WHAT SEVENTH DAY BAPTISTS ARE DOING IN JAMAICA

PRESIDENT OF JAMAICAN WOMEN'S BOARD WRITES CONCERNING SCHOOL

Dear Fellow Workers:

Greetings in the precious name of Jesus. As you must have all heard by this time, at our last advisory board meeting a recommendation was made by Rev. W. T. Fitz Randolph that all churches be asked to prepare a special program, the proceeds to be sent to help our school fund.

It was decided that the Women's Board be responsible for the sponsoring of the program. As president of the board, I am asking that all the larger churches have a rally. The smaller churches and groups can see that all members and well-wishers get together to have some form of entertainment and collect the cards.

Where there is an organized women's group, I am especially requesting that they throw in their interest. If the group be strong enough to do so, take charge. But please do not fail to see that every member, man and woman, be a worker along with as many friends as you can interest. We have started in Kingston this week and trust by God's help to make it a success.

Please do not forget the financial part of our program. Conditions are improving on the island. As God blesses you, remember the Lord's tithe. God's blessings will be with you, not only spiritually but temporarily, if you give God his dues.

Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

Yours in the work of the kingdom,
W. F. Fitz Randolph.

MISSIONARY REPORTS PROGRESS TO CHURCHES OF JAMAICA

Christian greetings:

Your missionary has completed the first six months of his work among you. While there has been no spectacular developments, I feel that progress has been made in several directions.

There has been a slight growth in membership in several of the churches in this time. Bath, Thornton, Kingston, Cottage, Bowensville, Waterford, Wakefield, and others show some increase. Baptism has been postponed in other churches because of the rainy weather. We are praying, and because God answers prayers, we are expecting an acceleration in the growth of the churches during the coming months and years. What is required is personal work and prayer on the part of every church member. Please remember that the commission to "go" was not spoken to the minister and leaders alone, but to every one who has received the gift of eternal life. He says, "Freely ye have received, freely give." Also let us remember that our prayers and preaching will avail nothing if our lives do not stand approved before men. Let us, with God's help, live lives of absolute purity, lives above reproach. Then not only our doctrines but our lives will be able to stand the test and the scrutiny of the world. With personally pure lives and a sense of personal responsibility for the salvation of our neighbors, we can hope to see rapid growth of God's kingdom.

Your missionary has prevailed upon the American Board to send to the island certain funds for building repair which some of the churches have applied for as a loan. Work on the buildings will start as soon as the necessary arrangements can be worked out.

Please do not forget the financial part of our program. Conditions are improving on the island.

God bless you.

Yours in the blessed hope,
Mrs. B. Smellie,
President.

Pastor C. S. Lyons
Pastor of Wakefield Church and field worker

Rev. N. H. Grant
Pastor of Waterford Church and field worker

Abraham Lincoln

PRAYER

Lincoln learned to pray where most men learn to pray, at his mother's knees. Long after her death, speaking of his mother, he said: "I remember her prayers and they have followed me; they have clung to me all my life."

He confessed that in all the great emergencies in the White House he had prayer. "I have been driven many times to my knees by the overwhelming conviction that I had nobody else to go to. My own wisdom and all that about me seemed insufficient for that day."

THE BIBLE

"In regard to the Great Book," Lincoln said, "I have only to say that it is the best gift that God has given to man. Its teachings are all for liberty."
BROtherhood Week

(President Harry Truman has written the following statement endorsing the observance of Brotherhood Week.)

The armies of the United Nations won a conclusive victory over the forces of tyranny, which exploited racial and religious hatred to divide the world and destroy freedom. The ideal of democracy is a society in which each seeks the truth in his own way and all are united by understanding and mutual need. The good world of the future must be built on the foundation of the recognition of the dignity and rights of each individual, whatever his race, creed, or national background.

Among all the nations the United States stands as the exemplar of a people grown

If Bible study is to provide us inspiration and help personal clues to daily activity, we need more than faith in the Book and love for God's Word—which is basic. In the readers' aid section of the Bible on the editor's desk are several suggestions about what we need in addition.

1. Read the Bible as intelligently as you would read anything else. The Bible is not only a book in itself, with some distinct purpose; running through it from Genesis to Revelation, but it is also a collection of sixty-six books, each complete in itself. Though fair and reasonable, if you want to understand it, that you should read through.

2. Do not read too fast or too much. Butterflies cover more ground, but bees gather more honey. Instead of running through the text, the text is like a book. If you want to understand it, that you should read through.

3. Have some definite object in view. Numbers of people take the Bible without any specific desire to get anything from it. We should hunt thoroughly for its great truths, and not read at random. In private devotions or for family prayers, select passages as carefully as for public services.

4. Learn to feed yourself. Most church members... have to be fed with an ecclesiastical spoon. Obtain for use a good Bible, a concordance, and a critical textbook.

These ideas the author of the Bible study aids elaborates upon, emphasizing throughout the importance of a faith that believes in the Bible. Certainly those who are full of doubt, he concludes, "will never be much blessed."

