would like to join. On February 3 the church voted that her request be granted. Mrs. Burdick brought her letter from the West Edmeston Seventh Day Baptist Church, of which she was a deaconess: to the church for it. Correspondent.

WERE YOU A NORTH LOUP BABY?

The Ladies' Missionary Circle of the North Loup Seventh Day Baptist Church is sponsoring a drive to raise a fund to purchase an electric organ in honor of Dr. W. J. Hemphill of North Loup. This organ will be placed in the church.

If every baby whom Doctor Hemphill has delivered will give $1, the fund will soon be raised. Of course, anyone who wants to show his appreciation to Doctor Hemphill is urged to do so. The circle is anxious to have this sent in during April, as an organ is available as soon as the fund is raised.

Send all contributions to Mrs. Harley Brennick, North Loup, Neb.

Obituary

Beckwith — Elmer, son of Samuel P. and Rebecca R. Beckwith, was born May 12, 1862, at Farmers Valley, McKean County, Pa., and died at Bethesda Hospital, Hornell, N. Y., February 4, 1945. He married Minnie Thomas October 21, 1886. Most of his married life was spent in Alfred, N. Y., where he practiced medicine, until he retired. He had one daughter and five grandchildren. He is survived by his widow, an adopted daughter, a sister and seven nieces and nephews.

Funeral services were held in the funeral home at Milton Junction, Rev. W. D. Burdick officiating. Interment was in the Milton Cemetery.

Burdick — Harvey Larrance Burdick, son of Rev. George W. and Mary Watson Burdick, was born in Utica, Wis., January 1, 1879, and died at his home in Milton, February 17, 1945. On December 3, 1900, he was united in marriage with Miss Beula A. Burdick. To them were born four children: George, Edgar, Ralph and John. Later he was a member, at Milton Junction, Wis. In addition to his wife and children he is survived by his sister Mrs. Bertha Hurl, four grandchildren, and many other relatives.

In early life he was baptized by his father, and joined the church at Little Genesee, N. Y. Later he was a member, at Milton Junction, Wis., and Welton, Iowa. Following his graduation from high school he taught school for many years in Wisconsin and Iowa. Later he came to Milton and became an employee of the Burdick Corporation, where he worked for twenty-two years.

Funeral services were held in the funeral home at Milton Junction, Rev. W. D. Burdick officiating. Interment was in the Milton Cemetery.

GREENE — Rodman Taber, son of Lewis L. and Helen Taber Greene, was born in Westley, R. I., August 10, 1924, and died in a hospital in England, December 19, 1944. He attended the public schools of Westley and was graduated from the Westley High School with honors. Rodman was regular because of his friendliness, his cheerful disposition, and his thoughtful helpfulness. He was baptized and united with the Pawtucket Seventh Day Baptist Church on November 26, 1937. At Carnegie Institute of Technology in Pittsburgh he studied commercial art for one year before being taken into the Army in the spring of 1943.

Wounded somewhere in Germany on November 23, Sergeant Greene was sent back to a hospital in France and then to England for treatment. He died there as the result of an embolism after surgical work had been done on his injured leg.

A memorial service was held in his church Sabbath afternoon, February 10, when the auditorium was well filled with relatives and friends assembled to pay their tribute of love and respect to their young friend who had given his life for his country. Pastor Harold R. Crandall was assisted in the service by Chaplain Joseph M. Bishop of the Westminster and Charliesville Air Bases. Elizabeth Crandall Markoff, former organist, played during the service.

SWEET — Lucy B. Burdick, was born at Milton, Wis., May 23, 1854, and died at San Bernardino, Calif., February 11, 1945. Soon after the Civil War the family moved to Minnesota where Lucy taught school in the Atchison district, and married Ely J. Judson Sweet. Two children, Lillian and Harry, were born to them. After the death of her husband, Mrs. Sweet came with her children to California, and has been residing there. She was a very loyal Seventh Day Baptist and a devoted member of the Riverside Church. A beautiful memorial service was read by the pastor on Sabbath morning, February 17, from information given by her son, Harry, who is the sole survivor.

L. F. H.

COMBINATION OFFER

Sabbath Recorder, 1 Year $2.50
Protestant Voice, 1 Year 2.00
Total $4.50

Both papers for one year for only $3.30

(The Protestant Voice is an interdenominational, weekly, eight-page, eight-column religious newspaper.)

Vol. 138
No. 14

Easter Carol

By George Newell Lively

O Earth, throughout thy borders
Re-don thy fairest dress
And everywhere, O Nature!
Throb with new happiness!

Once more to new creation
Rewake, and death gainsay.
For death is swallowed up of life,
And Christ is risen today!

Let peals of jubilation
Ring out in all the lands
With hearts of deep elevation
Let sea with sea clasp hands;
Let one supreme Te Deum
Roll round the world's highwary,
For death is swallowed up of life,
And Christ is risen today!
The Aroma of Life

Psychologists tell us that such is the constitution of the mind that every thought and feeling not only may be, but is, actually communicated to and stamped upon the minds of others. So it is the influence that goes forth from every life that either attracts or repels, blesses or blights, according to the character from which it emanates.

