I hope my denomination will take a strong position and urge constant fervent prayer concerning the matters mentioned in this letter.

Marriages

Burdick - Smith. — Corp. Richard L. Burdick, son of Mr. and Mrs. W. H. Burdick of Battle Creek, Mich., and Miss Vera Smith, daughter of Mrs. Irving Smith of Skaneateles, N. Y., were united in marriage by the bride's pastor on June 10, 1944, at Stillwater, Okla.

Obituary

Clarke. — John Milton, youngest son of Dr. Henry and Lorinda Coon Clarke, was born June 16, 1846, in Walworth, and died in Mercy Hospital, Janesville, Wis., July 26, 1944.

In January, 1871, he married Mary O'Conner who died in 1904. In October of 1906 he married Mrs. Mary Taylor who died in 1926. He is survived by two stepchildren, Paul Taylor and Mrs. Charles Inman; and several nieces and nephews.

Funeral services were conducted by Rev. Dr. Schlegel of Olgill M. E. Church; burial was in the family lot in the Walworth Cemetery.

Davis. — Zeta Summerville, daughter of John A. and Martha Brannon Summerville, was born in Ritchie County, W. Va., in 1873, and died at Clarksburg, August 4, 1944.

She was married to Owen Thomas Davis September 4, 1890. Mr. and Mrs. Davis formerly lived in Salem; they were members of the Salem Seventh Day Baptist Church. All through the years they have been known for their Christian devotion and their loyalty to Christ and his church in Salem.

Besides her husband, she is survived by two children, Mrs. Frank V. Laughton and John Henry Davis; two half-sisters, Mrs. A. L. Smith and Mrs. A. T. McCann; three grandchildren; and three great-grandchildren.

Funeral services were conducted by Rev. R. S. Burdham of Clarksburg and Pastor James L. Slagg.

Interment was in the Elk View Masonic Cemetery, Clarksburg, W. Va.

J. L. S.
CHRIStIAN PASTOR OF DENMARK

Kaj Munk, loyal Christian pastor of Denmark, was found murdered, his body lying in a ditch beside the road, murdered by the Nazis because of his undying stand taken in loyalty to the church, and after preaching a most fitting sermon. But Kaj Munk was arrested in the fall of 1943. Later he was released, and on January 4 was taken from his home and murdered.

In his sermon Pastor Munk had said it is the duty of Christians to render unto Caesar the things that are Caesar's. But too often Caesar demands more than actually belongs to him. What shall we do? Suppose Caesar demands that "we should call black white, tyranny liberté, violence right," what should we answer? It is written, "Thou shalt have no other gods before me."

It is true that we belong to both these vast kingdoms—God's and Caesar's. Said Munk, "If they clash (in their demands) the Christian knows immediately to which is his greatest allegiance:富贵 the political leaders to his path."

The Danish pastor then discusses the question of Christianity and Politics. "Christianity is not an organized body of people. What tells us this? Christianity takes orders from nobody... it is nonsense to say that religion simply keeps its nose out of the affairs of the world."

Cæsar must be considered in the church, says Munk. Caesar must be considered in relation to that which those who would like us to believe that the church is only a place of refuge for the soul. It is not the business of the church, they say, to concern itself with things other than saving souls. Well, that is pretty spiritual of religion... and to the liking of Caesar. Upon such he would be happy to confer the favors of the state. For such teaching would never cross his path. Nor would it embarrass him in any way. "The name of this religion is Blasphemy."

THE SABBATH RECORDER

Strong words. They would not please some people in any country. They are words that please folks who are always afraid the church will mix up in politics, the ones who want the church to stick to "the business of the soul". But the church of today is discovering that while it must not neglect the great mission of soul-winning, it must not withdraw from affairs of the world.

