Religious education is a task involving a sympathetic and intelligent co-operation between church, home, and school. — Dr. F. Ernest Johnson, New York, executive secretary, Department of Research and Education, Federal Council of Churches.

We cannot decide what principles should guide us in the rearing of children unless we have faith, vision, and conviction concerning the human society into which they are born, whose destiny will so soon be in their hands.


We must prepare people not only for life but for death. — Dr. E. G. Homrighausen, Princeton, N. J., professor of psychology, University of Chicago.

We cannot decide what principles should guide us in the rearing of children unless we have faith, vision, and conviction concerning the human society into which they are born, whose destiny will so soon be in their hands.

— Bishop Charles W. Brashares, Methodist Church, Des Moines, Iowa.

I do not believe that it is possible to develop the kind of character that can lead the world out of its present chaos without the religion of Jesus, not as lip service but as Christian personality. — Ernest M. Ligon, Schenectady, N. Y., professor of psychology, Union College.

Evangelism is not an "extra" task of the Christian or of the Church. It is integral to the very nature of the gospel. — Dr. Jesse B. Bader, department of evangelism, Federal Council of Churches.

Many children and youth today see only the patterns of force and destruction of the war years because they have never known any other atmosphere. — Miss Ruth Elizabeth Murphy, Director of Vacation Religious Education and of Service in Emergency Areas, International Council of Religious Education.

Much as we stress world co-operation, we must not dim the fact that the well-being of the people of the world also rests in great measure upon the conduct of the communities in which they make their homes. — Capt. Harold E. Stassen, president of the International Council of Religious Education.

The above statements were all made at the twenty-fourth annual meeting of the International Council of Religious Education.
IN QUIETNESS AND CONFIDENCE

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." That is Christ's promise to man—"I will give you rest.”

indications are that the people of the world are in need of that rest and contentment. Everywhere there is noise and confusion, people are discouraged. The high speed of living, and the high pressure of business, take a heavy toll in robbing peace of mind and heart. Conditions are unsettled everywhere; humanity is uneasy.

Easter time gives occasion for man to turn his attention away from rushing, temporary, worldly matters and give thought to things eternal and basically satisfying. When men are cast down, Job says, "...there is lifting up; and he shall save the humble person." How, then, shall a person become humble and be lifted up?

First, he must be willing to spend time in quiet meditation and study, seeking God's guidance. "Be still and know that I am God"; that is the Biblical admonition. The "still, small voice" can best be heard in peaceful solitude. Life was not meant to be a hurrying and bustling. Many people work too hard, rest too little, and avoid a quiet from a Christian version of the Arab's favorite pastime, making "kaif." In that diversion one puts aside for the time all thoughts of worldly cares and pains; through the exercise of imagination he drifts into Elysian fields where only pleasure and happiness reign. At such moments it is not uncommon for big, "heavenly" ideas to be born. In Isaiah the confident statement is made, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." That word of leadership will be spoken, that is certain. But a person has to be still to hear it. "In quietness and in confidence shall be your strength." Isaiah 30: 15.

Those who are truly searching the rest which Christ promised must cultivate an attitude of contentment to follow Divine guidance a step at a time. A common fault is for people to become impatient because they are unable to see the end from the beginning, to know the outcome from the start. Nothing saps human energy like trying to do a job all at once. A man clears ground for a new house found this to be true. His plot of land was heavily overgrown with brush and bramble; several big trees stood where his foundation had to be put. Surveying the situation, he reluctantly inclining to clear up his hands and community service, said, "The job's too big, so all I need to do is to be done by myself." But he did do the job— and by himself, but not all alone. Contenting himself to start the task appointed, he discovered that almost as if by magic the little bit by which day soon added up to the job completed. For magic? Maybe! But more likely, since this individual had surrendered his will to a greater Will (in all things, both great and small), his success was like Abraham's: "By faith Abraham ... obeyed; ... and he went out, not knowing whither he went." If God goes along, it is not necessary to know the ultimate destination. That will take care of itself.

At least one thing more the consecrated Christian must have to live in peace, and that is the desire to stay always with the Leading, to live constantly in calm and joyful assurance. Easter points the way to such victorious living. A person must admit his own weakness ("If we say that we have no sin, we deceive ourselves; and the truth is not in us.", 1 John 1: 8) and be willing to go with Christ through Calvary and Easter ("Ye must be born again."); John 3: 7. He is raising the cross—the and humanity may live with him. That is the message of Easter, a message that should mean the revival of hope on earth.

Recorders are being planned for April—Easter month this year—in such a way that they will be instrumental in revealing the satisfaction that comes from knowing God and accepting Christ. There will be a special series of articles on guidance and other features. Through indications are that the people of the world are

THE CALL OF LAYMEN

[This column is currently featuring expressions from laymen. This week's editorial about laymen is taken from the Recorder office by a layman. Since we do not usually touch on the original source of the material, we commend to your attention and prayerful consideration, feeling that the author would be glad to have his challenging message reach as large an audience as possible.—K. D. H.]

Many a church is a one-man church, and the one man is the pastor. Trained ministers, of course, the church must have; but we need also consecrated volunteer service, more devoted lay leadership to make falling churches genuinely successful. Give them devoted laymen with a real sense of mission, of calling to God's service in and through the church, and these failing churches would soon become centers of spiritual and community service.

Come to think of it, Jesus himself was a layman. His volunteer leadership in the kingdom of God has been the miracle of all religious history.

Too many of us talk about what life owes us, not what our own duty is. We imagine the world owes us a living, whereas the world does not owe us a thing. We are not the world's creditors until we have served the world long and generously and thus put the world in our debt.

PIN POINT EDITORIALS

"There is no hope for mankind in the long road unless, unreservedly, the kingdom of this world become the bookings of our Lord and of His Christ."...

As the spirit of God's will becomes supreme within our individual lives, nations will be transformed. As good soldiers, all come, programs and policies of state will become more inwardly and externally, when we all begin to recognize that life is finite, that we are only trustees and not permanent owners of anything. The years of our so-called ownership of material things are brief. Only the human soul is eternal. The road to peace and human brotherhood lies before us. "An army has a leader, what's a homeowner?" cried Cain.

The answer is still, "Yes."—David Lawrence.