The influence of Paul was very different from that of Nero; Moody from that of Bob Ingersoll. Calvin lives in his immortal words, while the modern missionary is not sure whether his words or his deeds have rested, through the medium of his influence, upon the life of another. The thought of a new sinner's hell or a new saint's heaven is the result of the atmosphere in which we live and seal its destiny forever.

The natural attitude to assume is to escape the handicap. If at all possible we want the unideal condition removed. Paul had a thorn in the flesh. It wasn't pleasant. He thought he would be a better man if it were removed. But it remained. What are we going to do with the thorn that remains? The second reaction is to accept defeat. This path is followed by thousands of people. Did anyone ever tell you what he would have done if he had kept his handicap? Or if he had plenty of money? Or if he had not lost his job? These are simply explained; they have all allowed their handicaps to defeat them.

But there are some choice souls who face these unideal conditions of life and, instead of accepting them as handicaps, make them sources of help. Jacob wrestled all night with the angel and, as morning came, he said, "I will not let thee go, except thou bless me." There are many people who take this attitude toward their handicaps. When Paul's thorn was removed, he did not sit down in the market place and explain what he might have done had his handicap been removed. In later years Paul explained that the fault, strength, and patience which were in such a marked degree for him was a thorn. George Matheson, the blind hymn writer, once declared, "God took away my eyes so that my soul could see."
How to Gain the Help of a Handicap

When we face the unideal under the sun, it melts. Put a piece of clay beside it, and it becomes hard. The difference is not in the clay, but in the sun. One man faces the unideal conditions in his life and is defeated. Another under these conditions triumphs. The difference is his attitude toward the handicap.

A handicap may be a grindstone wearing away a man's character, or it may be a stepping stone on which one may mount to a greater faith, a greater achievement, and a more abundant life.

If we are to win the mastery over our unideal condition and make it our servant, certain things we ought to do:

1. We should study our handicap. When we were half covered with snow many years ago we faced the building of the Panama Canal. Others had tried it and failed. Our first step was to study the cause of the failure. We discovered that yellow fever was the cause of the failure, and that the fever was caused by the mosquitoe. With that discovery the battle was half won. All we needed to do was to carry out the first step.

2. The second step concerns itself with our attitude. We must determine in our own mind if we are to win. When the angel of the Lord appeared to Jacob he made up his mind saying, "I will not let thee go, except thou bless me."—Gen. 32:26.

Perhaps the hardest step to take is to realize that the condition you look upon as a liability may really be a blessing. Several years ago I visited a young man with considerable musical ability, who convinced that the men-who was just what he needed. He became the finest musician of his age and noble in life; or it may be a stepping stone on which one may mount to a greater faith, a greater achievement, and a more abundant life.

Music has ever produced the finest results. Think of the way in which the symphony orchestra has made music a. reality. The whole orchestra is a unit, every instrument playing its part. And this is true in our lives. We must realize that the handicaps we meet are means to an end. They are not a liability, but a blessing in disguise. When they are realized as such they can be turned to advantage.

I pass these words of a naturalist on to you, somewhat paraphrased:

Have you ever admired a piece of bird's-eye maple furniture? Do those marks which you see come from suffering? When the tree is just a sapling, insects sting it, making a hole in the bark to get at the sweet sap of the tree. That sting becomes a scar, and before the tree is full grown the bark is covered with these scars. The tree takes those scars, closes them into its heart, and each scar becomes a mark of beauty. It has taken its handicap and made it a mark of beauty.

George Matheson lost his sight. In later years he wrote, "O love that wilt not let me go." That hymn is a scar that has become a mark of beauty. Jesus was hung on a cross of shame.

When the tree is just a sapling, insects sting it, making a cut in the bark to get at the sap of the tree. That sting becomes a scar, and before the tree is full grown the bark is covered with these scars. The tree takes those scars, closes them into its heart, and each scar becomes a mark of beauty. It has taken its handicap and made it a mark of beauty.

We should study our handicap when we face it, and realize that it is a liability may be really a blessing.

How to face the unideal condition and make it our servant.

1. We should study our handicap, When the tree is just a sapling, insects sting it, making a cut in the bark to get at the sap of the tree. That sting becomes a scar, and before the tree is full grown the bark is covered with these scars. The tree takes those scars, closes them into its heart, and each scar becomes a mark of beauty. It has taken its handicap and made it a mark of beauty.

2. The second step was to study the conditions under which the death throes of others. Man may die, but science at best neither affirms nor denies it. The narrow circle of man's world is full of the death throes of others. Man may die, but science at best neither affirms nor denies it. The narrow circle of man's world is full of the death throes of others.

3. Philosophy answers: Man hopes to live again. His unrequired longings and unfilled purposes demand satisfaction. His own expanding personality seeks to measure itself by the scope of infinity. But unaided philosophy ever presents immortality with an "if." The "if" is the rub. Man's desires never can, nor ever will, compass man's immortality.

4. Ethics says: Man ought to live again. There are wrongs to be righted, penalties to be paid, prizes to be won. Therefore our own "eternal reward." But ethics alone is inconclusive. Ethics turns our infirmities into a sword of justice, but man can never win unless there is the capturing of the chieftain of his own limitations.

