invited to participate in the collation, while the scholars were allowed to promenade, or to pass the time as they saw fit.

This part of the entertainment being over, the audience was again called to order, when the committee proceeded to distribute the presents from the tree, each member of the school receiving one or more. The tree was stationed upon the platform at 1 end of the spacious Hall, and presented an imposing appearance, being loaded with almost an endless variety of articles, from the tinnest toy to richly bound volumes, silverware, etc. About 300 gifts were disposed of, nearly all of which were presented to members of the school. Upon some of the articles were written mottos, which were read aloud to the audience, adding interest to the occasion. One

of the more noteworthy of these was the following written upon a box of "pills."

Dr. Dan Dodd's
Silver Pills

Kept by all druggists in the U. S. and Canada.
Price \$5.00 per box.

These Pills are warranted to cure all diseases the flesh is heir to. No cure, no pay.

Directions:—For a child—one pill once a week. For an adult—one pill to be taken occasionally, or semi-occasionally; if the symptoms are serious.

Upon the cover was inscribed the following:

Presented to Isaac Bent, for the faithful performance of his duties as sexton of the Paw. S.D.B. Church, Dec. 25, 1860.

The "pills" consisted of ten fifty-cent pieces, and were received by the sexton—they being emptied from the box into his hands amid loud laughter and cheers.

To close the exercises prayer was offered by Eld. J. W. Morton. The audience then dispersed, the many happy faces telling not only that the presents were gladly received, but that all were highly gratified with the evening's entertainment.

Westerly, Dec. 28, 1860.

(Your editor feels that this description of a church Christmas celebration of the last century might not only be of interest, but also give us some pointers.)

CHILDREN'S PAGE

Mrs. Walter L. Greene, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I've written once before, when I was eight years of age. I'm now ten years old and in the sixth grade. Our school just made a newspaper; it is called the "Shiloh Star."

In Christian Endeavor Mr. and Mrs. Osborn, whom we all love, lead us in our lessons. We have studied St. John and the Acts of the Apostles. We are now studying Genesis. We have a chart for the girls and one for the boys. We get one point if we are present and one point if we bring our Bibles, three points if we bring a visitor, five points if we write to you, and one point for each Polly Anna deed, not including dishes or dusting for mothers, but for things not done before, like running errands for friends and

neighbors without pay. If we get ten points a week we get a star. If we come every week for three months straight we get a prize. I came six months straight and my prizes were: an American flag nine by five inches, and a flower bulb which seems to grow so fast that I don't know how my little green vase can hold all the roots.

Another thing we do for points on our chart is to take notes on the Sabbath morning sermons. We get five points for doing this. In our Sabbath school class we have another contest and my teacher, Miss Katherine Davis, told me I was in the lead. The way we do it is this: We must do our lessons at home and learn our memory verses; we get two stars each week if we have them both right. I have twelve stars. I did my lessons and verse every week but one. Miss Davis gives us a gift, too, every three months for the one who earns the most stars. I'm trying hard to earn it this time. In Christian Endeavor we read our letters to you and then read your answers.

Mr. Palmer of Wrightstown was here November 15, and told us about his work for the soldiers. He had a soldier with him who played the piano for us and showed us movies about the center. Next Sunday night we are having Percy Crawford here for community services at the schoolhouse. I want to go and my mother thinks I can.

I had better close now, good-by.

With Christian love,

Naomi Davis.

Shiloh, N. J.

Dear Naomi:

I was very glad to read your fine description of the contests you are having in Christian Endeavor and Sabbath school and I am sure they are very helpful, especially since they are in such a good cause. Here's hoping you win the prize this time; but the best prize of all is the good training you are getting for Christian living.

Yesterday, on a Christmas card, we received a snap shot of Doctor Greene with Mrs. Greene and baby Karen, seated on what looked like a sled with a pair of skis crossed behind them, while above them rose a Rocky Mountain peak. He is now located at Camp Hale, Pando, Colo., with a mountain ski troop, while Mrs. Greene is at the Hotel Colorado, Glenwood Springs, seventy miles

away. I am wondering at which place the picture was taken.

I am ever so glad you have begun to write once more. Please do it again and that right often.

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

You have probably forgotten me because I have not written you for so long.

It snowed hard last night and the wind has been blowing hard today. I tried to go skiing this afternoon, but it didn't work out. I got too cold. We are going to have a lot of snow drifts tomorrow.

In school we are fixing up old toys to give to the poor people.

Some of my friends at school are going to be in a Christmas play. I am too. The play is "A Christmas Carol," by Charles Dickens.