The Good you do is not lost though you forget it.

-Presbyterian.

A couple of Army majors on a mission that took them to many camps throughout the country found that most of the men assigned to do their driving drove with a true soldier's disregard of life and limb. When they arrived at a camp in the Middle West, a Negro corporal who was appointed to drive them about in a jeep proceeded at the conservative speed of thirty miles per hour, fully rounding the turns, stopping at the ditches, avoiding bumps. They felt impelled to compliment his unusual vigilance. The corporal's simple reply was: "Well sir, Ab look at it in this way. Ab'm in this here jeep too. The world is one jeep and we are all in it. We all shall either smash up, or we shall arrive safely together."

- The Chaplain.
UNITED IN FRATERNAL BONDS

[The following item first appeared in the Sabbath Recorder of November 7, 1890. It has special interest, it seems, as we approach the observance of Brotherhood Week. It is not the only "fraternal bond" made by a member of the Negro race in a country which has recently been an enemy of the world.]

Rev. W. C. Pennington, pastor of a colored church in New York, to whom the honorary "D.D. was worthily voted by this venerable University (Heidelberg University, Germany), took the opportunity of his attendance at Heidelberg to receive the proffered dignity from a European University, Germany), took the opportunity of his attendance at Heidelberg to receive the proffered honor. A correspondent of the Boston Atlas thus describes the scene:

"The ceremony of presenting the diploma was accompanied with the following words: "You are the first African who has received this dignity from a European University, and it is the University of Heidelberg, which thus pronounces the universal brotherhood of humanity." The new doctor returned thanks in English, and the ceremony ended.

We have hard work to do and loads to lift.

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We have hard work to do and loads to lift.
terest Committee of the Milton Junction Church recently sent in pledges from a dozen new members and reported a plan of studying in prayer meeting each month the current tract before handing it on. This plan is being recommended to the other churches.

An ex-service man in Madison, Wis., deeply interested in spreading the gospel and Sabbath truths, was reported putting up a glass-front tract rack in the Milwaukee depot. He keeps it supplied with fresh material, and the tracts are being taken, he reports. He plans to place other racks in the city. “We have sent him two hundred each of several of our tracts,” the corresponding secretary reports. Our gospel series is highly commended by him.

The corresponding secretary’s office has placed a tract rack in each of the rooms of the Seventh Day Baptist Building in Plainfield. A careful check is being made of the number of tracts taken from the rack and from the table in the lobby.

Interesting reports have come from New Zealand and Africa. Two native leaders in Africa have been sent Bibles, New Testaments, and Scripture portions, provided by the Plainfield Church. Other materials have also been sent, including many Bible picture lesson cards published and contributed by Rev. C. A. Beebe of Gentry, Ark.

Letters from us last summer have been received and gratefully acknowledged. Letters from their native leaders are gems of pathos and pleading. Their concern for their people shows evidence of growth in ideals of Christian life. The report of one leader, Pastor Joshua Chatoka, shows 867 “Christian Members” of groups in twenty-eight named villages and 383 in the prospect of bringing more into the church. Do the people do their marketing locally? What are the amusements of the neighborhood? Possibly other pastors would suggest other questions, but if all these were answered in the first letter, at least some time would be required for correspondence.

Perley B. Hurley, Conference President.

**QUESTION OF VALUES**

It was a significant sign that appeared on a garage last month, and read thus: “Don’t smoke around this tank. If your life isn’t worth anything, gasoline is.” —Exchange.

The property purchased for the Jamaica School was

**Missions**

By Rev. David S. Clarke

Assistant secretary and field worker of the Baptist Movement Board, Mrs. Stewart, reports a plan of study recently when he received a call to a church. He was in position to answer yes or no, for practically the only thing offered was a small salary.

Here are some of the things that this and other pastors desire to know when receiving a call. Why not make a list? And answer yes or no to these questions next time you send a call:

Do you have a constitution? If so, please send a copy.
Do you have a parsonage? Is it furnished? With what?
What is the salary?
Do you pay it regularly and on time?
Do you pay moving expenses?
Do you contribute to the minister’s retirement plan?
Do you allow your pastor to Conference?
Do you pay the expense of the trip?
Do you give a vacation with pay?
Is the church membership?
What is the num'ber in the congregation under ten years of age? How many are there between ten and twenty? What is the nonchurched population? Is the church membership?
Do you send for practically the whole family?

Yielding ourselves to Christ is vital in all Christian work, especially in evangelistic endeavors. Revivals of religion have started under unusual conditions and have been conducted in ways widely different. So far as we know, God has never limited himself to any one plan, condition, or method, and we are sure that a good deal when we undertake to tell how a revival must be brought about. A manufactured revival is like a manufactured lily; it may look well, but it is not the real article. Nevertheless both reason and God’s Word teach us that an important point in the beginning of an evangelistic effort is that Christ’s followers shall draw very near to him—or to state it in other words, that they shall yield themselves entirely to him. It is so easy for us to forget that Christ cannot use us in his service unless we are entirely submissive to his blessed and holy will.