5. Jesus Christ answers: I am the resurrection and the life; he that believeth in me shall live. John 11:25. He says, I have righ tened the eternal wrong. I have paid the final penalty, and won the eternal prize. I have revealed what otherwise hid in the darkness, and have rendered certain what otherwise would be uncertain. I have answered man's greatest question. Why live and believe in me shall never die.

FIRST THINGS FIRST

Record Reader Reading

Some weeks ago a chaplain friend received his Recorder in a Kentucky camp, read it, and wrote a long letter to me about the action of the Commission. He read the letter nearly two weeks later. I received his letter nearly two days ahead of the Recorder.

A little later a retired minister in West Virginia received his Recorder, made me some comments about another article; and the letter reached me twenty-four hours ahead of the Recorder. We had two receivers at once, February 12 and February 19.

No, I do not intend to be faultfinding again. I have seen too many of the plant difficulties when I was there. Along the way at some of the large terminals I saw big trouble, and am heartened by the fact that some snow and cold together with help shortage is not surprising that all mail is not on time.

It was interesting to me to know that some folks evidently read their Recorders rather promptly after receiving them. It was disappointing to find in some places, last winter, that the paper was rarely read. Another interesting observation is the relative speed of first-class and second-class mail.

Some months ago during a discussion in Bible school class I made reference to that Sabbath school song, "Who Are Those Seventh Day Baptists?" At that time I could tell the date of the Recorder in which it was found, so referred to them. The next day a man wrote me, "Who Are Those Seventh Day Baptists? Why had I not told them about it before?"

Last week I asked somebody if he had read those letters in the Recorder from "John Brown" and "The Witness in Sabbath Keeping." He had not. I wonder if there are others who have failed to see and to profit by those letters. Will you tell them? If you wish to look them up now, go back in your files to January 8 this year, and follow through to the finish. They are very much worth while. If any teacher of young people is wanting help aside from the regular teacher, or the desirability of the possibility of Sabbath keeping, he need go no further for good material.

During my "holiday trial last winter I met others who suggested they had had experiences, some difficult, some very pleasant, in a life of Sabbath observance. Why not relate these experiences, briefly, for Recorder publication? As a lad I very much desired to drive a locomotive. At mother's request I gave up my ambition to keep the Sabbath, and yet on this trip I met a man, a deacon in one of our churches, who has been an engineer for years and has never driven on Sabbath day. I believe it would be profitable to read the Recorder more carefully and thoroughly, and for many laymen to write their experiences for publication.

P. B. Hurley
Conference President.

SABBATH RALLY DAY

May 19 is the date set for Sabbath Rally Day. The Sabbath Recorder supplement is being prepared by the seniors of the School of Theology, in order that the direction of Dean A. J. C. Bond. This supplement will appear in the Recorder issue of April 30.

Churches desiring extra copies of the Sabbath Rally Day Supplement should notify Local Division officers. These extras may be had at 5 cents each.

SABBATH SCHOOL LESSON

Theme Pioneers of Faith

Scripture—Genesis 12 to 50; Acts 7:21-8; Memory Selection—Hebrews 11:8.
NEWS FROM JAMAICA

Rev. W. L. Burdick, Ashaway, R. I.

Dear Secretary Burdick:

I have considerable information to impart, so am sending you everything that is fresh in my mind. On Wednesday, March 7, there was a meeting of the Executive Board of the Jamaica Seventh Day Baptist Conference. The expenses of one delegate from each church were paid by the conference.

The executive council met on the day before to arrange an agenda for the board meeting and to prepare recommendations. All the recommendations of the council were approved by the board. They were as follows:

1. Rev. Mr. Smellie's resignation from the active ministry until his health is improved, was accepted.
2. Rev. and Mrs. T. Fitz Randolph was elected chairman in charge of field work.
3. Rev. Wardner T. Fitz Randolph was elected treasurer of the conference.
4. Miss Jeanette Fitz Randolph was elected treasurer of the conference.
5. Reports of the field workers were accepted (Smellie, Grant, Lyons, Smolke).
6. Reports of the various churches were read and approved.
7. The treasurer's report was accepted. It showed £1517 1/7 in the school fund, of which the local churches paid £49. There was also about £50 in the Ministers' Educational Fund.
8. The board, upon the recommendation of the executive council, unanimously voted me to the positions in school here, and to the pension paid by the American Missionary Board, pending his departure to America for study for the Christian ministry. They agreed to pay his tuition at Lincoln College (£25 per term) from the Ministers Educational Fund and to provide £3 per month for his board and upkeep (£2/12 to go to Mrs. Senior, the caretaker of the church, for board, and £2 to the school for incidental expenses). Sallies (as they are called) to school were not included.
9. Plans for advancement of the work. The executive council had insufficient time to consider this. The board discussed it at great length, but took no decision.

A unanimous cry was for tasks for distribution. There are not more than a handful of tracts of all kinds in the church here. I would suggest that a supply of three or four of the most helpful (in your opinion) be sent at once and that samples of most of the others in publication and readily available be included, so that we may study and order what may be helpful. (For this I would have to depend upon helpers here, since I do not understand the native psychology as yet.)