"Christianity is the good man's text; his life, the illustration."...

No one is useless in this world who lightens the burdens for someone else.—Dickens.

A sermon that gets only as far as the ear is like a dinner eaten in a dream. —Charles H. Spurgeon.
How desperately man needs guidance! Everywhere one can see the wreckage that follows a wrong choice—individual lives broken, business disrupted, national life imperiled, and the whole world plunged into war because men choose the wrong paths. If only we followed a Guide!

Some have learned that there is a Guide. And their happy spirits sing:

He leadeth me, O blessed thought! O words with which my soul is fraught! Whate'er I do, where'er I be, Still 'in God's hand that leadeth me.

One must conclude, however, that the number of those who have found a Guide is comparatively small, for the unhappy, unsuccessful lives are legion. Outside the will of God is the location of most of earth's blundering masses.

Many who are partly within God's will are still unhappy and inefficient because they do not know the will of God in every life. Some who seek such guidance are worried and anxious because they are not trusting God's dealings with them. They do not implicitly believe that the Lord ... flows, and anxious because they are not trusting God's will, God's life, and God's total care.

In studying guidance the following outline may be of value:

1. The Fact of Guidance
2. The Principles of Guidance
3. The Means of Guidance
4. The Methods of Guidance
5. The Difficult Areas for Guidance
6. The Dangers Connected with Guidance
7. The Final Arbiter in Guidance
8. The Certainty of Guidance

The Fact of Guidance

The possibility of guidance grows out of the fact that God has prepared for every life. Of course, if you think of God as being only a blind, impersonal force that drives the universe somehow, nobody knows where, then it would be silly to expect such a power to guide your life. But if God is a personal, all-wise Father, then he is anxious to guide his children, and we can learn his will for us. Paul believed that God has a plan for every life. He wrote, "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." Ephesians 2:10.

God never made two blades of grass alike, nor two leaves, nor two snowflakes. Thousands and thousands of snowflakes have been photographed and no two have ever been found alike. No two people are alike, either. God made you unique. He loves you. He forgives you. He accepts you. If you are different in looks and personality, you must also be different in purpose.

The parts of an automobile have different functions. The steering wheel will not serve as a tire, nor the carburetor for a light. The foot pedal will not serve as a gas tank or brake. Each part has its own function. When all the parts are working well, we have a fine car; but when some parts fail, the car will not run at all. We believe an auto manufacturer has a plan for every part of his car. Why not be wise enough to believe that God is as intelligent as a human mechanic? He has a plan for your life, decided long before you were born. He would be glad to lead you to fulfill it. If you give him a chance, he will do just that. "Who worketh in you both to will and to work, for his good pleasure." Philippians 2:13.

God has promised to reveal his will for your life. "I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee with mine eye upon thee." Psalm 32:8. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left." Isaiah 30:21. But such a clear word of direction is not for everybody. "The meek will be guide in justice; and the meek will he teach his way." Psalm 25:9. Even though everything may seem utterly confusing to you, God knows and will guide. "When my spirit was overwhelmed within me, thou knewest my path." Psalm 142:3.

Then give God a chance to reveal his plan for you. ALONE: "But thou, when thou prayest, enter into thy inner chamber, and shutting thy door, pray to thy Father who is in secret, and thy Father who is in secret will recompense thee." Matthew 6:6.

AT A REGULAR TIME: "O Jehovah, in the morning I order my prayer unto thee, and will keep watch." Psalm 5:3.

PERSISTENTLY: "My Lord, I stand continually upon my watchtower in the daytime, and sit set in my ward whole nights." Isaiah 31:8. "Behold, as the eyes of servants look unto the hand of their master, as the eyes of a maid unto the hand of her mistress; so our eyes look unto Jehovah our God, until he have mercy on us." Psalms 43:2. "If you do not receive when you sue ask, nor find when you knock, shall it be opened unto you." Matthew 7:7.

HAVE A METHOD. There is real value in some aspects of the Quiet Time practiced by the Oxford Group as they seek Divine Guidance for the day. They often write down the impressions that come to them and then check them with further prayer and study.

If you mean business with God, he will do business with you.

(To be continued)
CHRIST'S RESURRECTION PREDICTED IN OLD TESTAMENT

(First in a series of Easter Bible studies)

By Rev. Harold E. Snide

Washington, D.C., Day Baptists Church

The Apostle Paul said of Christ that "he rose again the third day according to the scriptures."

1 Corinthians 15: 4.

After his crucifixion, Jesus himself opened his disciples' minds "that they might understand the scriptures, and that the scriptures should be fulfilled in him." (Luke 24: 44-45).

Psalm 16: 10, "For thou wilt not leave my soul in hell (hades); neither wilt thou suffer thine Holy One to see corruption;" repeated and effectively applied by the apostles to the experience of Christ (see Acts 2: 31; 13: 33-37), implies that the time in the tomb was brief, but does not mention the days.

Perhaps one of the texts which Jesus used on the way to Emmaus and in the upper room was Hosea 6:1-2: "Come, let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up and we shall live in his sight." On verse two the Rev. E. B. Pusey, in his old but justly famous commentary, says: "A reparation of Christ, and our resurrection in Him and in His Resurrection, could not be more plainly foretold. . . . While he was speaking of our resurrection in Christ, uses these selfsame words of the Prophet (see Ephesians 2: 4-6). . . . The Apostle, like the Prophet, speaks of which took place in Christ our Head, as having already taken place in us.

The apostles found in the Scriptures many Messianic references which would be overlooked by an unspiritual reader; for, as Weymouth so well translates the last clause of Revelation 19: 10, "Testimony to Jesus is the spirit which underlies Prophecy. In like vein the Anglican Bishop of Worcester, Richard Hurd, interpreted nearly two centuries ago, "That the scope and end of prophecy was the testimony of Jesus."

This with this in mind we need not be surprised that many devout Bible students see a prophetic anticipation of Christ's resurrection in the presentation to God of the First Fruits of Resurrection, "after slaying the passover (Leviticus 23: 4-16). Christ is not only "our passover . . . sacrifice for sins" (1 Corinthians 5: 7), but also "the firstfruits of them that slept" (1 Corinthians 15: 20, 23).