W. L. B. Fitz Randolph, caught sight of the ad. He glimpsed through the newspaper the realization of the vision Seventh Day Baptists for a school in Jamaica. You can see for yourself that the property has desirable qualities for such a dream. (We hope soon to have a diagram or pictures for all to see the general nature of the new acquisition beside our Kingston Church.)

Almost immediately negotiations began between the missionary organizations of the Missionary Board, and between Mr. Randolph and the owner’s agent, Mr. Brown. The desirability of the property for beginning the school in Jamaica made this property purchase one of urgency. As you will notice in the December financial reports of the Missionary Society, the property was secured for $8,623.44 or about $2,124. In order to finance this move, the Missionary Society has called without interest $4,000 from the George H. Babcock Fund of the Memorial Board. The generosity of men like George Babcock should make us all grateful. This means a substantial increase of American interest in our Jamaica work. Further, it means a restoration in confidence and spiritual—support of our mission there.

**Buildings Ready for Use**

On December 23 an agreement of sale was signed for 29 Charles Street by our missionary. Not only was the ground broken for new school buildings, but the buildings themselves stood already in fairly good repair. The prospects of general Christian education plus the use of all the facilities that a school has to offer were well ahead of anything we have ever had. The agreement was for a general nonelectric school, in anticipation of the eventual addition of a public school system. We are so confident that we have taken action in this matter.

On January 10, 1946, it was planned that the concrete nog cottages would be used as a parsonage, and that Missionary Randolph and his family would soon be located there. With the housing situa-
THE SABBATH RECORDER

PREACHING MISSION HELD RECENTLY IN PRISON AT NAPANOCH, N. Y.

The first preaching mission to be held in a prison by the Department of Evangelism of the Federal Council of Churches was conducted November 4-9 of last year. It was held at Napanoch, N. Y. Preparation for this mission began about four months prior to November 4. This mission was requested by Chaplain Francis E. McGuire who is the Protestant chaplain of the prison and also the part-time pastor of the Napanoch Methodist Church.

The department secured Rev. George Schnabel, pastor of the Albright Memorial Church of Washington, D. C., and chairman of the Commission on Evangelism of the Washington Federation of Churches to be the missionary. The mission began on Sunday morning, November 4, with an eight o'clock service. On the other days of the week there were two daily services, one at 8 a.m. and another at 1 p.m. The average attendance at the nine services was 235.

On Tuesday morning the first public gospel invitation was given and twenty-eight men marched out into the aisle and came forward. From that time on until the final service on Thursday afternoon, Doctor Schnabel spent almost every hour in personal interviews with eighty to one hundred men.

The climax came on Thursday afternoon at the close of the service when the chaplain and Doctor Schnabel baptized twenty-five prisoners. Thirty-six men redeemed their lives to Christ. These sixty-two men were organized into a Prison Church of Christ. This may be the first organized church in a prison anywhere in America.

Chaplain McGuire writes that since the mission closed, four more men were received into the membership of the new church on November 11, and four more on November 18.

Chaplain McGuire writes, “The spirit which prevailed during the mission still continues to manifest itself. Men are still showing interest in finding the new life. They are asking what they must do to come into the fellowship of the Church. We adhere rigidly to the requirement that they accept Jesus Christ as the Lord of their lives, confess him publicly, and strive daily to live a life that is acceptable to him. Our object is new men in Christ... The interest of the men who are members of the Prison Church of Christ is significant. They want their church to be a spiritual force in the institution. There is a spirit of mutual help among them. They work together to do nothing that will cast reflection on Christ or his Church. There is a growing concern to bring others into the new life in Christ.”

—Release.

A TIME FOR LOOKING AHEAD

[As the pages of this issue have been prepared with the predominant note of annual meetings of the church and its organizations, the election of officers, and the winding up of business of the year just past, it is natural and timely to turn to the new year. Of course we should not lose sight of what has transpired, the mistakes and the successes, yet we need to look forward and plan for the future.

So far as the local church is concerned, there is a tremendous work to be done. For those who are enthusiastically sympathetic with the church and its work, there is much to absorb our interest and demand our loyalty. Just to maintain the church is not going to be enough to make it grow. Rather, its ministries and services must reach out to those whose interest has cooled. It ought to be made clear that those who have not accepted any religious teaching or church organization have not committed suicide; each one has dedicated their lives in some degree, the demands of the Christian life. It is to be supposed that those who have been elected to offices are not complacent in their tasks and are searching for ways to discharge their office in a creditable fashion, just as it should be for every member to look upon this in the light of making the church a living force in the individual and community life.

A new year and a new life call for more than usual interest. More and more we must lift up our eyes from the past to the present needs and the opportunities of the future. Our denomination is looking toward the second century of missionary service, and we should unite our efforts that its aims may be met. The loose ends left by the war must be tied up and we must take the construction of that which has been destroyed should be begun. That it may be accomplished will require our means and our prayers. It will call for the consecration of the lives of many to carry on the work which is being proposed.