But, declares Munk, while the church needs to worry in quiet calm, truth is "neither calm, nor serene, nor dignified. Truth bites and scratches and strikes. Truth is of no importance to the cautious. All the cautious want is an armchair. What is the meaning of this absurd demand laid upon the Church that it should be cautious? Was Christ cautious?" "Hush, hush, "is the watchword of the present day. ... I prefer Jesus. 'Hypocrites and adulterers! In what have you called the political leaders of your country."

These days call for the courage of Christ. Such preaching, fearless and pointed, did not suit the Nazi overlords. So the preacher was hushed. But he still speaks through the printed message that escaped and through unspoken words that get to Munk's fellow citizens. The assassin's knife or bullet or the firing squad cannot kill the spirit and message of such as Munk.

Four of his last sermons have been preserved and published in pamphlet form for wide distribution. They have been translated into English and distributed by the Lutheran Publishing House, Blair, Neb. The pamphlet can be had at 40 cents each, or $4.00 per dozen.

Kaj Munk, we understand, was not only a bold and courageous preacher, but a great poet and dramatist. Of him a Danish critic is quoted as saying: "His sermons have its beginning in the divine and in the divine it has its inner force and meaning." Another says, "He was a man who trusted firmly in Jesus Christ, and who at all times and in all things did his work to God in prayer."

Denmark—the world—can ill spare such men.

THINK ON THESE THINGS

The following paragraphs are from news comments by W. W. Keidel, Editor, The Sabbath Recorder. America through repatriated prisoners of the Japanese and through even more circuitous circles indicate that all
Christian schools, all Christian orphanages and other welfare institutions, and most of the Christian organizations still in operation in Japan. Before the war, there were 233,000 Protestant Christians, 119,000 Roman Cathol­ics, and 41,000 Greek Catholics in Japan. While they were thus less than one-half of one per cent of Japan’s population (73 million), they discovered that their influence was far greater than their numerical strength would indicate. Says a recently-re­turned missionary from Japan: “The Shinto religion with the Emperor as its living deity is the expression of nationalism which in this time of emergency is fostered to the extreme. Herein, it is not strange that some Christians are loyal to their country and to their Emperor, and the present stress is to have another ‘other god besides the Lord. It is evident that our answer­-shalt love your enemies; do’ good to them that hate you.’ Perhaps we would do well to recall and lay to heart words spoken by a great physician, Dr. Ernest Fredrick, who in the name of Christ, which he did not hesitate to pronounce, declared that hate is not the way out.”

GOOd RESOLUTIONS

(Report of the regularly appointed Committee on Resolutions, Central Association, June 24, 1944, at Adams Center, N. Y.)

As individual Christians and as members of the church and auxiliary and affiliated or­ganizations, we herewith voice our protest against the following injustices:

1. The wide-spread use of narcotics by men and women in the armed forces and by civil­lians.

2. Juvenile delinquency.

3. Advertising of cigarettes and liquor over radio, in roadside posters, and magazines.

4. Seeming indifference of parents to make use of opportunities for Christian nurture and religious education in the home, school, and church and instruction in common court­sery and moral sensibility.

5. A distinct let down in moral standards due to home disruptions and war conditions.

That we encourage, when deemed feasible, though it may not be our own local prob­lems.

1. Unified church program to assure the family unit in the church pew and the attend­ance of more adults in Bible classes.

2. Wider availability of good religious literature in home, school, and church.


4. Christian leaders avail themselves of suitable character building materials with the ideas of popularizing wholesome projects and creating public opinion. Sug­gestions are articles in local papers, pamphlets, books, posters, alums, movies, and essay writ­ing.

