WORLD DAY OF PRAYER
MARCH 8, 1946

1 TIMOTHY 2: 8—I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.
LUKE 11: 1b—Lord, teach us to pray, as John also taught his disciples.
JAMES 5: 16b—The effectual fervent prayer of a righteous man availeth much.
MATTHEW 21: 22—And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.
1 THESALONIANS 5: 17—Pray without ceasing.

Practicing the Golden Rule

The cover picture of this week's Sabbath Recorder gives a stirring testimony to the Golden Rule in practical operation.

Taken by a UNRRA photographer in Warsaw, Poland, the picture shows Helen Schmoll, 74 year old widow, receiving warm clothing from a relief worker. Alone in the world, the Polish woman lost touch with her son during the war and does not know if he is alive. Her husband, a Polish diplomatic courier, died at the beginning of the war.

Many similar evidences might be produced showing the great need of the Polish people. Although they are among Europe's most destitute, they have recently donated 100,000 tons of coal and 25,000 tons of cement to UNRRA for relief purposes.

The dire need for fuel throughout most of Europe impels the Poles to give of their surplus, despite the fact that they themselves are freezing because of lack of shelter, clothing, and transport equipment. These items are receiving top priority in UNRRA shipments to that country.

From out of our abundance in America, how much can we still give? In many cases we can give much more—even without subtracting from our comfort or well being. Do not neglect the UNRRA-sponsored drives for relief items; remember that the Church Committee on Overseas Relief and Reconstruction is continuing its vital mission of world rebuilding by carrying aid from church people over here to churches over there, and their areas of service. The hour of need has not passed! — K. D. H.

CHRISTIAN RURAL FELLOWSHIP

"... To promote Christian ideals for agriculture and rural life; and understanding of the spiritual and religious values..."

(See Page 194.)
CHRISTIAN RURAL FELLOWSHIP

Seventh Day Baptists, meeting in West Virginia, have begun a Christian Rural Fellowship movement. The step is progressive and forward-looking.

Life in the country has a distinct and almost universal appeal. Work on the farm is not easy; but the rewards are many. Living out-of-doors is beneficial to one's health; being close to the wonders of God's universe contributes to spiritual growth. A farmer is his own boss, and there are no outside influences against worshiping on the Sabbath, according to the dictates of his own conscience. The rural family has a tendency to become a really closely united group working, playing, and praying together—and of such is a desirable society made. There is certainly satisfaction and contentment to be found in wholesome rural fellowship.

It is to be hoped that the new emphasis among Seventh Day Baptists will have telling force in combating a growing migration to the cities. Urban life has been glamorized; the lure of high wages and city comforts has been unduly heeded. In most sections of the country, modern conveniences are just as available in rural areas as in the cities, and power equipment takes the drudgery out of farm labor. The Christian Rural Fellowship will make it a major concern to publicize these facts, especially among young people at the time they are making life decisions.

Let's change the allure of glittering lights and noisy streets to the appeal of twinkling stars and peaceful pastures.

But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.

1 John 1: 7 (Revised Standard Version).

PAPER BULLETS

"Bullets have brought death to millions. Tracts are paper bullets which have brought millions life." This is one of the statements used by the American Tract Society to call attention to the annual National Tract Week sponsored by them. This year's observance is from March 6 to 13.

In the deepening shadows of a world astray from God," the society points out, "it is a wonderful joy to be together in the Redeemer's service as light bearers in this new atomic age, the only adequate answer is that Sublime might by which God raised his Son from the dead in vast victory over sin and death—the omnipotence of the Eternal Spirit. This inexhaustible spiritual force operates through the gospel, which is still the only power of God unto salvation."

As a challenging follow-up of that statement, the sponsoring organization asks the pertinent question, "But do we give this gospel of Power a chance?" It is pointed out that we all can increase our influence for Christ and more effectively discharge our Christian responsibility to the world by "harnessing the incalculable versatility of sound, fresh, Christian tracts."

While we pause to consider the use and importance of these "paper bullets," let each of us determine whether or not we are personally employing tracts to best advantage. Revival and evangelism in many places have been spread by tracts. We pray for revival, here is another way to work for revival.

EDITORIAL FROM THE PAST

"WHAT, SIR, IS A TRACT?"