So let us face the new year with our whole being dedicated to the task that lies ahead.

—Milton Junction “Church News.”

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 are inquiring about Seventh Day Baptists, for those of that group who happen to read the Sabbath Recorder, we will print each week in this column a few facts about Seventh Day Baptists.

BELIEFS
Concerning Man

God is personal, and reveals to us his personality in Jesus Christ. But Jesus is the revelation of what God intended that man should be. The personality that is man therefore comes from God. This is another way of saying that God made man in his own image, but the meaning is made clearer through the God-man, Jesus Christ. God is love, but there had to be an object of love before he could complete the life and acts of love. Therefore, God created man, capable of love and faith and obedience. That Jesus took upon himself the form of man and appeared upon the earth in human flesh confirms the truth that man is made in the likeness of God. The incarnation is the supreme act of God to restore to man divine fellowship.

For further information about Seventh Day Baptists, write American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

OLD-TIMER SEZ...

“The Bible says a horse is a vain thing for safety. I found that out a long time ago. But for real danger, a snake's head and an iron nail ain't got nothing on these here shassy 'joints' that's scattered all over the country.”
A WAY TO LASTING PEACE

By Mary McLeod Bethune

(Dr. Mary McLeod Bethune is the founder-president of the National Council of Negro Women and the founder but president-emeritus of the Bethune-Cookman College, Daytona Beach, Fla.)

It was with a deep sense of humility, pride, and responsibility that I received my appointment by the State Department as a consultant to the American delegation of the United Nations Conference for International Organization. Humility, because even though I had some little experience in the broad field of human relations, I knew so little about the technical international problems that would necessarily be a major part of a world conference. Pride, because I had been selected to be one of so important a group as that of "official consultants." Responsibility, because I too had the conviction expressed by Britain's Foreign Secretary, Anthony Eden, in his farewell address on the second day of the conference when he said, "Here humanity has its last chance to build a world peace."

Women were interestingly and impressively a part of the conference. They were there as delegates (five in number), counselors, consultants, special advisers, observers, secretaries, stenographers, teletype operators, messengers, information clerks, and canteen workers. Since they were there in significant numbers, their presence marked the growing awareness among women themselves that the business of making peace is their responsibility too.

Naturally the delegates attracted endless attention, but many more delegates and persons gave dramatic testimony in formal and informal speech to the cause of world peace. One intensely dramatic moment came when Foreign Commissar V. M. Molotov of Russia arose in an effort to bar the admission of Argentine from the conference. Another equally stirring moment occurred when the president of the women's assembly made a plea for racial equality, which I quote in part: "In all this talk about preventing aggression we must not forget the real causes which are the racial and economic inequalities that exist between nations and races."

It was a stirring spectacle to see the world in action, to encompass a world view of the problems of peace, and to witness the representatives of fifty nations thinking together on the creation of a world charter. The variety of differences represented there through the nations and races and groups assembled might well have established barriers. But as the sessions continued, and the languages and voices constantly made articulate their common plea for world peace, world co-operation, world good will, world freedom, world security, a spiritual something began to weld them together and to undergird their efforts as they worked on a program for the common good. Verily, the leaven of democracy was at work. All the activities of delegates and official or unofficial personnel were aimed always the common cause of world peace with the underlying motives of the spirit of democracy and the consciousness of an international conference a rare, rich experience. It was soul-stirring and awe-inspiring.

The work of the consultants group, of which I was privileged to be a part, was an important and significant part of the conference. Representatives of forty-two organizations of labor, government, human rights, education, church, and other responsible bodies made up this group. The personnel was an interesting cross section of American life, each equally important because of his influence as a molder of public opinion. The consultants held regularly scheduled meetings with delegates and technical experts on many problems of international peace, through discussion with and later recommendations to the American delegation, concerning ideas and principles of the charter.

It was here that I, as a member of this group and a representative of the racial minority in America, never failed to warn of the aspirations of common men and of mankind coming from every corner of the earth—dreaming, suffering, struggling, fighting, dying for justice, freedom, liberty, security, peace and dignity for all men. We must continue to demonstrate. We can no longer talk democracy—we must live it. We must translate all our intellectual, ethical, Christian, and spiritual ideals into reality and effective action. This is our task today. This is the bridge to lasting peace envisioned at San Francisco.

The Church. There are things to do.

We cannot begin to train our children now to be, not little Nazis, but democratic world citizens. We owe this to them in order that they may adjust harmoniously and without psychic strain to the new world democracy, which we now dream about and know is coming toward mankind.

To train the racial planners; to respect all people regardless of race or economic status; to oppose injustice, whether economic, racial, social, political, or psychological. We can avoid those frustrations of spirit in childhood that prepare the emotional soil for aggression. We can train them to do long, patient, hard work and see it means as one continuous process of indistinguishable quality. We can give them a sensitive appreciation of human personality. We can make them fearless of new ideas. We can give them awareness of their identification with all children of the whole earth.