Respectfully submitted,

Mrs. H. L. Polan,
Rev. Eli F. Looboro,
Mrs. Howard Davison

THE SABBATH RECORDER

Missionary

Among the special problems we had to face this past year, was the bringing home of three of our China missionaries, Dr. George Thorn­gate and Rev. and Mrs. H. Eugene Davis who had been interned in a Japanese concentration camp, exchanged for Japanese prisoners, re­patriated in Portuguese India in late 1943, and returned to this country December 1, 1943, on the M/S Grippsholm. We have been in constant communication with the Depart­ment of State and the neighboring of the use for the purpose of insuring adequate care of our China missionaries. We guaranteed to them a letter of the United States govern­ment for advances for food and comfort items to all our representatives (including Mrs. Nettie West, Miss Mabel West, and Miss Ruth Phillips, in addition, Dr. Thorngate and Dr. and Mrs. Davis), and the United States Government for transportation of any or all of these individ­uals whenever and if they were returned to this country. Of course, our regular budget was not elastic enough to meet these expenses, so an appeal was made to the denomination for special gifts which have not been sufficient. After many years of faithful service, we retired Rev. and Mrs. H. Eugene Davis on an allowance larger than that paid by some denomina­tions and substantially in excess of Federal old age benefits which would be paid them since their ages are de­spite of the Social Security Act. We are glad we were able to take such action.

The news is old, that in spite of the Japanese occupation of Shanghai, our schools and re­ligious activities are being carried along en­thusiastically by the Chinese and loyal students at the schools are in the neighborhood of one thousand two hundred twenty. A church at Shanghai is weekly well attended. Again we have the example of the substantial fruited of seed sown faithfully in years past by our consecrated repre­sentatives.

During the year, we have resumed support of our work in British Guiana where interest has been constant and efficient leadership of Rev. W. A. Berry. For years, our people have carried on with-
out any financial support from us and we are happy to be able to say that the contributions made a restoration of financial aid.

Our work in Jamaica has reached a point where the establishment of a mission school has been advanced. Miss Mrs. and Mr. Luther Crichlow who represented us so well there for the past several years. Quite a number of missionaries have been received by the society. At the beginning, all such projects face serious discouragements, but one need only reflect on the present activities of our China mission schools, which are operating in great usefulness for numerous people, to realize that, too, started as a small project and has been sustained by financial support. Such a school in Jamaica, supervised by individuals with vision and educational and financial ability, will do much to establish our work on that island in a permanent and effective way.

I have endeavored to bring out some of the high lights of our financial accomplishments of the past year and to generalize a bit on our activities; our printed report covers these things in detail. To feed to the hungry, to make them the envy of their friends and actually to gratify every penny that he may spend other than for the necessities of life, is the moral of the story as seen by the Jews. The Israelites gave liberally of their best to God, but were cheerful in the self-denial required to make such gifts possible. In other words, they experienced joy in doing the will of God as they understood it, which is always the experience of the cheerful giver. Again, it is written, "Give, and he shall give unto thee." (Deuteronomy 28:2). All this is building up that poseth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheer­ful giver.

The whole world has been disrupted economically, politically, and socially by the scourge of war. The cost of repair must be heavy, and whoever may be able to contribute to the restoration of countries will be likewise giving. What better instruction can be learned from the Bible, that loves the cheerful giver, but blesses him too. The right to give and the right to receive are not separate; they are one and the same. The Bible ascribed to Moses, which begins with the story of the burning bush, has teachings of great value for the church, the world, and the individual. The commandment to give is a commandment to live according to the will of God. The practice of tithing is an important lesson for all people, to the effect that they should give the tenth unto the Lord. It is a law of the kingdom of heaven.

As we enter our new Conference year, let us examine our giving as individuals, societies, and churches, to our denomina­tion. The Missionary Society is happy to as­sist churches financially in meeting part of their pastorate calls. We have made progress in helping a new and expanding work. It is a duty to help a dying church, but a joy to help a living church until it is able to stand alone. May we continue in the number of all churches being financially aided by us at this time to continue. Carefully the possibility of securing increased gifts from their own people to the end that they become independent —thus releasing an appropriation for other more urgent calls. We have made progress this year and even greater progress is possible in the coming months with increased giving which will come.

We have established the society’s finances on a sound basis and are now ready to capitalize on all opportunities which may become apparent as time goes on. We have cash reserves equal to nearly eight thousand dollars representing amounts we would have sent to China in the past. Holland, and Germany except for exchange restrictions which will be immediately available to those fields upon cessation of hostilities. We are on the threshold of greater accomplishments and even greater with increased individual sup­port.