[In October, 1825, the following article was printed in the "American Tract Magazine," in which appeared the "Tracts as Gifts" section. It is reprinted here by permission of the American Tract Society, 21 West Twenty-first Street, New York, N. Y. The society calls attention to the article as it sponsors National Tract Week and pledges to continue to supply the nation and the world with the Christian message in leaflet and book form as it has for over one hundred twenty-one years.]

There is, I know, with some, a prejudice against religious tracts. But such persons are ignorant of the true character of tracts; or what is worse, opposed to the salvation of Christ.

For what, Sir, is a religious tract? It is a little herald of truth and righteousness. It makes no pretensions. Its claims are few and modest. It comes forth meek and unobtrusive. It is a little fold of paper; you may read it in a moment. But, O Sir, how rich its contents! It carries precept and doctrine pure as from the Word of God, and presents example from the life of Christ.

It goes in a thousand places where a preacher cannot go, and always with plainness and fidelity. You may leave it by the wayside to be picked up by the passing traveler. You may send it to your friend or to your enemy. Nothing can intimidate it, or make it shrink from its duty.

And how loud it sometimes speaks to the heart and conscience! Many have been convicted of sin by means of a tract, on whom the eloquence of the ear has spent itself in vain. And of those who otherwise would have never known the truth, how many has it sought out and brought in to the Christian faith. Such is the nature of our tracts, and such the success of their influence.

THE SABBATH RECORDER

CAN WE LIFT THE MORAL STANDARD OF THE COMMUNITY?

If we as an organized body do not have enough lifting influence in society, we have no reasonable excuse for existence.

We cannot expect the Army or Navy, or any military organization, to add to the moral condition of our young people.

We cannot expect the public schools to train our young people religiously. There is a time when the colleges and universities were the centers of moral training; but too many of them have fallen woefully short of their duty in this, in many cases is quite as true of the church school as it is of public institutions.

A professor in one of the largest universities in the West, was asked by a member of his class what he thought of a very effective revival service being held near the university campus. He went to the blackboard and wrote in large letters, "ROT." Another professor held up as a model teacher a lady who had given birth to a child out of wedlock. He dwelt at considerable length on the courage and bravery of such a woman.

Careful observers of institutions, including the Army and Navy, can see many defects that need to be adjusted; but this is such a wide subject that it would be folly to undertake to discuss it in an article of this length.

The church and the home are the two major sources from which moral elevation is expected to be developed. There was a time when both of these organizations were very largely devoted to the building of character.

The school established by a religious organization has no place in the field of training young people if it neglects to give them a well-balanced education in the Word. The schools established by the Church should major on religious and moral education.

The family is the most fertile field for instilling a spiritual reform; and that can be done by establishing the family altar. There was a time when the reading of the
Word of God and prayer were the common practice of practically all Protestant denominations; but it has woefully fallen off, and we fear this is also true in most seventh day families. It was the prayers of my father and mother, and elder sister, that kept brighter to give us hope. I was no practice of practically all. At every prayer meeting that the prayers of the family rang in my heart until they restrained me from advancing in the broad way.

My first public religious work was in a rescue mission. Scores of young men were rescued here; and in most cases when a young man found the Lord—He invariably said that his mother's, or father's, or his Bible school teacher's prayers had been answered. They could not shake off the pleadings of some one who knew God and was interested in them.

No better work could be done for the spiritual elevation of our churches than to inaugurate a campaign to reinstate the family altar.

Another negligence that is common in our churches and Sabbath schools is the failure to memorize choice portions of the Bible. There was a time when every member of a Bible school learned the Ten Commandments, the books of the Bible, and other choice chapters and verses. This is quite a lost art in the present Bible school.

One of the saddest cases that ever came under my observation was a young man near the grave, trying to prepare for eternity. He testified that, though his father and mother were both members of the church, he never had heard either one of them offer prayer. It is the privilege of every father or mother to weld to the heart of every one of their boys or girls a cable from which they can never break away regardless of how far they may have wandered from home.

We rejoice that the president of the General Conference is putting forth his every effort to restore the Bible to its proper place in the family. Let us encourage him by our words and by our example.

Riverside, Calif.

SABBATH SCHOOL LESSON FOR MARCH 23, 1946

A People Gains National Consciousness

Basis Scripture—1 Samuel 1: 7

Memory Selection—Jeremiah 7: 23

P. B. Hurley
Conference President.

PIN POINT EDITORIALS

"If we give all we have to the Lord, he will see that we have more left than we had in the beginning."