Lillian Smith.
The Sabbath Recorder

Christian Education

Brotherhood is Practiced Only in Isolated Instances

People Not Members of a Group Considered with Suspicion

By John W. Nason

President, Swarthmore College

(Below is an article which deserves our careful study. We must make brotherhood more than a word to be spoken, then forgotten. It must be the fabric out of which world order is woven. H. J. S.)

Brotherhood has never had a fair trial. History records single episodes of genuine brotherhood. They startle us with their contrast to the prevailing hostility of one group to another. Men are suspicious creatures; they fear and distrust strangers. They understand the members of their own group. Whatever the group, the members of it are accepted; they are to be treated as brothers. Conversely, those who are outside the group, the family, the clan, the tribe, the nation, are suspected. They do not belong; they are different. They are strangers—at worst enemies, to be killed or captured at best. People of an inferior kind, possessed of fewer rights and privileges than those who belong.

Nation One Group

Some will say that such a picture is an exaggeration. In part they are right. We no longer kill strangers—except in warfare. We do not try to enslave others unless their skins are of a different color. But we are not aware of what we are doing. All groups, organizations, societies exist in part by exclusion. The Tenth Street gate would lose its identity if it took in Boy Scouts from all over the city. The Society of Phi Beta Kappa would become ineligible college graduates were members. The nation is one group to which we all belong, but even here there was no significance to belonging if there were not other nations whose citizens were distinct.

Past history has seen the emphasis placed on the need for the exclusiveness of groups. Perhaps there were reasons for this, at least understandable ones. We recognize today, however, that this is one world and that we are all citizens of that world. We talk of the family of nations, meaning that in a world so shrunken in size through modern scientific developments in transportation and communication, nations no longer look upon one another as brothers. They are to live together as members of a family, for the alternative to brotherhood is chaos and destruction.

Application in Small Terms

We talk of what in large terms about nations we must apply in small terms to our own group. If the nations all belong to one family in one world, then we are brothers to all members of the common citizenship of the great majority of men and women living in the United States, then we are brothers to 135,000,000 people. This is why Brotherhood Week, February 17-24, is so important. It symbolizes the brotherhood of all men. The man across the tracks is as much a citizen as I. The man whose skin is of a different color has as much right as I to a job—any job for which he is qualified. The man who worships in a different place is my brother; in our different ways we are all brothers.

No Reason for Hostility

We know in our hearts that there is no valid reason for the hostility of one group to another. Color of skin or hair or eyes, height, speech, national background, preferences in food—all these do not constitute a rational basis for exclusion or hatred. It is good that we should differ just as it is good that members of a family possess different traits and skills which when combined make us what we are as a nation. We shall grow greater and stronger as we grow toward brotherhood, recognizing in our actions and in our attitudes the basic principle, both human and divine, that all men are brothers.

TEACHINGS DIRECTED TOWARD EVERYDAY EXPERIENCES

By Frances Dunlap Heron

(Third in a series of four articles on the Revised Standard Version of the Bible)

When Jesus walked the hills of Galilee he spoke in a Semitic language known as Aramaic. He did not speak in the seventh-century English of the King James Version of the Bible. Nor did he teach in the Greek order of words as translated in the authorized American Standard Version of 1901. Jesus was not worried about the form in which his teachings would be preserved. When he commissioned his disciples to go preach the gospel to all nations he did not add "in Aramaic." He apparently did not even anticipate any written records of his sermons. He depended on his followers' testimony and on their lives to spread the Word. He directed his teachings toward the everyday experiences of men and women. Certainly we can believe that he would want his words so clearly stated that people of 1946 also could apply them to their everyday life. It is hard to imagine his clanging to outworn prepositions or verb endings. We can be sure that his chief interest would be that a man and his family could read with understanding.

The Revised Standard Version of the New Testament, just now off the press and finding its way into the homes of America, represents the latest effort of the nation's foremost Bible scholars to make Jesus' teachings of 1900 years ago into clear, comprehensible English.

Their translation from the original Greek text was ordered in 1930 by the forty Protestant denominations cooperating in the International Council of Religious Education that is both international and nonconfessional. The new version is printed in large, legible type. The chapter numbers are distinct but set into the running text, while the verse numbers are minute. Condensed footnotes appear at the bottom of the page. The effect is of a story full of continued action. For those who fear a lack of reverence in such an up-to-date version, let it be pointed out that a sentence does not have to be in one-syllable conversational words to be comprehensible to the average American. The committee wherever possible tried to return to the simple but dignified style of the King James Version, eliminating, however, archaic expressions.

Note how clarity and action are gained in the most recent version of Luke 20:1, 2:

King James

And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came unto him, with the elders, and spatke unto him, saying, Tell us, by what authority dost thou these things? or who is that gave thee this authority?

American Standard

And it came to pass, that on one of those days, as he teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and spake unto him, saying, Tell us by what authority dost thou these things? or who is that gave thee this authority?