In closing, I would like to quote again from Edwin Markham, who wrote:

"Giving is living," the angel said.

"To feed the hungry sweet charity's bread." We can also say, "If all professing Christians would practice the benefits of sin and want. How wonderful it would be..." and the song of the Lord began also with trumpets" indicating that the Lord not only is the giver of the good gifts, but will help us give. If they are compelled to live sparingly, there should be no criticism if they give sparingly, but conversely, when they live bountifully, they should give bountifully.

Christians have not had the moral courage to answer the challenge of our Lord to meet systematic giving and will understand beyond all our expectations. It has been true always, that the one more gives, the more he has. In the same Testament, the Lord drops a sort of challenge! "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour out a blessing that there shall not be room enough to receive it."

If all professing Christians would practice giving, the treasuries of the Christian Church would be filled to overflowing with funds to wage a more effective fight against the powers of sin and want. How wonderful it would be for our missionary societies in meeting their needs, thus giving generously. And extending the services to mankind in greater measure to re­ceive the benefits of this adequate support! How comforting it would be to us all, to see our many exceptions and difficulties translate into the service of Christ on very meager salaries, with no Carnegie pensions awaiting them, yet, the day of giving is far too late for the rest of their days. All these blessings can be ours when and if we give systematically and generously in the cause of Christ and the share in his work which is ours.

In the words of Rev. Charles R. Brown, "If the Christian people of this one land, rich in numbers and prosperous beyond all the other lands of the earth, could be moved to give a tenth to the Lord, it would seem at once as if all our benevolent activities had been harnessed to some Niagra of power. There would come a new thrill of life along the whole line of religious effort and presently we would find ourselves ground on earth coming with power and great glory."

FOUKE SEVENTIETH ANNIVERSARY SERVICE

Fouke Seventh Day Baptist Church in Fouke, Ark., will hold its sixtieth anniversary service starting September 24. Messages from all those who have worked for the church or the school will be appreciated.

Rev. Charles Bond from Little Genevieve, N. Y., will be a guest during these services and will help with special meetings beginning September 19.

Clifford A. Beene, Pastor.
**SUMMARY OF ITEMS REPORTED BY SOCIETIES**

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
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<tr>
<td>Flowers, cards, etc. to sick members or shut ins, are among our local expenditures. We have worked on the board's fourteen goals. The president and secretary for the coming year are: Mrs. B. R. Crandall and Mrs. Edith Bevey.</td>
<td></td>
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<tr>
<td>Independence</td>
<td>The Ladies' Aid has been helping with the pastor's salary, repair of the parish house, and fitting up rooms for pastor and wife to stay in temporarily. They provided Christmas baskets for sick and shut ins and have worked with the Red Cross. Meetings carried on account of gas rationing have been resumed and a full district society has been started. The community. Mr. L. O. Greene was an appreciated guest speaker in September.</td>
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<tr>
<td>Annual Meeting</td>
<td>The annual meeting of the Board of Directors of the Women's Society of the Seventh Day Baptist denomination will convene in Salem, W. Va., September 10, 1944, at 2:30 o'clock.</td>
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<tr>
<td>Four Years War Emergency Work</td>
<td>By American Bible Society</td>
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<tr>
<td>The American Bible Society has completed its fourth year of war emergency work. During this time it has distributed to the United States Armed Forces and Merchant Marine, 4,250,843 volumes of Scripture which include 51,102 New Testaments, carefully packaged in waterproof containers, which the society hopes &quot;will never be read!&quot; These are the books that have been placed on lifeboats and rafts, yet should such an emergency arise there has been the simple promise that &quot;The length and breadth and height and depth of such reading of the Word.</td>
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<tr>
<td><strong>SABBATH SCHOOL LESSON</strong></td>
<td><strong>FOR SEPTEMBER 16, 1944</strong></td>
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CAMP MEDITATIONS

Dear God: How can we ever make ourselves worthy of thee? You have given us so much — the beautiful mountains and the wide plains; you gave us your Son, too, and we sinful mortals seem so small and unworthy of your great love. I sit here on this rock, one of your very creations, and look out over the beautiful valley and wonder how anyone could fail to fear no evil: for thou art with me; I am so happy to be here facing the east and as the sun climbs higher, into the sky will fear no evil: for thou art with me.