A doctor was once asked by a patient who had met with a serious accident, "Doctor, how long shall I have to lie here?"

The answer, "Only a day at a time," taught the patient a valuable lesson. It was the same lesson that God had recorded for his people of all ages long before. If we are faithful for one short day, the longer we will take care of themselves—Religious Telescope.

"What seems a scanty supply, becomes an abundant provision when surrendered to Christ."

SABBATH RECORDER

STUDY TO SHOW
yourself approved UNTO GOD

WORD STUDIES IN EPHESIANS

By Rev. Lester G. Osborn

"Grace" and "Glory"

Paul, at the beginning of his epistles—except those to Timothy and Titus—uses the phrase "grace unto you, and peace." Just what is the significance, in addressing these two young pastors, of adding the word "mercy" in the greeting, we do not know. Paul makes great use of the word "grace." In Ephesians it occurs twelve times. Not only is it used in the greeting (1: 2), but also in the closing benediction (6: 24). In 1: 6 he joins it with "glory," thus: "to the praise of the glory of his grace." Paul uses the word "glory" eight times in this epistle.

Grace is the free and loving favor of God, unmerited by mankind. Glory is splendor, majesty, effulgence, radiance, a flood of resplendent light. No wonder Paul speaks of praising "the glory of his grace." He calls God "the Father of glory" (1: 17), the one to whom all glory belongs. Our minds go back to John 1: 14, "and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." We read of "the riches of his grace" (1: 7; 2: 7), and "the riches of his glory" (3: 16). Conception of God's loving favor, and what it does for mankind, leads Paul to say that these things are "to the praise of his grace" (1: 12, 14).

God's grace does so much for us! By it we have "adoption as sons" (1: 5), are accepted in the beloved (1: 6), have "redemption through his blood" and "the forgiveness of sins" (1: 7). Grace is God's method in salvation. By grace ye are saved (2: 5) "through faith in the hope of eternal life" (1: 18).

Grace is a gift. Paul speaks of "the grace of God which (grace) is given me" (3: 2, 7, 8). Again in 4: 7 he says, "unto every one of you grace according to the measure of the gift of Christ." Which reminds us of Romans 12: 6 where he speaks of our "having then gifts differing according to the grace that is given us." Grace is not only God's method in salvation, but it is also God's method in the believer's life and service.

God's gift of grace brings a corresponding duty. Paul desires that we know "the riches of the glory of his inheritance in the saints" (1: 18). He speaks in 3: 13 of "safe tribulation for you, which is your glory." God's love was so great that he not only gave his Son for them, but permitted his apostles to suffer for them preaching the gospel to the Gentiles. Their faith was furthered by these tribulations. Paul's prayer is "unto him be glory in the church." (3: 21). We are his glory, and as Paul says in 1 Corinthians 6: 19, 20, and 10: 31 we are to "glorify God in your body and in your spirit, which are God's temple to the Lord of glory." We are to glorify him. Paul tells us a specific way in 4: 29, where he says, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to them that hear." (R.V.)

We have received God's grace. We are his glory. So we are to glorify him and be channels of grace through whom he can reach others.

The following twelve churches have submitted membership lists since February 18:

De Roy
First Alfred
Daytona Beach
Plainsdale
Berlin
Chicago
Westerly, R. I.

This brings the total number up to thirty-eight, but it still leaves several churches who have not yet complied with our request. We hereby express our sincere appreciation to all who have cooperated this far, and ask that the others will come in promptly.

David S. Clarke, Secretary
Second Century Fund Committee.
SEVENTH DAY BAPTIST RURAL FELLOWSHIP IS FORMED

To Conserve and Develop All True Values of Christian Life

By Rev. Marion C. Van Horn

Some time ago Recorder readers saw that the Commission assigned to the Board of Christian Education the sponsorship of a Seventh Day Baptist Rural Fellowship. The organization and operation of this work is now being begun by a group of men appointed by the Board of Christian Education of the men in the Southeastern Association, and all but two of them are from West Virginia.

The Executive Committee is Marion C. Van Horn, Lost Creek; Roswell P. Seager, Salem; and Orlando B. Bond, Lost Creek. The advisory council is Carroll A. Bond, Jene Lew; Reuben Brasey, Berea; L. Main Bond, Weston; Curtis Groves, Jackson Center, Ohio; Harley D. Bond, Salem; Sherman R. Kagarise, New Enterprise, Pa.; Robert L. Bond, Harrisville; Roy F. Randolph, New Milton; and Ernest F. Bond, Lost Creek.