Revised Standard

One day, as he was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders came up and said to him, "Tell us by what authority you do these things, or who it is that gave you this authority."

Now let us see how several familiar verses from the Sermon on the Mount change in phraseology since 1611. Matthew 6: 31-34:

King James

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Whereewithal shall we be clothed? (For after all these things do the Gentiles seek. Ye therefore first seek the kingdom of God; and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.)

Judge not, that ye be not judged. For with what judgment ye judgeth, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

But why do ye see the beam that is in thy brother's eye, but considerest not the log that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, beholdest thou not the beam out of thine own eye; and shallst thou see clearly to take out the log out of thy brother's eye?

Revised Standard

Therefore do not be anxious, saying, 'What shall we eat? or, What shall we drink? or, What shall we wear?' For the Gentiles seek all these things: and your heavenly Father knows that you need
Dear Recorder Children:

Between today and tomorrow, when in work or play, let my name be remembered.

No one ever else.

Therefore, not be anxious about

shed many

called him

them all. But se first his kingdom and his

danger.

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many people. Often when Jack or Joe were

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door he ran to Doctor

sick and I

no one else to send. Tell the

Mizpah S. Greene, Andover, N. Y.

THE SABBATH RECORDER

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THE SABBATH RECORDER

MITZPH S. GREENE

CHILDREN'S PAGE

But one dark night in the midst of winter, Jack and Joe, and even father, had gone to

purchase needed supplies. Harold had gone to bed soon after eight and had been asleep

for some time. Suddenly he was awakened by a bright light flashing in his eyes. He

heard his mother say in a trembling voice, "Harold, I called you. Look after Doctor

Maxson; baby has the croup. Hurry as fast as you can, for baby sister is very

sick and I have no one else to send. Tell the

doctor to come as soon as he possibly can."

It did not take Harold many minutes to jump out of bed and hurry into his clothes.

He did not stop to button his coat, and he

never paused until he reached Doctor

Grant's.

The doctor had been out on calls and was just driving into the yard. "Jump right

in, my boy," he said as soon as Harold had explained what he wanted. In a very few

minutes they were mounting the steps of

Harold's home.

Before hardly an hour had passed, Doctor

Grant sat smiling at baby Alice who lay

peaceful and quiet in her mother's lap. Tucked snugly in his comfortable bed, a

weary little boy slept soundly; and you may be sure that after that night no one called

him a baby, a fraidy cat, or a coward again, for mother and father and even Jack and

Joe thought their "Little Cowboy" was a very brave little boy after all.

"Why even I, big as I am, would have been a bit shivery and scared on that long

rickety bridge myself," confessed Joe.

"Perhaps I would, too, if I weren't any

Harold," remarked Jack. And

knowing this, that was a noteworthy ad-

mission.

Mitzph S. Greene.

CHALLENGING MESSAGE ON

MINISTRY AS LIFE WORK

OFFERED BY TRACT BOARD

A challenging message by Chaplain Wil-

lard, Minister of Life Work on the

ministry as a life work can be free from the

office of the Tract Board.

The leaflet is a reprint from Link Mag-

azine, and is entitled "A Speech for the

Christian ministry. A copy of the leaflet was sent

out in a recent service men's letter in the name of the

director.

There are many service men in some of

our communities who might be helped in solving their

life work problem by reading this

message. "The Ministry as a Life Work" will be

sent in quantity to church clerks or pastors for

distribution on application. Address a

postal to the undersigned and state the

number of copies wanted.

Herbert C. Van Horn.

Corresponding Secretary.

310 Wachusett Avenue,

Plainfield, N. J.

TRUTH OR ICE

By Rev. Lester G. Osborn

In our reading a few days ago our eyes and imagination were caught by this phrase, "truth or ice." We reread the paragraph. Here it is:

The world is wholly unconcerned with our theological statements, and will remain so until the glorious trinity of faith are translated into everyday living for God. When our creeds manifest themselves in power and deep humility the world will take note of the fact that we have something to offer them. Our fundamental creeds are not enough. Truth on ice will not disturb the sinful soul. Truth active in daily living, creeds manifest in conduct, statements translated into service, and precepts become practice will stir afresh a world for God."

Rev. Gerald L. Stover.

Since we have been preaching a series of sermons on "Practical Religion," based on the Epistle of James, with the theme: "Show thy faith by thy works," this was particularly interesting to us. Not that it is a new thought. In recent years there has been much controversy over creed versus char-

acter. This is a false alternative. It is not
deciding versus conduct, but belief versus con-
duct, but creed issuing in life—Christian character and service rooted in a creed. Not

never true.

On James' statement that "faith without works is dead." The converse is just as true: works without faith are of no spiritual and eternal value.

"Truth on ice!" Yes, we must be "doers of the word and not hearers only." We

must prove our faith by our works.