I have just finished reading the Chapter. The broadcast was over, and Frances Barnes laid the book aside. Picking up the violin, she said, "Take care of this mail for me, will you?"

"Are all these fan letters, dear?"

"I don't know. I haven't looked at any of them yet. Now's the time."

The minister who had been conducting the service stopped the young people as they started to leave the studio. "It's been a joy to have you here, Franches," Barnes said. "You were ill for a couple of weeks. I trust you've fully recovered from the flu."

"Yes, thank you, I think I'm all over it now."

"That's fine. Glad you could be here, Mr. Barnes. I hope you'll decide to join our choir. We can always use a good singer, you know."

"And how about you and Mrs. Barnes becoming members of our church? Will you think of the matter over this weekend?"

"Yes, we'll think about it," Don answered. "But don't count too much on us. There are questions we have to consider."

"Shall we go right home or stop at the church?"

"Let's drop in at the church and then we can leave."

With Aunt Penny are two young children, Lucy and Peter, who are grateful to have for their home, her own son, Don. Donald, left home several years ago when his mother spoke unkind words about his bride-to-be. No one in the family has heard from him since, but he and Frances are happily married and living on a tenant farm. Frances has been earnestly praying that Donald would return to his personal Savior; he has recently done so and is extremely happy. While listening to a radio religious broadcast, Aunt Penny and Linda hear the announcement that Mrs. Frances Barnes was the violin soloist. Aunt Penny is sorry for her treatment of Donald and his wife; she sends a letter in care of the station with the hope that this lady is her son's wife. Due to a severe storm, some of the families in the valley come to Hilltop Farm seeking shelter and lodging; Aunt Penny welcomes them and realizes for the first time in years the true happiness resulting from sharing with and making others happy.

Chapter XVI

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and prayers for the
ever made. As

deduc:{es

A twentieth century biographical interpre-
tation of Christ is George Sherwood Eddy's
"A Portrait of the Master of the Gospels and His
a popular presentation of Jesus as the apostles
knew him. The author's purpose was to pre-
ve at all events. in those
Please return the letter to me.

Thank you. Penelope Barnes.

Donald was coming up the steps and Fran
ran to meet him. "Oh, Don," she cried,
"here's a letter from your mother. Open it and
read it to me quick, please!"

Donald's voice broke as he read the words
his mother had written. There was joy in his

hears sprang to Fran's eyes as she
listened. "Oh, Don, dear," she said, "God has
been good to us.

Yes, he has given my mother back to me and
to you. Fran, we're going home. We are
going home tomorrow. Mr. Frentice
wanted us to go for Mother's birthday, you
remember, but we didn't. We'll have a talk
with him this afternoon; I know he will say,
Go by all means, son, you and Frances. Wife
and I'll get along. It can be only for a
night and day at present, but we're going home—
you and I, Fran.

"Yes, Don, you and I."

(To be continued)

GOOD READING

By Evelyn King

"A Chain of Prayer Across The Ages," forty
centuries of prayer from 2000 B.C. by S.
F. Fox, is one of the most unusual anthologies
ever made. As devotional literature it is ex-
cellent and for studying the changes in prayer

practice it is of great value. The prayers
are selected from the Hebrew and Christian
traditions of the Orient. It includes
morning prayers, evening prayers, and
prayers for special days and occasions.