SABBATH SCHOOL LESSON

FOR APRIL 13, 1946

How Jesus' Friends Responded


Memory Selection—Luke 5: 28

FOUR FRONTS for PEACE

THE UNITED NATIONS FRONT

By Harold E. Stassen

Former Governor of Minnesota

(Last in a series of articles discussing the Four Fronts for Peace, a plan for postwar Christian action outlined by the Commission on a Just and Durable Peace)

Members of the Christian churches of the United States made a very important contribution to the formulation of the postwar charter. Members of the Minor Prophets, says: "The Resurrection of Christ, and our resurrection in Him and in His Resurrection, could not be more plainly foretold. . . . While he was speaking of our resurrection in Christ, uses these selfsame words of the Prophet (see Ephesians 2: 4-6). . . . The Apostle, like the Prophet, speaks of which took place in Christ our Head, as having already taken place in us.

It is of extreme importance, however, now that we members of the United Nations Organization have come into being, that the members of the churches do not rest on their oars. Their duty is still more important. The continuing establishment of the United Nations Organization. We have only won a beachhead in the unending struggle for peace.

The existence of the United Nations Organization is definitely a silver lining in the postwar clouds. The purposes of the organization and its structure are entirely consistent with the principles of Christianity. But the charter is not self-operating. It is only a framework within which these high objectives are realized. It will depend upon an alert and informed public opinion. We hope that the churches of America continue to use the various moral backing and sense of direction to the development and growth of the United Nations that they gave to its birth.

Administration of Dependents

One of the specific major problems is that of the administration of the dependent peoples of the world. The provisions of the charter are ample for their orderly working out. The declaration in Article 73 states that "Members of the United Nations which have or assume responsibilities for the administration of territories whose peoples have not yet attained a full measure of self-government recognize the principle that the interests of the inhabitants of these territories are responsible for the recognition of the right to self-determination."

Members of the United Nations should closely follow the development of the trusteeship council and the reports that it issues. The administering members as to the educational, cultural, social, economic, and political progress of the peoples is the subject of our latest letter. Members of the United Nations should be alert to the fulfillment of the agreements of the charter for the dependent peoples.

The churches of America, therefore, should be alert to the fulfillment of the agreements of the charter for the dependent peoples, and the clear, strong voice of the churches can account for deficiencies, will be a major factor, not alone in progress for the peoples who are involved, but also in establishing the basis for a just and lasting peace.
TWo EVENTS OF TREMENDOUS SIGNIFICANCE

The week of February 17 witnessed two events of tremendous significance in Christendom.

In ROME

In Rome, the elevation of thirty-two prelates from every section of the world to the rank of cardinal predicted a fresh and militant undertaking on the part of the Roman Catholic church to spread its teachings and power among peoples and nations.

At Geneva, members of the Provisional Committee assembled for the creation of the World Council of Churches which will embrace all the major, non-Catholic denominations of the world.

Christian leaders, both Catholic and non-Catholic, are acutely aware of the issues at stake in the postwar atomic age—whether moral and spiritual man is to survive in the world of scientific and mechanical force which he has created.

The newspapers have been so preoccupied with the dramatic ceremonies at St. Peter's, Rome, that they have given scant attention to which took place in St. Pierre, Geneva; but it would be well for Protestants to look "at this picture then at that," and weigh the issues that are drawn by the two events for the future of civilization.

The contrasts in the stage settings of the two historic occasions soon will pass from memory, but their meanings will live in the lives of all who live to see these meanings in Geneva; but it would be well for those historic occasions which will never again be repeated in history to come.

Protestants, together with Catholics, will approach such principles enunciated by the Pope's noble address as "The church cannot cut herself off, in the privacy of her churches, and thus desert her divinely providential mission of forming the Christian, thereby collaborating without rest in the construction of the solid foundations of society. This mission is impossible.

But Protestants, relying upon the teachings of the New Testament, will never accept the autocratic dictum that the church is the "community of the faithful on earth under the guidance of the common head, the Pope, and of the bishops in communion with him."

AT GENEVA

At Geneva, there was no definition of the church's work in missionary work in the sense of the Church. At Rome, the walls of exclusion were built higher than the walls which enclose the sovereign Vatican City. Yet the principles proclaimed by the Pope are more effectively operative among peoples and in nations where non-Roman Catholic Christianity is in the ascendant and less effectively operative among peoples and in nations where the Roman church long has been established with special privileges and undisputed power.

Moral and spiritual imperialism for the making of "the whole man" in Christ will not be approved by both Protestant and Catholic, but the Catholic church assumes imperialistic control over education, marriage, and politics and takes up the mission of divine redemption as the only true church with the two keys of temporal and spiritual dominion.

World Council Organized

Now let us go to Geneva. Without fanfare and accompaniments of regal splendor, a group representing the finest minds, and most devoted hearts in Christendom met to organize a Council of All of God and of Christ spiritually dedicated to Christian unity, Christian education, and world evangelization.

The procession into the historic church of St. Pierre, where Calvin preached the tenets of Protestantism four centuries ago, was headed by John R. Mott, the elder statesman of modern evangelical Christianity, who more than any other man has influenced the efforts for Christian unity, for the enlistment of the youth of colleges and universities in world Christian service, and for the promotion of Christian missions across the earth.

SEVENTH DAY BAPTISTS TAKE PART IN POSTWAR PLANNING

Seventh Day Baptists have a part in planning postwar church activities. Eight denominational representatives met at Columbus, Ohio, for the special meeting of the Provisional Council of the Churches of Christ in America, March 5-7.

They are too large for any one church to face alone. Such was the general consensus as five hundred Protestant church leaders, representing twenty-five denominations and twenty-seven million church members, deliberated over the new needs of the world.

Five major fields of church obligation were thoroughly discussed in session meetings, and Seventh Day Baptists helped frame recommendations for Christian action in each field. Evangelist L. O. Greene, together with Pastor Paul N. Field, and Workman David Clarke, met with the group on evangelism. Dean A. J. C. Bond was a part of the world order panel. Secretary H. C. Van Horn helped consider the problems of returning service personnel, and Mrs. Van Horn was a member of the committee on women's work. Editor K. H. Berggrav of Norway attended the sessions on foreign relief. Also in attendance at Columbus was Mrs. Bond.