Now to revert to Socrates Thompson. I believe that you met him in the States last summer and perhaps have formed some opinion of his capabilities. It was the unanimous opinion of the executive council (Rev. Mr. Grant, Pastor; Mr. Dr. Smellie, and Secretary Hawthorne) that a man should be preparing for the work here; that delay is time wasted. They believe that that kind of man who should be in Africa.

They were in favor of getting him to America as soon as possible. I suggested that since he had a fund, the trustees, they use it to allow Socrates to brush up on his studies (he has been out of school for more than ten years). "It would also give us an opportunity to see if he can make good in America." I told them that a few months' study would enable him to assess himself as to whether his time would be well spent in America. We interviewed Socrates and he gave a very favorable impression of sincerity, earnestness and intelligence, and willingness to co-operate.

We also interviewed Rev. Mr. Francis, the head of the Lincoln College (a Baptist school). Francis was very interested in our plan and worked out a tentative plan of study. He agreed that Socrates should not be left on his own. In the school, the church, and the community he should have individual attention. Beginning studies:

- English, grammar, mathematics, history, geography, and American literature.
- His classroom hours are to be 9 to 10 p.m., Monday to Friday, and 3 to 6 p.m. on Friday.
- The morning hours and until 3 p.m. are to be for study. Socrates will be under the immediate supervision of Mr. Francis, assisted by two instructors. Francis is to report to me on his progress.
- Washing and part of the cooking will be done by Jood. He will also be expected to do the more rapid progress which his more mature intellect would indicate possible.

You can see that the £30 on hand will not last long unless supplemented from some source. We are hoping and trusting and praying that the Missionary Board will take over before the £10 are gone, or that help will come from private sources in America. His progress might indicate the desirability of his going to America in September.

I am truly gratified to learn that you are gaining in strength and are praying that you will be fully restored.

Sincerely yours,

Wardner T. Fitz Randolph.

Kingston, B. W. I.

March 12, 1945.

Report of First Work in Jamaica

Service Sunday night, attendance 65; Wednesday night, C. E. prayer meeting, 20; Friday night prayer meeting, 30; Sabbath school, 71; church service, 84; Bible class, 448; average attendance, 56.

A . . . from the services held.

Brother Smellie has resigned and I have been called to the pastorate of the Kingston Seventh Day Baptist Church on January 1 of this year Doctor Chambers, under whose treatment I am, advised that I should keep my mind blank as possible, to have little or no anxiety from causing my diseased stomach to become worse, which would prevent dieting and medical treatment from doing me much good.

I know you would be willing to keep me and would be satisfied with occasional help from me, but I feel that would not be doing the same thing as the influence of Christ and the good of the denomination.

I shall be very interested in the progress of the work here, and promise my support in every possible way to the work and to Brother Fitz Randolph, as long as I can.

I think the softness of Brother Fitz Randolph, coupled with his quiet personality of himself and family in general, guarantees his success here.

I must therefore respectfully beg that you accept this resignation from active ministerial work, on the ground of physical inability, as from this date.

Rev. C. L. Smellie's Resignation

To the Seventh Day Baptist Conference Advisory Board in Session

March 7, 1945.

Mr. Charles, Border P. O.

March 7, 1945.
THE SABBATH RECORDER

TREASURER'S MONTHLY STATEMENT

February 28, 1945

Karl G. Stillman, Treasurer

In account with the

Seventh Day Baptist Missionary Society

Dr.

Cash on hand February 1, 1945.............. $13,612.44

Argentinian income Lewis J. Ney........... 15.60

Trust Money, Egypt ye 1944................ $1,237.27

Rev. Waydelie F. Randolph 12.00

income D6 1944 (Miss. W.)............... 14.14

Permanent Fund Income ................... 17.74

$14,562.64

Notes repayable

Rev. Judson H. Statham, Jr. and Mrs. H. Eugene Statham 1,000.00

Investment of Myrtle E. Greene lottery 242.32

Subscription proceeds, securities sold in January 81.21

Rev. H. B. Randell, travel expenses ....... 12.12

Rev. Mrs. L. S. Daniels, salary $400.00

Rev. W. R. Warden, salary $121.50

Rev. L. M. Crandall 12.12

Mrs. C. L. Smelley 60.00

Mrs. Norman H. Smith 208.52

Rev. Earl Creagh 27.50

Mrs. I. V. Geraghty 16.67

Rev. John B. Randolph 25.00

Rev. C. V. Yelland 38.39

Rev. W. L. F. Carothers 90.00

Rev. W. Eastbury, salary $125.00

House and office rent 23.00

Secretary's salary 41.74

Office supplies 6.75

Rev. Herbert J. Polan 10.00

Rev. E. H. Varney 15.00

Rev. S. J. Randell 75.00

Rev. Mrs. W. L. F. Carothers 10.00

China payments as follows

Rev. W. Eastbury, salary $125.00

Dr. R. W. Palmberg 30.00

$14,565.00

Accompts payable as at February 28, 1945:

Account Payable

Germany $6,549.17

Germany $2,483.24

Holland $2,400.00

$8,517.66

THE GREAT PASSOVER

By Marian Bernstein

In the early hours of evening, When the clocks were done, When the day was done, When the sabbath was done, When the Passover was done. (For 'tis not at dazy midnight That the Hebrews began, But their way goes out at sunup, And tomorrow then comes.)