I went to the "Father and Son" banquet. Dr. Ben Crandall was the speaker. They had very good food.

George is in Buffalo in medical school. He'll probably be home at Christmas.

Well, I must be getting to bed, so

Sincerely yours,

Philip Thorngate.

Alfred, N. Y.

Dear Philip:

Indeed I haven't forgotten you. So glad to hear from you again. Must wait until next week to answer.

Yours sincerely,

Mizpah S. Greene.

PRAYER

By Oswald G. Russell

Prayer—one of the most precious of all good gifts; an instinct implanted in the heart of man by his Creator; the yearning of the lost wanderer pleading for the smile of his Father's face; the uttermost rung in Jacob's ladder, uniting earth with heaven.

Through prayer we bless our fellow men, cheer the downcast, comfort the sad. Prayer restores the sick to health and gives back to man that which he forfeited in the beginning. The home circle is banded together in joy, peace, and harmony, and it saves a soul from death. It lifts the poor wayfarer above the fogs that surround him and gives him a glimpse of his eternal home.

Prayer—how blessed is thy gift—how mighty thy influence! It is like unto a huge dynamo that, generating the power, causes to be put into motion the many wheels of a vast machinery.

What has it not wrought? Whole nations have been molded by its uplifting power. Did not prayer, operating through a holy man of faith—George Muller—build a colony of orphan homes? And was it not through the same medium that God chose to send the unfailing supply to feed and clothe the children under his care?

Rich and poor, high and low, are all granted admission into the audience chamber of the Most High, the only passport being a humble and contrite heart, which our Lord says he will not despise. Let us, then, lay hold of the priceless gift and come boldly to the Throne of Grace, so that we can with confidence implore the divine blessing and presence of Christ as we walk this vale below.

Soon we shall know as we are known, and the fulfillment of our prayers will then be accomplished. We shall see that not one earnest prayer of faith has fallen to the ground, but through the eternal ages the influence of such prayers will expand, bringing joy and happiness to those who breathed them and glory and honor to Christ our Lord.

Auckland, N. Z.

BRIEF MUSICAL NOTES

By Lois F. Powell

As we enjoy special music at Thanksgiving and Christmas time, it is interesting to think about and compare Biblical music.

Antiquity's veil hangs between us and the days when the Psalms of the Bible were sung by Israelite choirs in the temple at Jerusalem, accompanied by orchestras of wind and stringed instruments; but it is interesting to penetrate through this veil and see what a grand institution Biblical music was.

An acquaintance recently asked what "Shigionoth" means, as it occurs at the opening of the third chapter of the book of the Prophet Habakkuk.

This brought to mind the great interest hidden in this word and the two other different musical terms in this chapter, as well as others occurring among the Psalms, some of which are not easy to interpret in these advanced times.

"Shigionoth" is one of those musical terms we puzzle over. It is found only in Habakkuk 3: 1, that is, in its Hebrew plural form; but the singular form, spelled "Shiggaion," is found in the heading of the seventh Psalm. Whether singular or plural, it is from a rare Hebrew root not easily interpreted. Some Hebrew students have thought it meant to stray or wander, but they knew not how to apply it to either of the themes in Psalm 7 or Habakkuk 3.

Personally, taking all uses together, I have wondered if it did not mean that the instrumental accompaniment should express variations of triumph or passionate exaltation, or perhaps denoting the way the singers were expected to sing the words; for both David and the Prophet Habakkuk wrote in these instances in triumphant, victorious moods.

In our own hymn books we find such words as triumphantly, spirited, jubilantly, with others of different feeling, at the beginning of tunes, to advise the singers; so that we need not be surprised at some of those peculiar words that accompany some of the Psalms, especially as at the end of this third chapter of Habakkuk occur these self-explanatory words, "To the chief musician upon my stringed instruments." These words show that our choir and orchestra leaders for religious worship had forerunners whose acquaintance it is a pleasure to cultivate, by study of Biblical literature.

Seeing this prayer of Habakkuk was accompanied by stringed instruments, it is not surprising to find that another musical term, "Selah," occurs three times—in the third, ninth, and thirteenth verses. This is another term not generally understood. A paragraph in Cruden's Concordance says this regarding it:

"It is generally agreed that the proper signification of Selah is an end, or a pause. And though it is not always found at the end of the sentence, nor at the end of a Psalm; yet the ancient musicians might sometimes put Selah in the margin of their psalters to show where the tune ended."