Representatives from each of the section meetings will make a report to the Recorder in the near future, revealing the courses of action recommended giving personal impressions and reactions.

Seventh Day Baptists also made a contribution to the definitely spiritual and worshipful part of the special Columbus meeting. Each day's program began with a devotional service, and that on Wednesday morning was conducted by Dean Bond. In addition to the musical part of the program he read a number of selected Scripture passages having to do with "building." Discussing them in the light of present day
conditions, he said, "Old walls are down— or crumbling." Then he pointed out that to have barriers out of the way means not only that creative new ideas can come in but that detrimental old ideas are able to be put out.

Emphasizing that our work is wherever we are, the dean concluded that reconstruction gives the church the power to rebuild— as we go —on a surer, sounder Christian foundation.

State of the World

John Foster Dulles, chairman of the Commission on a Just and Durable Peace and recently returned from the UNO meeting in London, spoke to the delegates. Although his description of world conditions was full of such phrases as "mutilating and numbing tragedies," "political disunity," and "economic chaos," he expressed confidence that a satisfactory new world order will emerge.

He emphasized that the present appalling conditions should not be discouraging, because now there is evidence that people are willing to face facts and accept them as a challenge rather than to try to ignore certain regrettable details. "Life needs challenge not to expire," Mr. Dulles asserted. "Through challenge, great achievements come. While spiritual forces are not yet strong enough in the world, there is a rising tide. It is that which prompts the man of faith to say that there is great hope, even though the situation now seems hopeless.

Hope was the keynote of the Federal Council sessions. Dr. F. G. Homrighausen, head of the religious education department of Princeton Theological Seminary and chairman of the Federal Council, echoed it as he summarized the objectives of his department. "Time for mere discussion is past," he asserted. "Church leaders must now know the gospel, but apply it to today’s problems— through prayer, Bible study, and Christian conduct. Moral standards are not commensurate with church membership. The church has been accomplished when all church members recognize evangelism as one of the major obligations of the church— actually a part of the gospel itself."

Henry Sloane Coffin, former president, Union Theological Seminary, as chairman of the Department of Research and Education, presented the case of community tensions, posing these questions: Are the churches prepared to supply a pattern for conduct that both the community and the nation can follow? Do we really have the wisdom and power over? The special meeting held on record as renouncing forced racial segregation and called for "a non-segregated church and a non-segregated society."

Returning service men and women received attention from the church committee on that subject. Roy A. Burkhart, chairman of that commission, pastor of the First Community Church, Columbus, outlined the problem, expressing the hope that pressure would not wait for ex-service people to come to the church, but that the church would immediately take steps to improve its facilities and reach out to meet the needs. "The churches must not wait," the speaker admonished, "for people to be ’sold’ on Christianity by coming to the church. The salesman does not wait."

A specific program of church action was adopted by a plenary session, including these proposals: continued study of the church’s relationship to the armed forces, including its resources available to serve veterans and their families at all times, not just for an hour of worship each Sunday; and urging its participation. The report stressed that not all veterans of the recent war are those who have been in uniform.

Veteran’s also are those who, because of conscientious objection to participation in military service, have done civilian work of national importance or have been detained by the government.

Foreign Relief

In discussing foreign relief, Ralph E. Diffendorfer, vice-chairman of the Church Committee on Overseas Relief and Reconstruction, stated that the secretary of the foreign division of the Methodist Board of Missions, began by stating that the job of relief is too big for private agencies, every church must assume some part.

The relief problem, it was shown, has a relationship with all other phases of the work of the Federal Council, as well as governments and government agencies. "The devastating effects of six years of ruthless war," Mr. Diffendorfer reminded, "cannot be overcome in a year or two. This is a job for years to come."

Bishop G. Bradley Oden of the Methodist Church and president of the council, presented at the Columbus meeting. "We have the responsibility of choice," he pointed out, of God’s Word, that call at the meeting. "Christianity is more than accepting a way of life; it includes a command to do."

He indicated that more and more people are accepting that challenge of action, which gives promise for the future. "Churcho men will rise as one man," he concluded, "against that which jeopardizes Christian principles."

High light of the three-day meeting was an address by President Harry S. Truman, who declared that the new high moral code can master atomic energy "and develop it for the common good."

There is no problem on this earth," said the President, "tough enough to withstand the flame of a genuine renewal of religious faith."

K. D. H.

BIBLE SOCIETY LAUNCHES ANNUAL SEAL CAMPAIGN

The eighth annual Bible Seal campaign of the American Bible Society is now under way. The theme selected this year is the challenging slogan “Marching Orders for a New Day,” which typifies the program of greatly enlarged Scripture distribution the Bible Society faces in providing Scriptures for the many countries throughout the world emerging from years of destructive warfare.

Assistant Secretary Joseph G. Grew and Chancellor Arthur H. Compton, Washington University, St. Louis, are sponsoring the society’s campaign and have addressed strong messages to fellow Americans.

Mr. Grew has written:

"From every land where the blight of war has been, there is reason for the Christian Scriptures to aid in the search for thatsheet-rock as they awaited the call to the Mount?"

"Given American Christians can fill those needs now, for only America has the paper and the presses to the advantage of the Book. A Christian may well feel that he can give to no more important cause than for the distribution of the Scriptures through the American Bible Society."

Dr. Compton, prominent scientist and one of those associated with the “Manhattan project,” has said:

"Most highly valued of the sources of vision and courage that the world has found is the Bible, and its message of peace to the crushed and bewildered peoples of the earth, and for the visitors, humility, patience, and good will."

"Bombs have stopped a tragic war. International agreements may prevent the early recurrence of a war of unproliferated destructive material. But lasting peace the world is seeking can come only as men learn to live in the knowledge and grace of the spirit."

"The responsibility lies heavy upon America to give to peoples throughout the world the opportunity to find the good life that is the proper heritage of mankind.

"Once more, as in the war years, when the leadership to the soldiers was given to the armed forces, the assembly lines at the printing plant are rolling off thousands of copies of the Scriptures a day, that will be used for the undergirding of a world at peace."