As Seventh Day Baptists as a religious, educational, and charitable institution in the world, we have a tremendous task to face. We believe the true values of rural life reside in the soil, souls, and society of the countryside. To do this, we need to conserve and develop all true values of Christian rural life. These men have been chosen because their interest and work is in the field of Christian rural life. Some are successful farmers and leaders in the religious and social life of their communities. Among the others are county agents, vocational agricultural instructors, F.F.A. directors, federal A.A.A. directors, workers with farm bureau and farm co-operatives, and a state lecturer and organizer for soil conservation. All are well known as deeply religious men; and all are respected throughout their county, and many of them throughout their entire state, as loyal Seventh Day Baptists.

The work of the fellowship is still in the formative stage. Our general purpose is: "To promote Christian ideals for agriculture and rural life; and an understanding of the spiritual values of life," which is the purpose of the fellowship. It is in the processes of agriculture and the relationships of rural life; to magnify and dignify the rural church; to provide a means for fellowship through meetings and bulletins. Through every possible procedure and technique, the work is being done specifically to provide a basis for Christian action. We need to rediscover the religious and cultural significance of land and to recall that only when the Israelis were farmers and shepherds, not merchants and traders, they made their great contribution to religion and ethics. Until agriculture is based on the foundation of God's work, we shall not have a free or peaceful world.

CIRCULATING LIBRARY FOR RURAL MINISTERS

By Thomas Alfred Tripp

Vanderbilt University School of Religion has established a circulating library for rural ministers. Through a gift of $50,000 by Dr. John Louis Keeler professor emeritus of religious education, a perpetual fund is granted by the university, the service is available to rural pastors of all religious denominations in the South. Dr. John K. Benton, dean of the school of religion, announced the circulating library as available to the graduates of all theological schools and to that majority of southern rural pastors who have not had college and theological training. He said, "A library for rural churches is of particular significance in the field of theological education, for at least three-fourths of the graduates of theological schools begin their ministry in country or small town parishes. Ministers who are unable to attend theological school will find a circulating library of even greater value in their efforts at self-education."

Rural church leaders in the South may obtain the services of the circulating library by applying to the Vanderbilt University School of Religion, Nashville, Tenn. Books will be sent postpaid. The borrower pays only the return postage. Announcements and bibliographies will be issued from time to time by an advisory committee under the sponsorship of the joint library and the school of religion.

-Release.
PARENTS SHOULD TEACH RELIGION
Consecrated Study Is Necessary

By Mrs. Geraldine Nelson

Every normal parent desires for his children the very best that life can offer. No matter how confused our way of thinking (whether we feel the important factors are fame, wealth, education, social standing, or Christianity), we are really seeking the same fundamentals—stability and happiness.

In studying all elements under consideration, I am sure you will agree that Christianity is the only source that makes sense to study. Counseling, open discussion, and children attitudes and points of view that make it confusing and difficult for them to become Christians in early life become the controlling motive in determining their religious training.

If the youth of our day are to live abundantly and usefully, religion must in earliest life become the controlling motive in determining their religious training. Do we as parents have the knowledge and ability to portray the Christian life? What are we doing to meet this most important responsibility?

May we as parents humbly pray the prayer of Grace Noll Crowell:

These are my children, Lord, I bring them to you;
There is the virgin soil for me to plow,
And in the garden of each present time.
I stoop and plant the seeds of thy dear word,
Oh, let no crowding thing destroy these roots.
No wild thing choke the little tender shoots.
No evil worm lay eggs within the core.

Lord, I pray you, let your church, your land,
I pray you, Lord, I lay my little ones in thy hand.
Increase the harvest, until full and free
They bring their lives, rich offerings to thee.

The Lord, help me plant the good seed straight and true,
This is my task, 'tis all that I can do.

Battle Creek, Mich.

YOUTH ACTIVE AT RICHBURG, N. Y.

The young people of the Richburg Seventh-day Baptist Church took charge of the Sabbath morning service February 2, 1946.