And the day of that Passover That should be Through all after time remembered, Day of faith's great mystery. Then the Lord with his Disciples, (Who so soon should lose their Head) Shared together the Last Supper— Eating the unleavened bread. And he spoke of the Passover— Changing his words, But he knew, When ye keep it, ye shall do so, As in memory of me. On Passover nights, O Israel, Out of Egypt ye were hewn; On this night the "blood of sprinkling" by the passover lamb. But a lamb for the Passover Ye shall never kill again, For today, once and always, Shall the Lamb of God be slain; And the cup which ye use drinking Is the blood that he shall shed; And the bread that ye are breaking, As his body, is that bread. When the paschal feast returneth, And ye have eaten your bread, Ever will the Lamb be present In the break of the bread. Then he gave his last commandment, "Love one another," for my sake. (When will all the Christian churches To themselves this lesson take?)

Tis by love, not persecution, That my gospel ye must preach— Love each other, God knoweth the message Only loving lips can teach. Then at dark and dazy midnight From them all he stole away, And he went into the garden Of Gethsemane to pray. There he groaned in mortal anguish As his doom drew near at length, And his human heart did he sustain Till an angel gave him strength.

See, a band of soldiers coming! Has what treachery is this? Yonder comes his own disciple, Who betrays him with a kiss. But he knoweth the deceiver, "And in solemn words he saith, "Iudas, dost thou betray me With a kiss, unto my death?"

Those who lose him now forsake him; Life is dearer than his guards know. Those who hate him rudely take him Hence to meet his doom alone. All that night until the morning He is mocked and scorned, and shorn of all, And while yet the day is dawning, Born to Pilate's then judgment hall. Then from Pilate unto Herod, And from Herod back again, Till at last, with cruel torments, Christ our Passover is slain.

Well may earth's foundations tremble And the sun withdraw his light, And these hours, so near the noontide, Wear the darkness of the night! While he lingeringly dieth, To his gracious nature true, "Father, pardon them," he cried, "For they know not what they do." Then to the repentant sinner By the lamb's precious blood, Tenderly, "Thou shalt be with me Even in paradise today." But at last the pang is over, And the light shines forth again, For Redemption's work is finished, And the Lamb of God is slain.

See, the day is almost closing; No such day hath been before; There was a great Passover, Now the sacrifice is o'er. Take him from the cross and bear him down, And worships with hearts bold. For it is the preparation, Sunset brings the Sabbath day. As it is a festal Sabbath Nothing should be left undone; Soldiery do the weekly Sabbath And the Feast come both in one.

Sacred, henceforth and forever, To earth's latest history;

WORSHIP WORK

ANOTHER STUDY IN EVANGELISM

By Rev. L. O. Greene

Another small, paper-covered book of seventy-two pages at 40 cents a copy, "Personal Evangelism in Your Church," is some-what similar in arrangement and purpose to the book we discussed last week. The author is A. Leland Forrest, publisher of the Warner Press, Anderson, Ind. The book has thirteen short studies in practical methods of discipleship. It contains many closes with quotations from other authors and a list of questions for class study. Some of the sub- topics are very similar to those in "Helping Others to Become Christian," but its presentation is quite different. It can be used in the place of the above, or one can nicely supplement the study with this book. The author begins by defining evangelism, then proceeds to present methods used in preparing evangelism for the church school, and for preparing laymen to become an effective witness in the way he can best serve. He makes it clear that every Christian should feel a responsibility in personal work and then shows how to get results in spite of the many hindrances. One should find no difficulty in succeeding in an evangelistic technique if he would follow the technique proposed in the early chapters of the book. Personal preparation, proper appeals, details of the approach, breaking down barriers, meeting excuses, and finding opportunities for witnessing are all discussed. The author shows how to use life's daily occurrences as opportunities to witness. Few who wish to do personal work during an evangelistic campaign, he offers some practical suggestions on how to get the unsaved to the services and the proper and suitable methods for organizing the whole school or individual classes. For those who prefer to put forth their efforts in the church school, helps for personal preparation are presented, along with methods for organizing the whole school or individual classes.
who would make their own home Christian, a very good program of training and materials is being put together.

Mr. Forrest points to the many open doors inviting everyone willing to do this very much needed work. He urges it is very Christian to find enough of work and give his best to it. He does not overlook the happy experience each Christian finds for himself when the final chapter deals with the results of the evangelistic effort of whatever form. If those who accept Christ soon drift away for lack of proper training, the work is all in vain. The Christian's work has just begun when he leads another to the foot of the Cross.

**REVIEW OF CHRIST OF THE AMERICAN ROAD**

By Mrs. R. P. Seager

If one would be lifted up from the worries of this war-torn world and gain hope for peace under the laws of God as revealed through Christ, rather than by man-made laws, let him read "The Christ of the American Road," by E. Stanley Jones.

Doctor Jones begins by saying that if we are Christians we must have Christ as a starting point, and that we work out from Christ to God. We are made to know and understand God through Christ because he is the human body of God. He defines history as "His Story," the story of God's awakening within man twin desires to obey and rebel, and in the order of justice and harmony and a desire for a leader to lead men into that order. The rightful leader is Christ and the rightful order "His Order." "America," says Doctor Jones, "is still a dream, a possibility, and a portrait. "Is she, he asks, "a leader capable of democracy and democratic to reshape herself and the future world?"