For the furtherance of this program the Bible Seals are supplied with considerable support. Sheets of Bible Seals are being supplied at one dollar each. Address, Bible House, 450 Park Ave., New York 22, N. Y.

DEATH OF NATIVE AFRICAN PASTOR REVEALED BY LETTER

A letter from a friend of Chetakeha Okumani tells of the death on December 12, 1945, of Pastor Timothy Kalumbe of Chinko Village. He leaves a wife and seven sons: Diliam, Eleto, Zuri, Abitom, Maioni, and Richard. In making his "sad" report, Mr. Okumani says of the deceased: "I am sorry, because he was my hand, and active pastor."


**ENLIST FOR CHRIST**

**A Christian Must Live**

**Doubly Rich Life**

By Marion Maxson

(Miss Maxson, a public school teacher, is a young adult of the North Loup Church. The following was given as a talk on C. E. Day, Sabbath, February 7, 1946.)

"Enlist for Christ." With that golden opportunity this phrase suggests to us. We who have been brought up in Christian homes think automatically that all our thoughts and actions should be Christ-like. However, too often, we are far from that we should be. Perhaps we are too apt to take such a challenge as a matter of course and not really stop to analyze it. After we come to the realization that this phrase is for each one of us, we may have a little difficulty in knowing where to begin. The home, of course, is the first place to begin. Then, our fellow men are next in line. Society has been defined as follows: "People in general, considered as living in relationship with one another"; also, "a group of people bound together by some common interest or purpose.

In the light of this definition, we are entering the realm of society whenever we make contacts with others. We know that in our modern age it is impossible to live in our own world. We are dependent on others for our very existence. The majority of our daily conveniences come to us, the result of much effort on the part of others. After gaining a brief knowledge of the meaning of society, we must try to determine our responsibilities to this group. If a Christian is to be a good citizen, he must live a doubly rich life. There are a great many factors to consider and practice in being a good citizen. Being a good citizen is being a good Christian citizen. First of all, we must remember the second great commandment as found in Mark 12: 31, "Thou shalt love thy neighbor as thyself."

The Ten Commandments are for the wicked, "Thou shalt not bear false witness against thy neighbor." Finally we are advised by Paul in Romans 12: 8, "As God's fellow men we should make contacts with others. We know that entering the realm of society whenever we do anything is to be a good Christian citizen.

The process of Give and Take

In order to fulfill all of these commandments we must remember that it is a process of give and take. We are often prone to brag about our other fellow, or for some different misunderstanding which arises; instead we should stop and analyze ourselves to see if we are in the wrong.

Another Christian responsibility which we owe to society is taking our rightful place among others. In all ways we must give our ability to do some task which is imposed upon us, we are responsible for recognizing the duty which is ours. If everyone individual in the world were to take the attitude that he was useless to society, that he had nothing to give, what a depressed state our universe would soon fall into! If all the great scientists of all time were to have kept their priceless knowledge to themselves, where would we be today? Mother Nature has bestowed upon the human being a wonderful gift and has received from these fellow citizens of ours, let us, too, resolve to give our best, whatever it may be, in whatever way we may be of service to others, and whenever the occasion demands it. This, I feel, is a small part of our Christian citizenship in social responsibility. A Good Example

The parable of the Good Samaritan certainly gives us an example to follow in dealing with the thought, based on the commandment of love. None of us have the direct contacts which raise some of the problems found in certain sections of our country; nevertheless, in this age of rapid communication with other nations, we are closer than we sometimes realize. The strife we have just been witnessing has brought us nearer to people in all parts of the world than ever before, and the problems which are still hanging in the balance are very vital to all of us and will demand careful thought, based on Christian good will.

It is often difficult for us to realize that God loves all of his people—all colors. Just because we pay no attention to Christianity and no claim on God's love which is not possible for all races. We must do our best to spread this feeling of brotherhood among ourselves and others.

If we are to be true Christian citizens, part of our responsibility is to share a feeling of good will with all people. We must remember, also, to enlist all of our best efforts for Christ. If we truly follow our convictions, we will practice good citizenship in all our contacts with others. In all our dealings with each other, we must do our very best to fulfill our responsibilities to society by living good Christian lives.

North Loup, Neb.

**TRAINING SCHOOL TO BE HELD IN SHILOH AGAIN NEXT YEAR**

A leadership training school was held on six Monday nights from January 26 to March 4 by the West District of the Cumberland County (New Jersey) Council of Christian Education. Sessions were held in the Stow Community School.

Two courses were offered the first hour: a Bible study of Genesis by Dr. N. H. Robbins, of Toms River, N. J., and a study of psychology by Mrs. Somers, of Camden. Mrs. Somers has received from these fellow citizens of ours, let us, too, resolve to give our best, whatever it may be, in whatever way we may be of service to others, and whenever the occasion demands it. This, I feel, is a small part of our Christian citizenship in social responsibility.

During the second hour there was a song service and a missionary address. Representatives of the Cluna Inland Mission, the Sudan Interior Mission, Burma field, the New Jersey Baptist Board, and our own Mrs. Luther Orlchow, from Jamaica, brought the message.

Rev. Lester G. Osborn, pastor of the Shiloh church, was the dean of the school, and Mrs. Ellis ka Sheppard had charge of the music. The total attendance at least one or two sessions was over one hundred fifty. The average attendance was around one hundred ten. Besides those from the five churches composing the West District, there were enrollees from five or six neighboring churches.

The cost of the school was met by an assessment of $30 each of the five schools and an offering at the close. That the school was a success and well received was indicated by the fact that the group voted unanimously to hold another session later.

Rev. Lester G. Osborn.

Surely it must have been an inspiration to be a part of the school. Mrs, Somers shows that people are really responding to the call, "Study to show thyself approved..."

-H. S.
WOMEN'S SOCIETY BOARD OF DIRECTORS HOLDS MEETING

Many Letters and Reports Received;
Treasurer Indicates Balances

The Board of Directors of the Women's Society of the United Methodist Church in Ohio held their quarterly meeting March 10, 1946, in the Mrs. G. H. Trainer Sabbath school room, with the following members present: Mrs. J. L. Vincent, Mrs. M. C. Van Horn, Mrs. S. O. Bond, Mrs. Okey Davis, Mrs. J. L. Vincent, Mrs. Edward Davis, Mrs. Ottis Swiger, Mrs. A. G. T. Brissay, Miss R. P. Seager, Miss Lottia Bond, Miss Greta F. Randolph. Mrs. John Randolph, the board's correspondent for the Southeastern Association, was present also.