Since Cruden's day, more information has been brought to hand, and research has been assisted by more fraternal feeling between Jews and Christians, consequently in one Hebrew lexicon a whole column is devoted to explaining Selah. It appears to have been used to mark the end of a strophe, in antiphonal singing; or change of tone in a chant; or

a response in an anthem; or where extracts were made for liturgy; or for the insertion of a Gloria, Hallelujah, or Amen.

The theme of each individual Psalm would determine which of these uses was employed.

Hence the study of the different headings of the Psalms is a grand object for research, a phase of musical knowledge we shall be sorry if we lose.

Alfred, N. Y.

OUR PULPIT

CHRIST BORN IN MEN

(Submitted on request of editor by Pastor Trevah R. Sutton of the Rockville and Second Hopkinton (R. I.) churches)

Read John 3: 16 to 36.

Text—"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Now as the Christmas carols begin to die away we turn to the new year. How are we looking into the new year? The year just closing has indeed been a bad one. A year ago we looked into it with some hope, yet did we not have a desire that the year were over rather than beginning? That year is now ended and we have been doing some very deep thinking. We Christians, as have others, have had to participate in some way or other in a big task which is repulsive, taken as the whole, even though phases of it may be pleasant. Some serve in armed forces; some in producing supplies; some in providing necessary civilian needs and services; others in camps and prisons.

As we face the new year we do not know what is ahead. Even if the war should come to an end in 1943, the struggle for a true peace will only have begun. Any other kind of peace will have the same tragic end as the so-called peace of the last war. We Christians must face not only 1943 but a long distant future as well, with the idea of preparing ourselves to make sacrifices for Christ and his Church, as great, if not greater, than the sacrifices of this present war—sacrifices not in the use of swords of steel but the sword of the Spirit. The only possible way for true peace is through an "all out" effort of evangelical Christianity. Men must find peace with God in the Lord Jesus Christ. Men, as individuals, must be born again in Christ in

sufficient numbers so that such as they may control the world. Until Christ comes again to rule the world he must rule from within men's lives. There is no other peace.

In this darkness of today there shines a light. It is the hope of the world as nation deals with nation and race with race. In an age when we deal with the masses we must not forget the way of Christ is through the individual—each one alone. Thus the task of evangelizing the world is difficult. It calls for the whole-hearted effort of every born-again Christian. United efforts are important, but individual living and action are also essential. The light we have found must be shared with others. Today we see the result of evangelism in China as we notice some of her leaders, yet China is only partly evangelized. A generation ago a leading missionary warned that unless we send more missionaries to Japan we would in a generation be sending bayonets.

What is the matter with us Christians in America? Do we think more of the needs and desires of ourselves than those of others? Do we build up programs of worship and instruction in our churches to satisfy our own feelings and knowledge, and thus close the doors of our churches to others in our communities and other parts of the world who need to know of the love of God and salvation in Christ? Do we let our intelligence be our god rather than an instrument to serve the one God? Can it be too many of us have never been born again ourselves and do not know what salvation really is, and proclaim some false "gospel"?

Let us look at this thought for ourselves. Have we experienced the love of God as we read in John 3: 16? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It was love that caused God to do this great thing. Love—that which the world needs so much today. Christ came into the world to save men. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

It is not condemnation but salvation which Christ brings. Belief in him is the requirement. But there are two kinds of belief—passive and active. I believe I can get in my car and by following the right highways go from Rockville to Hopkinton. But I cannot meet my Sabbath afternoon appointment at the

Second Hopkinton church until my belief is active and I get into the car and drive to Hopkinton. So it is with salvation. We believe we can be saved through Christ, but until we submit to Christ, going to him, so to speak, in the attitude "Here am I, take me," we are not saved. It is not God or Christ that condemns us, but ourselves. Darkness continues until there is light, and we live in darkness until we take the light which is given through Jesus Christ by the love of God.

As we face 1943 we should ask ourselves, "Am I a Christian by fact or only by name?" If not by fact, then there is no better time to accept Christ as Savior than the present. Then each of us who has had the glorious experience of the new birth should next ask, "Am I permitting the influence of this experience to make of me a new person? Does the light shine out in my life both in deed and word so that others may see him who has given light?" The influence of the Christian life is one that should grow—a light that spreads both inwardly and outwardly.

As we look to the future we must realize the peace of the world rests upon the peace men have with God. The words of Jesus, "Ye must be born again," reach out to every person. We who have found peace, and will let God have control over us, have a golden opportunity for service both to God and man. Christian unity through evangelical faith can win great victories for Christ. Successful organic unity without sacrificing convictions of belief and practice must come slowly. But unity in spirit enables us to work together for the common faith in our Savior and Lord Jesus Christ with full liberty to proclaim the details of our faith and practice according to conviction. That which is needed most in America, as elsewhere, is less skepticism and indifference and more conviction and faith in Jesus Christ.