He lists seven hesitations of democracy and of American Christianity and asks if these hesitations can be brought to an end; then he proceeds to show us how it can be done. He declares it is "the only hope of America to apply the Christian faith to the question of race. He sees the Negro not as a problem but a possibility: "the real problem is the color of the white race against him. The Christian has the only true solution to this problem."

By bridging the gaps between science and religion and between church and state, Stanley Jones sees the one man, the co-operative man, the Christian man. He puts the responsibility on the churches of America as being leaders in helping to create a world free of hate. By this he means that the church themselves can best do this by demonstrating in themselves that federal union at work.

Stanley Jones says charting a new course, "American Christianity must take what it has, the American heritage and characteristics, and make something out of them." He suggests twelve things which we have to offer as follows: materialism, our love of success, our nervous energy, our capacity for wars and production, our frontier minds, our belief in man, our respect for women, our good-natured pragmatism, our love of freedom, our love of comfort, and our desire for things in the future. "These qualities," he says, "must be cleansed." "But behind and beyond and above all these possibilities stands the author, and we trust the finisher, of the book in them—the Christ of the American Road. If the world finds it difficult to take these twelve qualities because 'Made in U.S.A.' is stamped upon them, we still have Christ himself to offer. We have to let him speak for it."

The first chapter deals with the results of this. Christians in the making; for our country, it is only partly Christianized; for the Church, it is only partly expressive of life. He is studying concerning him we have no apologies to make. The day of the attack on Pearl Harbor E. Stanley Jones was studying the history to this a mass meeting of students at the University of Illinois. His subject was to be on "A Just and Durable Peace" but when he heard of the attack he decided to go with it, for the war he had tried so hard to avert had come. Instead, he spoke on the simple subject of peace. He finds that when people are at peace with one another, they have a higher regard for justice and harmony and respect for all people. He would like to see every person do this in order to bring about peace in America.

In the third place, the ninth chapter of John's Gospel tells how Jesus as he passed by saw a man who had been blind from his birth, and his disciples asked him if it was his fault or his parents. He answered, "Neither but that the works of God should be made manifest in him." He was an example of a person who had his heart set on the same security in Christ for he tells us that one thousand students stayed in the afternoon meeting to find Christ in a personal way.

Throughout this book is the plea that we as true Americans apply to the full our creed, "All men are created equal;" our pledge, "With liberty and justice for all;" and our motto, "E pluribus unum—"Out of the many, one." And we are true to these we will be following Christ on our American Road. It would seem impossible for one to read war is just an accident, and will cause many of our servicemen to lose their "insight."

When Jesus came upon the people, group argued about whose sin it was. Jesus didn't discuss it, he did something about it. He helped the group of a considerable number to see the true nature of man. "Singly, they cannot do a thing. Together, they can unanimously agree that nothing can be done."

Often life is a purposeless cycle—"The Italian ditch digger, for example. He digs ditches to earn money so he can buy food and pay taxes. The American ditch digger to pay his taxes. Much spiritual enterprise is aimless.

The first stop in getting a close relationship between man and in getting your vision is to admit your faults. "Man's extremity is God's opportunity." We must admit we are blind and need God's help. Mr. Cary led his own group of students to write their notebooks and write on them things they want only God to know—their own faults, their needs for help, and then tape them together so they are their very own. Often, members of his class ask him if they may use more than two pages.

The blind man was cured with dirt at Jesus' feet. We, too, must get dirt at home, with just the material we have.

Mr. Cary took a poll for his and our information, "Each school in this state and raise our hands in answer to his questions. Twelve out of forty of those at the conference do some consistent studying of the Bible; twenty-seven out of forty pray regularly; seventeen have tried to use Jesus' technique in the last two weeks; only four remembered trying to be a leader by being a servant, in the last two weeks. We aren't using the materials at hand."

Jesus said, "Go, wash." He expected to be obeyed. The young man please go; he didn't quibble over it. He
said, "Go, wash"; and the blind man went. Jesus isn't asking us to sacrifice anything more important than that we which we get in return. He didn't promise the young man that he would see!

How do you think the blind man felt when Jesus said to go, wash, in the pool of Siloam? He didn't say, Oh—but I can't see— I may still fall, I might not even find my way there. Instead, the blind man did fumble his way to the pool, washed, and came—seeing.

In the same way, if we stop worrying and keep on bearing in the direction we think is right, and do the best we can, Christ will give us sight by reaching out to us. Do we think Christ will reach out to us? Do we believe that He will finally lift away the clouds and reach the water? When we do things that way, we will have our vision. We will come—seeing!

FURTHER REPORT

By David Hildebrand

In another message Rev. Murray Casey continued the thought of his previous talk based on the experience of Jesus healing the blind man.

The disciples asked, "Who sinned, this man or his parents, that he should be born blind?" Modern psychology states that one should never do rash promises. He doesn't make rash promises. He didn't promise the young man that he would see!