Mrs. Randolph was in charge of devotions. She read verses from Proverbs and offered prayer.

Mrs. S. O. Bond brought the treasurer's report, showing the following balances: General Fund, $224.97; Helper's Fund, $348.46; Trailer, $368.13. A letter was read from Mrs. Mildred Ehret concerning her being guest delegate of the Christian Adult Planning Conference to be held in Munich, where she expects to begin work in the Christian Culture Committee.

Mrs. J. L. Vincent presented the report of the Christian Culture Committee. The committee would report that a study program packet is being put out monthly by "Good Housekeeping." This packet contains a complete study program which varies each month. It contained, for February, a study program on Bible reading. These packets may be obtained by any club or society leader by writing to The Good Housekeeping Club Service, 959 8th Avenue, New York 19, N. Y.

The Christian Culture Committee distributed copies of a study program used by church leaders at the World Day of Prayer service in Salem.

Respectfully submitted,
Mrs. R. P. Seager, Chairman.

Mrs. M. C. Van Horn gave a verbal report for the Peace Committee. Her report was accepted as a report of progress.

Mrs. J. L. Vincent read for the Histories Committee. This report was accepted and placed on file.

Report of the Histories Committee

To the Board of Directors:

To date sixteen histories of women's organizations in our denomination have been received: Salemville, Piscataway, Boulder, New York City, Wednesday, Greenfield, Denver, Milton, Shiloah, Albion, Adams Center, Lebanonville, Fair, and Edinburg, Tex. A few more are in the process of writing. Questions are being sent as to length, kind of material, etc. This depends on age of the organization and the material available. Those records have been one to five pages in length.

Much of our history is slipping away; records are being lost, and friends are leaving. Our is an effort to prove to people a record and a record keeping. There are a few more that are written in length and in the present. Many societies are having difficulty to find records even now. Please send what you can read; and fill in later, if more material becomes available.

Let's make a special effort to have more histories in time for Conference. Will your history be there?

Gladys R. Vincent (Mrs. Joseph L.).
74 Carolina Avenue, P. O. Box 27.

Mrs. Okey Davis, the representative for the Literacy and Literature Committee, gave the report of the Christian Culture Committee. Her report was accepted and placed on file.

BATTED SUITCASE, ROPE-TIED BUNDLE ARE SYMBOLS OF CENTRAL EUROPE

By Your Peace Correspondent

[This column is written by Robert W. Root, formerly of the Des Moines Register and Tribune, who is now reporting the religious scene to the American press under interdenominational auspices.]

GENEVRA, Switzerland—A symbol of Munich, the battered suitcase and the rope-tied bundle are symbols of Central Europe after the war. This writer has seen both, especially in Germany where everyone is on the move—refugees, displaced persons, deportees, all the miserable, wandering people whose personalities are for good or ill, painted on the walls of the Russian lines.

Long lines stand at ticket windows. In the bomb-shattered central railroad station at Munich, I saw two queues one hundred fifty feet long, each requiring several visits later in the day. I could not see that the length changed much.

Around the edges of the big, dirt-covered central station of the city were scattered groups of wandering with their inevitable bundles. At random, I picked out one of the little groups and we started a conversation in my broken German.

There was a man and his daughter, a girl of thirteen or fourteen who was thin, with a rose in her cheeks, which might be telltale, but otherwise well enough looking; and his old mother, with a shawl over her head, flinty-faced, unsmiling.

They were Hungarian Jews from Budapest, but they had been a long time since they had seen that city. Six years ago they had been put into a German concentration camp, and they had been there two years. Then the Russians had taken the camp and packed them off for two years in Siberia. For two years they had been in the Ukraine, where they had lived for another two years. Now, after weeks on the train, without sight of a bed, they had reached Vienna, and at last, Munich. They were waiting for a train or a bus to take them on their journey.

The man's wife came up, a woman with broken teeth. She joined in to tell of the food they had consumed as pariahs, sometimes passable, sometimes barely enough to keep them alive. They were Hungarian Jews from Budapest, but they had been a long time since they had seen that city. Six years ago they had been put into a German concentration camp, and they had been there two years. Then the Russians had taken the camp and packed them off for two years in Siberia. For two years they had been in the Ukraine, where they had lived for another two years. Now, after weeks on the train, without sight of a bed, they had reached Vienna, and at last, Munich. They were waiting for a train or a bus to take them on their journey.

The man's wife came up, a woman with broken teeth. She joined in to tell of the food they had consumed as pariahs, sometimes passable, sometimes barely enough to keep them alive. They had a girl in the family, but he had died. "Sehr schleich," she took her head.

Near by were a man and wife of the same group of Hungarian Jews. They had something which is a sight rare among people—a baby of about a year old. They
The latter suffered under the bans.

Church refugee leaders are especially concerned with the need to find their niche in America, and there are many thousands of ship tickets with what most of them did not bring with them. Many of these refugees, like immigrants, want to find their lives again? These people, too, were reduced to finding a child can smile? These people, too, were not able to find a life again? This is where people of favored nations must begin to work with refugees. Department of Immigration and Naturalization, the number of non-Aryan Christians would have been higher,

In outline, the church job will be to provide collective sponsorship for the immigrants, instead of the individuals who sponsored with which Americans have been familiar heretofore. In dollars and cents, this adds up to a lot of financial support; immigration is one of eight hundred non-Aryan Christians would have lived in the United States, it is said, that the pastor, or other representative, sends your request to the Recorder office immediately. The black church will have to have the completed order by April 17.

ALFRED UNIVERSITY
Attention Called to Educational Opportunities

(Full) is, the following brief article is not the only one hundred thousand young people who may be interested in any of the opportunities offered by Alfred, one of our denominational institutions. The chairman of the Committee on Admissions is pleased to give any further information on the service possible to any of our young people who may be interested in any of the opportunities offered. A more detailed account will appear in the next issue of Alfred University.