"Prayer Poems" by Oscar Vance Armstrong
and Helen Armstrong is a helpful book in sup-
planting poems for prayer. The range and
variety of the poems is great. There are
prayers for home, for friends, special holidays,
and also some poems for those who
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the authors are unfamiliar to most of us, yet the

poems themselves are sincere, and the fact re-

mains that much satisfying poetry is being
written by men and women today.

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judgment that this is the only kind of peace

the Christian forces of the nation can accept.

At that very time they urged their people not
to be discouraged by particular settlements but
to continue to press for world organization
consonant with their ideals.

The conference will study both the inter-
national situation and the basic peace strategy
of the churches. It is expected the conference
will adopt findings and recommendations for
consideration by church councils and public lead-
ers.

The recommendations of the conference
will be submitted to the governing bodies of
the churches.

To facilitate the work of the conference it
was announced that two study commissions
would be created. One will study the current
international situation; the other the basic
principles of the peace strategy of the churches

They will be urged to complete their work
of drafting a statement and recommendations be-
fore December 10 so that all delegates will
have an opportunity to study them in advance
of the convening date of the conference.

The personnel of these two commissions
will be announced soon.

Members will be limited and will be chosen
by the commissions. Fifty and four hun-
dred delegates are expected to attend the con-
ference and two thirds of them will represent
various communions, within and without the

Federae Council of Churches which itself has
a constituency of twenty-five million Protes-
tants. Other groups which will be represented

are:

Allied Christian bodies such as the Home
Missions Council, Foreign Missions Confer-
ence, International Council of Religious Edu-
cation, American Committee for the World
Council of Churches and the United Steward-
ship Council.

Christian bodies conducting educational
programs for World Order such as the
Church Peace Union, Y.M.C.A., Y.W.C.A.,
United Council of Church Women, American
Friends Service Committee, American Section
of the World Alliance for International
Friendship through the Churches, Lammen's
Missionary Movement, Laymen's Movement
for World Peace and the United Christian Youth
Movement, City and State Councils of Churches,
members of the Commission on a Just and
Durable Peace which includes more than one
hundred church leaders, clergymen and lay-
men of various communions. The Associated
Churches will send a limited number of dele-
gates and representatives of the press, secular
and religious.

—From Commission on a
Just and Durable Peace.
belonged to his wife's grandmother.

"Sometimes ago Editor Van Horn sent me a card which was handed him by one of the lineotype operators, who said it was a child's card of one hundred twenty years ago and belonged to his wife's grandmother. On it is written:

STATEMENT OF BELIEF

By David S. Clarke

(Presented before the ordination council, Jackson Center, Ohio, June 17, 1944.)

(Concluded)

V. The Church.

I believe the Church is the visible, the unified body of believers in Jesus Christ, brought together by the Holy Spirit, to work for the Kingdom of God among men and for the heavenly kingdom in this life.

The Church Visible is the body of Christ's believers organized to seek the best understanding of God's will for service to both God and men. However, broken by denominational hatreds, the Church will one day realize its true destiny as the channel of man's best efforts through Jesus to serve God.

The local church is the body of Christian believers who are organized by and for divine purposes. Their fellowship together should be purposeful, their work in their community should serve men, and they should keep their self-respect in the community without ever denying Christ or neglecting their main duty of proclaiming the gospel. The local church is responsible solely to Christ and thus should keep pure the well-spring of the church's power—the individual Christian layman in fellowship with others.

VI. Man.

I believe in man.

Man was created by God in his own image and that the spiritual qualities which he shares with his creatures make man the highest work of creation. I believe that the divine love which prompted God's creation of man continues down through all time. God seeks the return of his love by obedience and fellowship, and all afflictions are laid upon man in holy love.

VII. Sin and Salvation.

I believe that all men have sinned and come short of the glory in which God created man. Because this is so, all men need a Saviour and God to redeem them. Faith in that Saviour, and not in some doings of men's hands, is needed for salvation and reconciliation to the Father.