A faithless generation is perhaps being awakened by this war. We are beginning to see the futility of a religion of works without the Savior of men through whom comes a new birth. Man's materialistic faith founded upon his own good works has failed to save the world from chaos. Wisdom has been used for fulfillment of selfishness. But the evangelic faith in the Lord Jesus Christ gives regeneration to sinful men and a power out of which come good works—light coming out of darkness.

We face 1943. As we do so, may each of us check his own life. Is Christ truly there? Is the power from redemption working? Do we have temptations, uncontrolled tempers, prejudices, ill feelings, bitterness, and hate? These are things of darkness. Christ gives light in the darkness. This gift of God turns death into eternal life. What further steps can we take in the path of light during 1943? "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

DENOMINATIONAL "HOOK-UP"

Adams Center, N. Y.

This church has sponsored some social evenings this fall, which have been held at the homes of a few of our members—two at the home of Mr. and Mrs. Harold Whitford, and one at Harold Scriven's.

October 31 a reception was given in the church parlors for Mr. and Mrs. Chauncey Reed; Mrs. Reed was formerly Miss Mary Ellen Greene, daughter of Mr. and Mrs. DeChois Greene, and has played our church organ since she was twelve years old. This reception was very informally arranged as a Hallowe'en party; a big, black kettle held the gifts for the happy couple, and were forked out by witches and goblins, and presented with many antics, queer and spooky. Refreshments consisted of ice cream and cake, including a lovely bride's cake.

A church night social was held November 29. An impromptu program provided very enjoyable entertainment, and a fine tureen supper was served. The birthday collection netted several dollars to apply on the Ministerial Retirement Fund.

Pastor Burdick had an impressive Bible service, December 5, planned from the American Bible Society programs; these were sent out for use in celebration of the Universal Bible Sunday of 1942, for Christian churches everywhere. Appropriate music and readings were rendered by various members of the church. Outstanding musical numbers were "My Mother's Bible," sung by Rev. and Mrs. Paul Burdick, and Mr. and Mrs. Gilbert Horton; and "Cling to the Bible, My Boy," by Mr. and Mrs. Horton.

The Adams Center Sabbath school recently sent copies of the Upper Room to all men in the service having any connection with our church. Christmas cards have also been

sent to them, besides many individual cards; the church also united with the community in sending packages to the Adams Center boys in service.

The Ladies' Aid held a Christmas party at the parsonage, Wednesday, December 9. There was a Christmas devotional service, a program of Christmas music and readings, with a contest, and an exchange of small gifts. A nice supper was served by Mrs. Burdick and her committee.

Correspondent.

MARRIAGES

Tiepenhal - Aurand. — On November 26, 1942, in the Seventh Day Baptist church, Battle Creek, Mich., Harlan E. Tiepenhal of Kalamazoo, Mich., was married to Miss Marguerite M. Aurand of Battle Creek, Rev. Henry N. Jordan officiating. Their present address is 22 Wiltshire Ave., Battle Creek.

OBITUARY

Irish. — Hattie Estelle, was born in Alfred, N. Y., September 4, 1865, and died at Bethesda Hospital, Hornell, on June 25, 1942. She was the daughter of Edmund and Eliza (Hadley) Burdick.

She was married to William Arthur Irish on June 5, 1897, and to them were born three children: Mrs. John Oman of Hempstead, L. I.; Mrs. Myron Burrows of Friendship; and William A. Irish, Jr., of Alfred.

On June 24, 1880, she was baptized and joined the First Alfred Seventh Day Baptist Church. She was faithful to her church and to the Sabbath through all her years.

Farewell services were conducted by Pastor Everett T. Harris, and interment was in Alfred Rural Cemetery.
E. T. H.

Witter. — Mrs. Jennie Baldwin Witter was born in Brookfield, N. Y., September 16, 1864, and died December 14, 1942, at her home in Brookfield.

She was the daughter of Asa and Elizabeth York Baldwin. She was married December 26, 1883, to Deacon Joel Witter, then a widower with one small child—Silas Witter, now of Brookfield. She had three children of whom Ralph E. of Brookfield remains. The family home was on a farm till 1916, when they moved to the village, where her husband died in 1923. She had nine grandchildren and ten great-grandchildren.

She was baptized May 12, 1888, and joined the Second Seventh Day Baptist Church of Brookfield, of which she remained a loyal member. The funeral was conducted by Pastor J. W. Crofoot.
J. W. C.