-Founded in 1836, Alfred University is now in its 110th year. Never aspiring to be a great or wide fame, Alfred has been content to be known favorably where it is known at all. Cordial relationships with the State Board of Regents and full accrediting by the Council on Higher Education, including the top ranking Association of American Universities and the Engineers' Council for Professional Education, have given some measure of the success of Alfred's aspirations.

The university's score of buildings occupy part of a campus of one hundred twenty acres near the top of the Allegheny Plateau in southwestern New York. The almost exclusive college town of Alfred is near the main line of the Erie, three hundred miles west of New York City.

The institution as a whole is a combination of four divisions. The College of Liberal Arts and the graduate School of Theology, are combined. The New York State College of Ceramics and the New York State Agricultural and Technical Institute are supported by the state. Each of the colleges and the institute normally has an enrollment of around three hundred. Of the normal total of over one thousand students, about one-third usually are women.

The New York State College of Ceramics offers three curricula: ceramic engineering and industrial design, and industrial ceramic design, leading to the B.F.A. degree. The College of Liberal Arts offers a number of liberal arts and business and nursing, and to the B.A. in a wide variety of other fields. Through concentrations in mathematics, physics, chemistry, biology, English, foreign languages, history, economics, philosophy, drama, etc., students prepare variously for positions in teaching, industry, or business, or for advanced study in medicine, dentistry, law, and other professions.

THUMBNAIL SKETCHES
About Seventh Day Baptists and Their Activities

With over two hundred religious denominations in the United States, it is no wonder that each generation needs to be told "who is who" among denominations. Many arequiring about Seventh Day Baptists for them to read the Sabbath Recorder, we will present each month in this column a few facts about Seventh Day Baptists.

BELIEFS Concerning Evangelism

Evangelism is the preaching of the gospel, which holds the only hope for mankind, and the winning to Christ of those who have never accepted him. Seventh Day Baptists believe that teaching should be a vital part of the work of the Church. They emphasize religious education, which they see as a means of evangelism and of training in Christian living. While the local church has special responsibilities for the teaching of its own people, it shares with the Church Universal the task of world evangelism, missions, and religious education. The Church must bend its efforts to bring emotional and mental health to all children under the influence of the gospel and into definite relationship with Jesus Christ, and most notably as Christian for throughout the whole world and in all human relationships.

For further information about Seventh Day Baptist work, write to American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.
Dear Mrs. Greene:

It has been a long time since I last wrote to you; so I thought I would write today. My little brother just got out of the hospital after a period of sickness.

We have started conducting baseball at school and our principal, Mrs. Tomilson, said we were rushing the season; so we started playing marbles. We are having nice weather here, and I hope you are having good weather up your way, too. Well, I will have to close now.

Sincerely yours,
John Godish.

Dear John:

I'm sorry to hear that your little brother has been sick and hope he is "all well again," as my little granddaughter Gretchen says.

Andover boys haven't started playing baseball yet, for although it has been warmer we have been having a number of very rainy days. As for playing marbles, the only place for that would be in the house, and I don't think boys would find that very satisfactory.

Do you think so?

Yesterday afternoon and evening Pastor Greene and I attended the Allegany County Youth Rally, held in the Alfred Church. Over one hundred twenty were in attendance, most of them young people and the adult leaders of the various discussion groups.

After a half hour period of group singing, a half hour worship service, and an intermission conducted by a group of Alfred Station young people. At the close of this service the young people were divided into the following discussion groups (each one going to the group of his or her own choosing): "Can Christianity Mix in Politics?" "Am I My Brother's Keeper?" "Why Denominations?" "Am I Christian?" "Giving Christ a Chance," "Making Me Worthwhile," "Living with Our Parents." The extra adults present met in another group to discuss various problems in youth training.

After an hour spent in this manner, each group of young people had great fun preparing amusing skits for after supper entertainment. Both young people and adults enjoyed an appetizing supper followed by the skits and singing in the parish house. The groups returned to the church at 7:15 for hymn singing and an inspiring sermon on the topic, "Preliminary to One World," by Rev. A. M. McCartney, pastor of the First Baptist Church of Rochester, N. Y.

I wish all my Recorder boys and girls especially the teen-agers, could have attended this rally, for I'm sure they would have enjoyed it.

Your Christian friend,
Mizpah S. Greene.

Dear Recorder Children:

I think I have just room enough for a short story. Here it is:

A TRUE FRIEND

Once upon a time a gentleman was walking along the streets of a midwestern town when he saw a little dog running frantically from one person to another.

No one seemed to take any notice of the dog, although he barked and whined and jumped in front of everyone who came by to make them notice him.

At last the dog saw the gentleman watching him and began to jump in front of him, whining and barking louder than ever. He seemed to try hard to say something, if he only knew how.

"Run along, old fellow, and I'll follow you," said the gentleman.

The dog started forward, running from time to time to see if he was still being followed.

The dog led the way to a deep hole from which a large tree had been dug; and there was another little dog, much smaller than the first, that had fallen into the hole and could not climb out.

At once the gentleman reached down into the hole and lifted out the frightened little fellow, and both dogs ran away together.

(Continued on page 366)

FORGIVENESS:
OR HUMANITY AT THE CROSSROADS

By Rev. Paul S. Burdick
Rockville, R. I.

It seems as if humanity stands at the crossroads today. One way is labeled "Forgive and Save"; the other, "Avenge and Destroy." The voice of the world is telling us to "be tough; don't be soft; don't be impractical." The words of the Bible about forgiveness are met with a polite sneer, or turned aside as meaning something quite different from what they were intended to mean. May God help us to study these words carefully and accept them at their face value.

Jesus says, "For if ye forgive men their trespasses, your heavenly Father will also forgive you." Does that mean waiting with arms folded until the one who has wronged us shall come and humbly apologize? That was not what the father of the prodigal did when he saw his son "a great way off." That is not the way of our Father in heaven toward us. "But God commended his love toward us, in that, while we were yet sinners, Christ died for us." Forgiveness is not a passive but an active grace. It goes out to seek and to save that which was lost."