How do you think the blind man felt when Jesus said to go, wash, in the pool of Siloam? He didn't say, Oh—but I can't see—I may still fall, I might not even find my way there. Instead, the blind man did fumble his way to the pool, washed, and came—seeing.

In the same way, if we stop worrying and keep on bearing in the direction we think is right, and do the best we can, Christ will give us sight by reaching out to us. Do we think Christ will reach out to us? Do we believe that He will finally lift away the clouds and reach the water? When we do things that way, we will have our vision. We will come—seeing!

PROFESSOR E. F. HILDEBRAND REPORTS

In his report which was given at the Alfred Church service along with those of Elaine Gardiner, and his son David, March 10, Mr. Hildebrand gave a brief historical account of the work of the International Council of Religious Education.

In 1930 the Christian Youth Council of North America held its first meeting in Toronto, Canada. In 1934 a meeting was held at Lake Geneva, Wis. The youth program, called "Christian Youth Building a New World," was launched there.

New York State has been in this work much longer. This year marked the twenty-second meeting of the New York State Council, held at Alfred.

The Alfred young people went to their first conference in Binghamton in 1931. Randolph Webb, Elizabeth Chamin, Cornelia McKenney, Philip Jones, and Edith Dudley attended. Mr. Hildebrand took a group from the second following year and every year since that time.


Doctor Cawter told the young people at Auburn that they are part of what is to be revealed. They must be willing to admit that it was the same man. Even his parents were afraid to substantiate the fact, but referred the question to their son saying, "Ask him, he is of age.

They called the blind man, demanding, "Give glory to God!" and he said, "One thing I know, that whereas I was blind, now I see!"

"How did it happen?" was the question the people asked; not "How can we do this in that we might help others in sight."

If we work, pray, read our Bible, Jesus will draw near to us and will give us the vision.
Our Pulpit

The Lives Today

By Rev. Ralph H. Coon

The most significant fact of human knowledge is the resurrection of the Lord Jesus. The basis in each case is the resurrection of the Lord Jesus. I recommend to every Christian that he study these chapters very carefully. While we deal with facts and the solutions are based on solid rock foundation. I should like to point out the barest skeleton of the argument in each of these passages, trusting that your own study will bring out for you the wealth of detail and illustration.

One’s own personal victory should be considered first, so let us look at a few of the verses in 1 Corinthians 15. The inspired apostle begins by giving the basis of the whole argument, “the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved...” That Christ has saved our sins according to the scriptures; and that he rose again the third day according to the scriptures.” Verses 1, 3, 4.

Pain takes pains to make the foundation work for the rest of the chapter sure by referring to the different ones who saw the Lord after his resurrection. It is such an interesting story for the children and it showed so fully an interest and love for God’s creatures.

It brought vividly to mind seasons that had been mine there on that porch watching the antics of birds and squirrels as I fed them neariy two years ago. Their habits and quavers that fell from its throat and open bill were wonderful.

Primus, the tame squirrel, came too. We were sure it was he, for he took a nut over to the tree and clung head down to eat it. I have a clue as to who tamed him, so I will sign off here and quote from a recent letter.

Daytona Beach, Fla.
March 20, 1945.

Dear Mrs. Lois F. Powell:

I presume you will be surprised at having a letter from me as I have seen you but a few times and never had a real acquaintance with you. You have read a great many things from your hand during the years you have been writing things for the children in the Recorder. Some of them I remember, especially about your old family horse and scenes about your home. I was especially interested in your letter about Primus, Socrates, and Tertius. That was a real interesting story for the children and it showed so fully an interest and love for God’s creatures.

Very sincerely,
E. A. Witter
Salem, W. Va.
March 8, 1945.

Dear Mrs. Greene and the Children:

This is March 20. The mercury is up to 80 degrees in the shade here on our porch in Daytona Beach, Fla. Which has fallen for nearly a month and Miss Randolph is watering the lawn to keep it green, while the children help with that and with mowing it. We were delighted today to have a bird that looked like our New Year’s caller come to our porch today. The quips and quavers that fell from its throat and open bill were wonderful.

Primus, the tame squirrel, came too. We were sure it was he, for he took a nut over to the tree and clung head down to eat it. I have a clue as to who tamed him, so I will sign off here and quote from a recent letter.

Lois F. Powell.

This is March 19, 1945.

The most significant fact of human knowledge is the resurrection of the Lord Jesus. He had been raised in a Christian home, but he had not been taught and accepted as his philosophy that of Henley who wrote, “I am the master of my fate; I am the captain of my soul.” One day in 1944 he was in a flight of bomber planes headed toward Germany, the thought of the uncertainty of his return came over him and he, realized that he needed the Lord as his Saviour. Then as his plane burst through the clouds into the sunlight above, looking down he saw “The most brilliant rainbow in the form of a complete circle shone out against the clouds, and right at its center was a cross. There stood within it a beautiful sight! He said, “That seemed to assure me that the door of the fold was still open and that all was right.” That real day gladly took the Lord as my Saviour, and I’ve clung to him ever since.” The resurrection of the Lord Jesus Christ is the rainbow of promise. That the Saviour has placed around the Cross of his Son. It is the promise of your resurrection and mine if we have accepted his death on the Cross and the atonement for our sins.