As we pointed out in the previous paragraph, the trend of the conversation the night before kept running through our mind. The bur-

den of the argument was that God must have overlooked or forgiven the error of Sunday keepers, for they had prospered and their missionary work had

grown, and he not asked for anything more. This was not new, either, for often people have said that the

Sabbath cannot be a matter of such greater importance as we maintain, or God would have blessed us in it. That he has not, they

contend, is shown by the instead of a

borne abundant harvest. This was not new, either, for often people have said that the

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Sabbath cannot be a matter of such greater importance as we maintain, or God would have blessed us in it. That he has not, they
May God help us to make the Sabbath what it should be in our individual, church, and denominational movements, but of individual responsibility.

Two main thoughts occurred to us. We have expressed them before. The first is that the matter of the obligation of the Sabbath is just "truth on ice" if we do not back up our insistence that it is the will of God for the conduct of Christians today by keeping it ourselves. To say that it is God's holy day, that he has made it holy and asks us to keep it so, and that he expects us to set it apart for his worship and service, and then to appropriate all or part of it to business or pleasure is certainly disproving our faith by lack of works. Probably one of the greatest contributing factors in the widespread desecration of God's holy day among our members.

The other thought comes from this phrase in the paragraph quoted above: "When our creeds grip our souls, and evidence themselves in power..." The Sabbath must be more than just an article in our statement of Belief. It must become such a deep, powerful, soul-gripping conviction that its observance is indeed "true abode" in our lives, so that as others see our submission to God in this matter as in all others, they will perceive its power for spiritual growth, for victorious living, and for strength in the Lord's service. No one wants a dead battery, or a dead mower tractor, or any other powerless equipment. Nor do Christians want dead, impotent cold Sabbath doctrine. Let us, as James exhorts, show the reality of our faith, the value of the Sabbath, by our works.

"We have been criticized, unjustly; we think," the author of the Sabbath above other things, "of harping on just one command." That is understandable, since the Sabbath is the outstanding thing in our denominational non-commitment to Christ and Christians. We deny that it is true. But we must prove that denial by living transformed lives, "holy, acceptable unto him. A person cannot observe the Sabbath so as to attract others to it unless he knows the salvation which comes through faith in the shed blood of the Lord Jesus, and has confessed that experience before men; unless he is living a life of separation, and has surrendered his life to the Lord for service.

The Sabbath Recorder

May 24, 1964

FROM THE EDITOR'S DESK

Dear Editor:

I have read with interest the admirable address recently published in the Sabbath Recorder, written and delivered by Mr. Karl Stillman, of the Missionary Society, a position which he has filled with such efficiency and success that words fail me in expressing my sincere approval and hearty commendation.

It occurs to me that it might be of interest to other people also to set down in defense of words why they are Seventy Day Baptists, and decries to the reasons set forth by Brother Stillman, but perhaps in addition, and from a slightly different approach to the subject, I may do this.

I am a Seventy Day Baptist because I was born in and brought up in a Seventh Day Baptist home; because my parents and close friends encouraged and helped me to attend a college with Seventh Day Baptist environments; because I have found satisfaction in working in social, educational, and denominational activities, with people whom I respect and liked that were Seventh Day Baptists; because I love the loyalty and upright living that has characterized Seventh Day Baptists throughout their history; and because as yet, I have never discovered and turned out of the realm of Seventh Day Baptists, in spite of my so-called modernist views in regard to theology and Biblical interpretations: these are the reasons why I am a Seventh Day Baptist.

Sincerely,

1444 19th Street,
Boulder, Colo.

Daisy F. Allen

The Sabbath Recorder

We are always glad to read the Sabbath Recorder; it gives us courage to know how others hold their services and how they work in their churches.

The Annual Dinner of the Boulder Seventh Day Baptist Church is still used, although we now meet in Reedley. REEDLEY: There are only six miles apart, and each community has a population of about four thousand.

There are many, good opportunities here for Seventh Day Baptists to settle down as farmers or businessmen. Lots of good land is available, with cheap and abundant water for irrigation. The climate is warm.

Many jobs with good pay are open and a happy group of Seventh Day Baptists would be interested in you if you are interested. Write to Rev. B. B. Priesen, 1493 South Ave., Reedley, Calif.

Little Genessa, N. Y.

More than two years ago Don Sanford expressed his desire to become a minister of the gospel, but he was unable to continue his school preparation because he was called to help his father on the farm. Now that the war is over he is ready to continue his training.

The work is that of full-time Christian workers. Therefore at the Sabbath morning service on December 15, the church had to give up its confidence in Don by licensing him to preach the gospel of Christ. Our prayers and our good wishes go with him.

Daytona Beach, Fla.

At our annual Sabbath school meeting it was voted that we publish the copies of the Recorder sent to the newly organized church group in Palatka.

A large group of our winter friends are away with us now. It is good to visit with them all. Rev. H. Eugene Davis is here, and we hope he can remain for a long time.

A number of our children have been attending services recently.

Mary Louise Reynolds.

Big Bear Lake, Calif.