Ruth Coon led the responsive reading. Wesley McCrea read the Scripture lesson. Talks were given emphasizing the needs of Christian young people in the world of today as follows: "Knowledge of the Bible," by Maurice McCrea; "Experience in Prayer," by Jeanne Coon; "Full Consecration," by Phillips Wheeler; "Our Thanksgiving," by Onalee Saunders; "Separation from the World," by Pastor Ralph Coon.

The three Coon sisters, Jeanne, Marion, and Ruth, sang a special number.

The young people are planning to meet once each month at the parsonage for a short Bible study and social hour. Eleven were present at the January meeting. Games were enjoyed and plans were made for the Bible study to be held at the next meeting.

Mrs. Coon served homemade ice cream and cookies. Choruses and hymns were sung.

Boys' Week, February 8-14, was recognized by inviting the local scout troop to attend a special patriotic service Sabbath morning. The message topic was "The Battle for America."

BATTLE CREEK, MICH., CLASSES

The Battle Creek Seventh-day Baptist Church is holding three classes each Tuesday night from February 19 to March 19. The classes from the Old Testament, "Prophets," and "Slides and Lectures for Teachers of Children." Pastor Wheeler is teaching the course. The topic for the first semester was "The Battle for America."

DE RUETER SABBATH SCHOOL

(The following is a copy of the "De Rueter Seventh-day Baptist Church," Richburg, N. Y., from 1946, as it appeared in the Sabbath school section of the January issue. H. S.)

It is good to see an increase in attendance during the past year. Those who take part in the Sabbath school are trying to make it better. This in turn affects the attendance. For as the value of our Bible school increases, the attendance should likewise increase.

In the past year several noticeable accomplishments have been made. The school participated in the leadership training course leading to the First Certificate of Progress. Two courses have been offered. A brief survey of the New Testament is being given this year. As a project of Religious Education Week the school voted to spend $2.50 per month to purchase new books for the library. Gifts of the school were $25 for the organ fund and $57 toward the Second Century Fund. A class for instruction in baptism and church membership was taught by the pastor. Supplies were sent by the home department to nonresident members during the year.

The treasurer, Harry Parker, reported $161.08 for the total receipts during 1945. Approximately $63 was spent for the working expense of the school. Ten dollars was donated to the Red Cross and $10 to the Central Association of Churches.

On the first Sabbath in January, 1946, the following officers were installed: superintendent, Mrs. Wendell Burdick; assistant superintendent, Robert Parker; Selma Blowers; assistant secretary, Wanda Phillips; pastor, Harry Parker; assistant treasurer, Eugene Burdick; pianist and chorister, Mrs. Harry Dickinson; assistant pianist and chorister, Iris Benedict; home department superintendent, Mrs. Dickinson; and flower committee, Mr. and Mrs. Lyman Collins.

The four teachers of the school are Mrs. Cora Phillips, Mrs. Ethel Dickinson (substituting for Mrs. Burdick), Rev. Harmon Dickinson, and Mr. Harry Parker.

Yes, the harvest truly is great. Pray the Lord of the harvest that he send forth reapers. H. S.
Dear Secretary Burdick:

Your letter of January 15 reached me a few days ago and I am very glad to receive your letter so quickly and to know that mine reached you in good time. Even packages are coming through by boat and letters seem to be coming all right now, not only by air but also by the slower boat route. Of course, the boats do not always go directly through, as they are coming up by letter so

than the

I reached

to be coming

have

excepting a moderate charge for the glasses

When

pit,:l announcef

patched up in

feet and have strengthened my digestion.

few days ago.

organized

return of their

left.

Soon as this is the work in which

the

Army;

so

army;

nurses who

did special work are quite busy and get very

strength. The Army

has not been able to get

the place as soon as

the

pital, -he would be willing

and asked

for

money .. ' come

She., how'

She, especially wishes to become proficient,

if we do not

take the opportunity right away, it is "gone with

the wind" in a few days.

I am very glad that you are feeling so

much better, Mr. Burdick, and I trust that

you were blessed enough and enjoyed

for the work you are doing. I am glad that

you have an assistant in David Clarke. I

am sure he can be a great help to you and

receive you of many of the strength-taking

tasks which come your way.