Paul tells us, "Dearest beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will

repay, saith the Lord." We can safely trust the Lord to do what punishing is necessary. Our efforts can then be centered upon saving the lost. "But if thine enemy hunger-feed him, if he thirst give him drink, for in so doing thou shalt heap coals upon his head." Not just being willing to forgive—not just "having the spirit of forgiveness in our hearts"—but by expressions of love and kindness, of bringing him to Christ, that is the true meaning of forgiveness.

There is a beautiful story of Frances E. Willard, the great temperance leader. Of a naturally quick-tempered disposition, when she received a bitter, misrepresenting her efforts, she would flush with anger and clench her fists. Then bowing her head upon her hands she would sit in prayer. "When I know I have been unfair to others," she would say, "then I am ready to act."

John, the beloved disciple, tells us, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Our ability to love God is closely connected with and dependent upon christian grace of forgiveness, and on our willingness to love and save those that seem at first to be unlovely and hateful. James says, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." How gladly will our heavenly Father cover with the blood of Christ the sins, both of the soul-winner and of the prodigal, when they come humbly to him, telling him that a new soul has been born into the kingdom!

It seems as if God is saying to the men of this generation, "Forgive and save, or all of you shall perish." The seven angels with their seven trumpets stand ready to sound. There is much pessimism; much running to and fro in the earth. We must labor to keep alive the little flame of love.

"Be watchful and keep vigil, The King is at the gate." 1

2Romans 3: 8.
3James 3: 19, 20.
5Romans 5: 3.
6Revelation 8-9.
7Romans 12: 19, 20.
DENOMINATIONAL "HOOK-UP"
Marlboro, N. J.

We are so glad to have regularly with us now Mr. and Mrs. Roy Tomlinson and family. Mr. Tomlinson has been away several years, working as a chemist on war projects in several Western states.

The February meeting of the Ladies' Aid was a well-attended all-day meeting at the home of the president, Mrs. Edward Cook, Bridgeton. A delicious dinner was served, and in the afternoon Mr. Albert Ayers led a discussion on the last chapter of "Lessons in Soul-Winning" by Dr. Houghton.

Correspondent.

Alfred, N. Y.

Trailer Town is practically full, and is fast becoming "home sweet home" to veterans and their families, even to an Eskimo Husky in his kennel.

The community is being fitted with wooden sidewalks, street lights, a cinder drive, and parking space around the thirty-five units. The cinder drive circles three sides of the gymnasium giving access to the living quarters, some housing men only, others veterans and their families.—Alfred Sun.

Salem College expects to be able to house veterans enrolled in classes by April 1. The Federal Public Housing Administration has granted the college twenty-five trailers for use of veterans.

These trailers will be placed on foundations on college property at the end of Pennsylvania Avenue and connected with electricity, gas, water, and sewerage lines. Many of the units have been reserved by veterans and the remainder will be assigned in order of application.—Salem Herald.

Never say "No" to God!

A possible modern application of this Scripture may be expressed as follows: There are legitimate revival methods which should be used in the church, accompanied by unusual emotion, but care should be taken not to abuse this freedom of religious expression. Preaching sound doctrine, which is especially helpful to believers, may be the best means of reaching the unbeliever.

A. J. C. Bond, Dean, Alfred School of Theology.
A TRUE FRIEND
(Continued from page 262)

AFTER wagging their tails and barking their loudest, expressing their thanks as well as they knew how.

You see, dogs can be true friends, not only to their masters but to their dogs.

M. S. G.

Marriages

Ruprecht - Soper. — Stanley Burk Ruprecht, son of S. Burk and Anna Phillips Ruprecht, and Mildred Louise Soper, eldest daughter of Ralph and Ruth Soper, were united in marriage April 14, 1946, Rev. Herbert L. Polan, Verona, N. Y., officiating.

Obituary

Bonnell. — Lebghit Bonnell, age 86, son of John and Thelma Bonnell, passed away March 10, 1946, at the home of his daughter, Mrs. O. G. Anderson, Parkersburg, W. Va., where he had made his home for many years.

He was a native of Doddridge County, W. Va., a worker in the oil fields. He was the father of Mahalas E. Pitts Bonnell, preceded him in death.

The Sabbath Recorder
Seeds of Conflict?

Retiring Director General Herbert H. Lehman (picture to left) of the United Nations Relief and Rehabilitation Administration says that failure to furnish food for the world's hungry millions might lead to international disaster.

Speaking hopefully, however, before an UNRRA council session, he pointed out that it has been demonstrated by "history's greatest mission of mercy" that men and women of many nations can work together in harmony for the common good of mankind.

"Sacrifices will need to be made in some of the countries if the problem is to be solved," he asserted, "but ... failure to provide for many millions must inevitably lead to widespread political instability and can well sow the seeds of further armed conflict."

MY PLEDGE

"In response to the President's request to help prevent starvation overseas, I voluntarily pledge to conserve food and to buy less, bake less, waste less bread, cake, wheat products.

"I will conscientiously attempt to conserve during the next six months, or while the emergency exists, about a quarter of the wheat products our household is accustomed to use."

Food Conservation Pays Off

Relief flour arrives in Shanghai. Moored off Shanghai's famous Bund, the S.S. Marine Star unloads its cargo into lighters for transfer to shore.

"For I was an hungry, and ye gave me meat." (Matthew 25: 35.)

The Hungry Must Be Fed

Food Conservation Pays Off

Relief flour arrives in Shanghai. Moored off Shanghai's famous Bund, the S.S. Marine Star unloads its cargo into lighters for transfer to shore.

"For I was an hungry, and ye gave me meat." (Matthew 25: 35.)

Ship material aid to the following United Church Service Centers: New Windsor, Md., and Modesto, Calif.

In the House of Life, I saw an Altar, with candles aglow and a Cross thereon.

And as I bowed in reverence and closed my eyes, I beheld the Living Church.

The walls were not of brick and stone, but of dedicated wills held together with the mortar of mutual dependence and common commitment to the Best yet revealed.

The windows were not of stained glass, but of multi-colored dreams, hopes and aspirations, through which there came the vision of Infinite Beauty that shone with the broken brilliance of a thousand suns.

The towering pillars and the vaulted arches were not of stone and steel, but of far-reaching arms lifted in prayers innumerable and intermingling.

The long aisles were not carpeted, with velvet runners, but with temptations trampled under foot and good resolutions kept.

(Continued on back cover)