Even this great truth, however, is not the climax of 1 Corinthians 15. Paul goes on to share with us some great revelations that have been given the resurrection of the dead and about the coming of the Lord in the clouds; for this seems to refer to the same event referred to in 1 Thessalonians 4, which says, “the Lord himself shall descend from heaven... and the dead in Christ shall rise first.” Then we which are alive and remain shall be caught up together with them in the clouds.” Still we have not come to the truth toward which the whole chapter is leading, in the resurrection that is proclaimed in 1 Corinthians 15: 57, the great truth is brought right down into our lives in the fifty-eighth verse. Follow it through.

“So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?”

The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ. Verses 54-57.

The perfect cure for all of the despair that is in the world today is in this victory that is in Christ Jesus, and the basis for this victory is the Cross of Jesus as it is crowned with the resurrection accomplished for Jesus and thus promised for those who are in Christ on that very day.

A great part of human despair is in every day living. That seems to be where we all feel the burden of our lives. The Word makes it clear that this indeed is the victory that is meant.

“Therefore, my beloved brethren, be ye stedfast, and unmoveable in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.” Verse 38.

What a wonderful foundation we have for building the life which is the “work of the Lord.” It is indeed “stedfast, unmoveable.” I am reminded here of an illustration given by General Sir W. Dye; that mighty man of faith and prayer who was the governor and commander in chief of the Island of Malta during the dark days of the war when the nearest friendly forces were a thousand miles away. The enemy declared his intention of overwhelming the tiny garri- son, which could not hope for reinforcement. The enemy, however, did not count on the reinforcement that came from the forces that were to be landed on the defenders. The Island has been bombed more than any other place in the world, but
it has held. The general tells of how the rock of which the island consists was used for a firm foundation of all of the defense installations. Built in this way they could not be shaken by enemy bombs or for the discharge of their own guns. But the rock meant more than that; it was a shelter to the people, for they were able to tunnel into it and provide secure refuge, where they knew they were perfectly safe in the most severe raids. Truly we may say of our Lord, "Rock of Ages, cleft for me; let me hide myself in thee." We are secure in the atonement he provided for us on Calvary, and he has promised that he will for every temptation "make a way to escape."

No illustration can cover every phase of spiritual truth like this one, namely, that the Lord Jesus lives today. He is not only a sure foundation on which to build for eternity and a shelter from every onslaught of the enemy in the form of trial or temptation, but he makes it possible for us to be "always abounding in the work of the Lord." Security is not complete victory over the enemy. The Christian must also take the offensive. John 15 is a blessed passage in this respect. In the fifth verse we read, "He that abideth in me, and I in him, the fruit of the earth shall be in him; and he shall bring forth much fruit; if he abideth not in me, he cannot bear any fruit."

John 15:5. He also says, "The apostle that which have no hope. For if we be justified by faith only, then is our faith made null and void, and we stand also justified by faith." Romans 3:28. Sandy had worked faithfully for many, many years in Scotland on the estate of a man he had long since learned to love. It was time for Sandy to retire, but his emeritus knew he would be needed, unless he could have some out-of-doors work to do, so he offered to feed a small portion of the estate to Sandy, that he might use it to provide for himself for the rest of his life. Sandy was skeptical. He said he could not afford to buy the horse and cow he would need. He was told the place would be stocked for him. Then he wondered about tools with which to work. Again he was assured that they also would be provided. He then wondered what he would do if he should become sick and unable to take care of the place when it needed it. The reply to that was, "I will always have men around the estate who could help you out in an emergency." "Well," said Sandy, "if it's you and me for it, I guess I'll get along all right." My Master very tenderly puts aside my every fear when he says, "I will strengthen thee; yea, will I uphold thee; yea, I will uphold thee with the right hand of my righteousness." Isaiah 41:10. What a privilege to work for and with him.

So far we have been considering the needs of humanity that arise from within the life. We have seen that despair is replaced by victory through our Lord Jesus Christ. We have yet to consider the sorrows and circumstances that come from sources outside of ourselves and that are beyond our control. How great is the need of each soul for a comforter. 1 Thessalonians 4 and 5 point us to the unfailing supply for this need. "Wherefore comfort yourselves together." (3:11) "Wherefore comfort one another with these words." (4:18.) Where does the apostle go for these words of comfort? He goes back to the same great fact to which we were led in our search for victory over despair, namely, the resurrection of the Lord Jesus Christ. In chapter 4, verse 13 and following we read, "I would not have you to be ignorant, brethren, concerning the things which the Lord Jesus Christ hath suffered for us, that ye might have hope of eternal life." (5:10.) Wherefore comfort ourselves together. Wherefore comfort one another with these words. When the great day comes when the Lord shall come in the clouds. What a wonderful assurance that we will have with our loved ones who have gone on and, of course, that we will know him. But the greatest comfort of all is found in the seventeenth verse, "so shall we ever be with our Lord." To have this comfort for ourselves and to share with others we should study these two chapters very carefully. It will be noted that the thought of victorious service is suggested here also, "Therefore let us not sleep, as do others; but let us watch and be sober." (5:6.)

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfectly in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." Hebrews 13:20, 21.

Ashaway, R. I.