We have been greatly cheered by being

able again to read the Recorder. Winthrop

Davis has had it and has very kindly brought

it out to us. It is very attractive and its

contents have been very interesting. Every

issue is like a visit from an old friend and

every home in each of our churches would

keep it coming every week and would read it

and discuss in the home the interesting

problems which it presents. When we know

about things, we are more interested and

become enthusiastic and these interests are

intimately connected with the business of

the family. This is our Father's work

and should take precedence of all other

things. We all of us should feel that we

are doing in your names the first interest of

our lives. I hope the Lord will help us all to

be faithful to him wherever we may be.

May God bless and keep you all.

Your sister and servant in the Lord's cause,

Grace I. Crandall.

23 Route de Zikawei,

Shanghai, China.

February 7, 1946.

OLD-TIMER

SEZ

"I reckon we auto not be lookin' back too much. Look what happened to Lot's wife when she looked back after bein' told not to. Seems like S. D. B.'s have got too much to look back at. I ain't goin' to put sum more eyes in the back of our beds."
MORE ABOUT FLORIDA MISSION WORKERS

NEW WORKERS IN PUTNAM COUNTY

By Mrs. J. L. Skaggs

The Putnam County, Fla., mission work is carried on this year under the leadership of the women's society, the Tract Society, and many interested friends and groups have contributed to a fund to help maintain the work. All will be interested in getting acquainted with the new workers.

The Putnam County Seventh Day Baptist Church invited Rev. Norman L. Chase and his wife, Elizabeth Chase, to serve as co-pastors. They united with this church September 8, and have been serving as pastors since September 30, 1943.

Rev. Elizabeth F. Randolph is well acquainted with Mr. and Mrs. Chase and writes as follows:

When I first met these people about twelve years ago, they were strangers, but they accepted the Sabbath about eight years ago. At that time they were in New York state near Canton. The only Sabbath-keeping church in that community was the Seventh Day Church of God, in the same town, with which the Chase family were brought up. They were looking for a place to worship and go to church in that part of the state, but they could not find anything. They finally decided to start their own Sabbath-keeping church, and they did so.

The task was a big one, but they were well prepared. They had the experience and the knowledge of what they wanted to do. They were very determined to do it, and they did.

The Chase family soon started a church in their home, and they continued to hold services there until they were able to build a church of their own. They have been very successful in their work, and they have been able to establish a church in that community that is now strong and growing.

I have been very impressed with the Chase family. They are very hard-working, and they have a great deal of devotion to their work. They are very willing to lend a helping hand to anybody who needs it. They are a credit to the Sabbath-keeping church, and they are a credit to our community.

May God bless the Chase family and all who are serving with them in this work. We are grateful to God for them, and we are thankful for their service.

FREDA DAVIS, SALEM, W. VA.

PAST EXPERIENCE IN SOUTHERN MOUNTAIN MISSIONARY FIELD

By Evangelist Effie Mae Chase

God called my husband and me to go into the southern mountains to work for him. We arrived there early one fall. We went there to make a home for them there and to start a church.

We started a church in a small town in the mountains. We held services in a small room that was rentable to us. We had to find a way to make a mattress out of grass. We made a rough table and a chair made of rough lumber. We cooked on a fireplace. We soon got to know the people's hearts, and they began to open their homes for services. God was there to bless, and forty-eight had been saved in almost three months.

We took a little-boy of three years of age to bring up with our own son who was three years older. We received $6 a month, and after paying a month's rent, we had $5 to buy clothing and food. But the Lord said to go forth and preach the gospel, and we were told in the Word of God that whatever we ask in the name of the Lord we believe we should receive. — God surely did supply our needs.

There were children fourteen to eighteen years of age who had never been to a Bible or other school. They could not read or write. We quickly went on our knees in prayer for God to open some way that these people might learn to read and write. The Lord came in a mighty way to our aid, and soon a school was opened up in a little church we had built. These poor mountain people had very little money but were anxious to learn, and so there were children from six years up to eighty-two trying with all that was in them to learn to read and write. And thanks to God, for those who attended school can read and write now.

We used to walk twelve and fourteen miles to pray with someone dying or to pray for the sick, to bring a babe into this world, or to hold services. We used to get tired in body, but we could not turn those dear souls away when they were hungry for the Word of God, our Saviour Jesus. Then he would give us rest.

Every home for twelve or fifteen miles around were open to us. So it kept us busy every day holding services. They did not have fine clothes and did not know anything about cooking. But praise God, they received Jesus Christ into their hearts and were happy in the Lord.