I believe God intended by creating man in his image that man should be like him in character, although free to act otherwise. Moral freedom is essential to God's character as a spiritual being—an all-powerful being. Man must be endowed with the same self-autonomy in his relations with God and man and the world.

Jesus Christ was sent as a man to show other men the full meaning of this, and through the local church is the Saviour of all men. He saves men from the power of death and sin, through faith and a new heart, and brings them to eternal abundance of life.

VIII. Eternal Life.

I believe that eternal life is the reward of those who have put their faith in Christ; and that Christ's life, death, and resurrection are the ground of our belief in that life. I believe that Jesus Christ is the only path to life. He is the only way to heaven, and that he lives today as the Saviour of the faithful.

He will be seen of men in heavenly glory to judge them and reward them according to their lives. I believe that the abundant life which God sent Christ to give to men begins in the present and extends externally through all time.

The making of a "new creature" by "faith in Christ Jesus" is the beginning, and the new spiritual and glorified creature of the hereafter is the larger development of the abundant life.

My belief in the reward of eternal life adds incentive and emphasis to the loving of Christ in service to my fellowmen and love to God.

DK. The Sacraments.

I believe that Christ sanctioned two sacraments for the practice of his church—baptism and the Lord's Supper.

I believe that baptism is an outward sign of an inward change—a burial with the crucified Christ to sin and obedience and the rising life of love and faithfulness. I believe that baptism is an outward witness of one's repentance and confession of faith in Christ as Saviour and Lord and should therefore be a baptism of believers only.

I believe that Jesus was baptized by immersion and that we should follow his example, because of the expressed symbolism of immersion.

I believe that the Lord's Supper commemorates the last supper of Christ with his disciples and the fellowship in his sufferings of mockery, trial, and the cross. It brings repentant believers into the fellowship of common responsibility for the sins of man and their pledged allegiance to him. It is a symbol of loyalty and service to one's fellows; it should be observed with the humble spirit Christ exemplified in the sharing of bread and wine and the washing of the disciples' feet at the last supper.

The symbol that a man has taken into his life the very strength and life with which Christ faced his great hour of trial and death. The cup is the "new covenant in his blood," the new covenant with which the Christian to follow Christ. The bread, reverently taken, represents the broken body of our Redeemer given that we might put our trust in the abundant life with our Father.
preserve our loyalty to this as an example of complete obedience to the clear and expressed will of God.

All time is sacred, but God especially blessed the Sabbath for man's rest and worship. I believe that God created the Sabbath as an institution for man's good, and that any other Lord's day is mockery of God's power to create those things necessary for man's good. I believe that Jesus Christ kept the Sabbath and that he taught the true principles of Sabbath observance which should be followed in his church. I believe that God's creation and blessing of the Sabbath sanctifies all men's efforts to bring the kingdom on earth. Whether or not our generation sees the kingdom of God established on the earth, the proper use of our six days work and of the Sabbath of rest and worship puts the blessing of God upon all our days. Respect for the Sabbath makes the intent of our labors their real evaluation, rather than the number of days spent for God's work or the amount of money or property given to its upbuilding.

The Sabbath is a pledge of the eternal rest and a guardian of those deeds by which God judges who shall receive that rest.

XI. Evangelism

I believe evangelism is one of the chief tasks of the church and that the local and denominational members of the Christian body should organize agencies for the spreading of the good news of Jesus Christ.

I believe that all Christians should promote through some channel the work of teaching and preaching the gospel, and that no Christian should be "ashamed of the gospel of Christ" in his personal contacts.

I believe that each Christian should follow the commission of Christ by considering in what way he can support the world-wide spread of the gospel and acceptance of Christ by those who hear that gospel. I believe that evangelistic efforts should be continually re-examined to find new means and ways of spreading Christ's gospel.

I believe that Christians should support by their own works from labor or by their own efforts the teaching and preaching agencies of the church.

Note: In giving my statement of belief, the statements of belief accepted at the 1937 Seventh Day Baptist Conference were read in their respective places as expressing my belief also.