The Annual Dinner of the Boulder Seventh Day Baptist Church was held in the restaurant on January 6. The committee consisted of Mr. and Mrs. Roy Rogers, Mr. and Mrs. Joseph Allen, and Mr. and Mrs. Glen Ramsey. The meal included a delicious chicken pie dinner which was enjoyed by approximately seventy people.
RESOLUTIONS

Whereas our heavenly Father has called our friend, Mrs. Dora Burdick, to her rest, we wish to express our sympathy in their sorrow. We appreciated her cheerfulness and interest in those around her. She was loved by Rev. Mr. Holcomb, who knew her, April 4, 1877, and became a member of the Albion, Wis., Seventh Day Baptist Church. She suffered much, yet she made us ready to give of our material substance that homes may be brightened and the smiles may be adapted. Upon her death the prayers of many will rise, and we hope that the power of prayer may express the few blessings of her abundance.

We proclaim again and again our citizenship in a kingdom, geographical or racial division. We are one in Christ and our priority allegiance is to him whose we are and whom we serve. We desire at the earliest possible moment to reach fellowship with our Christian brethren in all lands. Let those of us who say we are of one, whatever our race or nationality, demonstrate that neither war nor the aftermath of war, if able to separate us from one another, and from the world, welcome us in the midst the coming of his Ambassadors from those lands warped and torn by war, with the Holy旌and, and, if desired, we will send our emissaries to the ends of the earths, if, in so doing, we may strengthen the bonds of Christian love within the family of God.

Let us give ourselves to this ministry of love, realizing that the certain knowledge that God will use us to the glory of his Church and for the redemption of our country.

And may grace, mercy, and peace from God the Father, the Son, and the Holy Spirit be with you and with all people everywhere.

[Penney by Rev. Walter V. Van Kirk, secretary of the Department of Missions and Goodwill of the Federal Council, this document was prepared by the Disciples of Christ church organizations sponsoring the message.]
To Christians of All Lands:

Grace to you and peace from God
the Father and the Lord Jesus Christ

The Federal Council of the Churches of Christ in America, the American Committee for the World Council of Churches and the Foreign Missions Conference of North America express their gratitude to the God of the nations and the Father of all men that the night of war has passed. During these years of conflict our fellow Christians in many parts of the world have endured privations grievous to be borne. Their lot has been that of peril and of pain. They have seen carnage and catastrophe wrought by war. Many have walked through the valley of the shadow of death. Others have been persecuted for Christ's sake and have laid down their blood the faith that was theirs.

Through no merit of our own we have been spared the devastation of our cities and countryside, the destruction of our churches, the desecration of our altars. Nor have we been required to eat of the bitter fruits of tyranny and oppression. We are for this reason the more eager to share the grief and suffering which have befallen our brethren in other lands. We are bereaved in the loss of our soldier dead as are the peoples of other lands in the loss of their soldier dead. May it please the Christ of Calvary to make us ministers of his compassion in a world tortured by the travail of war's desolation.

We interpret the cessation of hostilities as a clarion call to Christians to achieve in the here and now a righteous world order. For ourselves we have sought to define the principles which we believe are essential to the establishment of a just and durable peace. We believe it is contrary to the gospel that nations in their dealings with one another should be motivated by the spirit of revenge and retaliation. We believe it to be incumbent upon our own and other nations to promote and safeguard the general welfare of all peoples. We believe that government which derives its just powers from the consent of the governed is the true expression of the rights and dignity of men. We rejoice in the knowledge that peace aims kindred in spirit and outlook to those of our churches have been espoused with clarity and forthrightness by a vast multitude of Christians across the sea.

We see in the San Francisco Charter the promise of a true community of nations. We are gratified that the United States has already ratified the Charter. We look forward to the day when the United Nations Organization will displace the anarchy of competing and unrestrained sovereign states. We believe that an enduring peace requires that all nations willing to accept and fulfill the obligations of the Charter should thereupon be made members of the United Nations Organization. We believe the treatment of Germany and Japan should aim to bring these nations at an early date into normal relations with the world community. Just as the war was a global war so the peace, if it is to endure, must be a global peace.

We are determined to work for the continued expansion of the curative and creative functions of the United Nations Organization, for the fulfillment of the purposes assigned to such agencies as the International Court of Justice, the Economic and Social Council, the proposed Commission for the Promotion of Human Rights, and the Trusteeship Council. We desire to be

(Continued inside on page 127)

Above is a reprint of the message sent by the churches of America to Christians in other lands soon after the cessation of fighting. The thoughts expressed merit rereading and rethinking during Brotherhood Week.

Washington's Prayer for the Country

Following is the concluding paragraph of the Circular Letter to the governors of all the States on disbanding the Army, June 8, 1783:

I now make it my earnest prayer, that God would have you, and the State over which you preside, in his holy protection; that he would incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another, for their fellow citizens of the United States at large, and particularly for their brethren who have served in the field, and finally, that he would most graciously be pleased to dispense us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things, we can never hope to be a happy nation.