I believe that many a man or woman who lives the vicissitudes of the life of victory over the world, the flesh, and Satan—has this as his testimony, "Thy Word have I hid in mine heart, that I might not sin against thee." Psalm 119: 11.

God touched my ears that I might hear, my mouth that I might speak. God touch my eyes that I might see, my hands that I might do. God touch my feet that I might go. God touch my life that I might be a flame that ever glows for thee.

—The Gospel Gleaner.
Dear Mrs. Greene:

I haven’t written to you for a long time.

We exchanged valentines in school. I have one with Dogwood chasing one of his dogs. My cousin Joni Christianson likes it. I have one with a cat that can move its eyes. She likes it too.

We had a snowstorm last night. Barbara and I thought there wasn’t going to be any school today; so we didn’t go. The busses took the other children to school. But when the roads started to drift shut, they came home again. We made a snow man this morning. The snowplow came up and opened the roads. Now I guess I will have to close for now.

Your friend,
Mary Robinette.

New Enterprise, Pa.

Dear Mary:

I exchanged valentines with my four little grandchildren. The ones little Karen and Kristie sent me were the best of all, for they were their phonographs in the corner of each was a little red heart. Karen’s was sent on her third birthday and Kristie’s on his second.

We are having quite a snowstorm this morning but not enough to stop the school busses, I’m pretty sure. Though some of the cities around us, like Rochester and Buffalo, had to have their playgrounds closed. The schools were quite a number of days when the school busses could not get through and the school had to be closed for days at a time.

I saw in our Buffalo paper last night where five boys from the town of Tonawanda had created a whole family of snow people, father, mother, and child. The mother had what looks like a lampshade on her head for a hat; the father, a tin can; and the child, a hood. The boys had their bicycles taken with the snow family.

Your Christian friend,
Mizpah S. Greene.

Dear Mrs. Greene:

How are you? Do you have much snow up where you live, now? We do not have much snow, but I am glad spring will soon be here because I do not like winter. I like to see the leaves begin to come. Already my mother has some snowdrops out in bloom in our yard.

One of the Juniors is very ill with whooping cough. We are sending him a box of things.

We are having new flannel board lessons in Junior, but they are not so interesting as the others were. They were about Ipsa and Numan. Ipsa was the bad man, and Numan was the good man.

Sincerely,
Arah Mae Davis.

R. D. 3, Bridgeton, N. J.

To Dear Arah Mae:

The snow is coming down so fast this morning that if there are snowdrops in our garden they would be buried. Even the grass which looked quite green a few days ago is out of sight. Quite a surprising snowstorm.

We are looking forward to spring vacation which at Alfred University begins April 11th and closes April 15th. We are planning to spend part of it in Bridgeton, going down the seventh.

I am sorry to hear that you have lost your dog if you were fond of him. I like dogs, too, but I sometimes wish there were not so many of them in Andover. The other day I saw seven of them going up our street in single file; and later I saw three of them helping themselves to our next door neighbor’s garbage pile. They were certainly having quite a meal, not even stopping to bark or scarp with each other.

Flannel board lessons can be very interesting, but of course some can be more interesting than others. However, all can prove very instructive and make Bible stories seem more real to us. I am sure the ones you are having now will prove helpful.

Very true friend,
Mizpah S. Greene.

PASTORS’ CORNER

Cards of accreditation for Seventh Day Baptist ministers may be had upon request from the Conference president. They are signed by him and the recording secretary and have been found useful by some for identification purposes.

Failure to circulate cards to all of our ministers was one of the casualties resulting from the neglect of certain late summer, and the Conference has suggested that the officers prepare new cards for distribution at Milton this August. A. N. R.

Crandall - Whitacre. — Stanley Crandall, son of Roy and Tracy Crandall of Farina, Ill., and Irene Whitacre of Normal, Ill., were united in marriage December 22, 1945, at the Farina Seventh Day Baptist church, Pastor C. L. Hill officiating. When the group has completed his present term of enlistment in the Army, the young couple plans to make their home on a farm near Farina.

Davis - Davis. — Belford E. Davis and Mrs. Leona Davis, both of Shiloh, N. J., were united in marriage at home on the bride’s birthday, October 16, 1946, and, with Rev. Lester O. Osborn, pastor of the Shiloh Church, officiating.

Mason - Abernathy. — Raymond D. Mason and Miss Melva Abernathy were united in marriage at the Seventh Day Baptist church in Boulder, Colo., on February 17, 1946. Rev. Earl Crossan officiated.

Marriages

Levermore. — Henry S., son of Elwin and Lillie Baker Levermore, was born in Andover, October 27, 1883, and died at his late home in Andover of a heart attack, February 13, 1946. He served as mayor of the village of Andover for seventeen years, and in introducing a measure for the sale of public buildings for business and farming. He was a member and deacon of the Andover Seventh Day Baptist church for thirty-eight years. January 31, 1911, he was united in marriage with Miss Leila Davidson of Nile. Close associates of his wife, a sister, Mrs. Allen W. Corwin, of Wellsville; and a niece, Mrs. Emily May, of Palmyra; Dr. B. W. Jared, who lived in the Levermore home since four years of age.

A prayer service was held at the home of Levermore after the funeral service at the Seventh Day Baptist church conducted by the pastor. Rev. Walter L. Green. Interment was in Hillside Cemetery, Andover.

W. L. G.
WHAT THE PROTESTANT PRESS IS REPORTING

It is the almost unanimous belief of all firsthand observers in Japan, including General Douglas MacArthur, that this is the strategic hour for Christian missions in Japan. If Christian statesmanship is wise and aggressive, it is entirely possible that we may see an entire nation swept into the Christian faith within the space of a few years. The program must be planned, however, with consummate care and with the strictest regard for Japanese psychology and fundamental Christian beliefs and ethics. —Christian Advocate.

Almost from the actual day of the Pearl Harbor disaster it has been known that Rev. E. Stanley Jones had been in intimate conversations with the Japanese representatives, Admiral Nomura and Mr. Kurusu. Now the full facts are known. “Asia and the Americas” carries an extended article by Doctor Jones himself which sets forth the story in detail. [For reprints address Cadman Memorial Center, Cadman Plaza, Brooklyn 1, N.Y.] It is Doctor Jones’ belief that there was in Japan both a peace party and a war party, and that the United States Government made the mistake of playing into the hands of the war party, thus undermining the efforts of the peace party. —Christian Advocate.

COLUMBUS CONFERENCE

The Federal Council of Churches will meet in special session at Columbus, Ohio, [March 5-7] . . . Matters of world moment call for immediate consideration by the united Protestant forces of this country. . . . Is the world organization that has emerged out of the war leading the nations toward a just and durable peace; and if not, what must be done to insure that it will do so? —Christian Century.

There is no doubt about it, the home is the foundation of civilization, and the Bible is the foundation of the home. Perhaps you will say, “That is true, but how are you going to get every home to thus fortify itself?” Every home will not, but, as each individual must live individually, so each home must be a unit, become a civilization within itself. No mistaking, the Bible home will influence other homes. Let this good year of 1946 bring the Bible to our homes. —Baptist Record.

The time has come for the church to recognize that ministers of the gospel are at least as valuable to the community as other men of like training and ability and that their compensation should recognize that fact. We must insure dignity in the ministry. —Presbyterian Tribune.

Vol. 140, No. 11
PLAINFIELD, N. J., MARCH 18, 1946
Whole No. 3,181

The Sabbath Recorder

A Self-Examination

By May Davis

The end of a century of work in the Seventh Day Baptist China Mission? In 1947 that will have become a fact. I have been trying to think what questions I should really like to have answered regarding the passing century, if my lot had not been cast in China. May I put myself in the place of you who have been appointed to the home front? Perhaps these questions and others would come to mind. Perhaps you will help answer them.

Am I thinking only in terms of Shanghai at two addresses, and of Liouho and Da Zang, all within a radius of thirty miles; or even of Changtsung, Lichwang, Kiango Province, where Dr. Grace Crandall and Doctor Esther have been lately? Or rather am I familiar with something of the sum of missionary occupation and contribution to the life and enlightenment of the people of that vast country, and our part in it? I suppose now I should make up my mind whether it all really does concern me personally or not. That may depend somewhat, but not entirely, on how much it has been concerning me previously.

What authority may I consult which would inform me accurately? Is it all a Chinese puzzle? Is it so, as I have heard, that China is a land of contradictions? Do individual reports of conditions, needs, manner of life, methods of work, necessary costs, and so on, confuse me to the point of curtailing my interest? I wonder. On what basis of success or failure am I gauging my own opinion of the China Mission and my evaluation of it? Do I feel that enough has been done (Continued on back cover)