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 yet a few have given 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 sorrows of those who have been reavet in the loss of their beloved. 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 during Brotherhood Week.
Making Scripture Live

“Most significant event of 1946”—that is how church leaders are hailing the introduction of the new Revised Standard Version of the New Testament. Formally released to the public on February 11, the latest rendering of Scripture is now coming under the scrutiny of the average reader. His reaction during the months and years to come will be the deciding factor as to whether or not this new version will assume a place of importance along with the great translations of the past.

The expressed purpose of the modern day translations has been to make the Scriptures alive in the language of the day. They believe “that the New Testament is alive, timeless, always modern, and relevant to the spiritual life of each new age,” and as such ought to be adapted in wording to the mode of expression today. This they have attempted to do, while maintaining the graceful majesty of the King James Bible and always keeping the intent of the original. A big order!

Even if they have succeeded, it will probably be a long time before the new version will supplant the basic King James as a version for universal study, memorization, and appreciation. While the new phraseology undoubtedly will be especially useful to be read aloud in public service or family circle and may help to make Jesus’ teachings understandably to a mass of humanity that is more applicable to contemporary problems, somehow nothing will ever give the same thrill of satisfaction as the old familiar passages the way many of us have committed them to memory. For example, “And there were in the same country shepherds abiding in the field, keeping watch over their flock by night . . . .” That is the Christmas story, and any other way of telling it is a substitute at best.

It will power for many years to make the New Testament a “common” book and will continue a number of years more to make the Old Testament “common” also. If common turns out to mean that more and more millions of people will come to know God better for the world and that more people more universally will accept Christ’s way of life and his gift of salvation—if that is what common means, then this common version is fine. But the Bible never has been, and never will be, just another common book.

When but from heaven, could men unskill'd in arts, In several ages born, in several parts, Weave such agreeing truths? —Dryden

Four Fronts for Peace

Five years ago the Commission on a Just and Durable Peace was instituted to study the basis of a lasting world order. Its initial campaign was designed to bring about a world organization to meet the needs. President of the United States doubted that such a general world organization would receive public support.

Efforts were continued in that direction, however, and early in 1943 the commission on peace issued a statement which specified the kind of organization it thought should be created. Protestant churchmen studied this document, Six Pillars to Peace,

and let their reactions be known. It is believed that the churches of America were thus a powerful influence in bringing about the establishment of the UNO, which is empowered to seek peace in the ways Christians advocate.

Now that the world has moved into a new peace phase, there is a need for an overall program. This need is graphically and forcefully emphasized by John Foster Dulles, the legal advisor to the peace commission. He warns, “Now is a critical time in the making of a lasting peace. What is done today will largely determine the direction of the future. Christians have a special responsibility to see that this direction is toward the way.”

To meet the challenge of the new era the commission has issued a statement calling for action on four fronts for peace. The four fronts have been summarized as follows:

1. THE INNER FRONT. Let us seek to cleanse our hearts of the evil contaminations of war and pray God to renew a righteous spirit within us.

2. THE CHURCH FRONT. Let us seek unity of effort, by all means gainful, at home and abroad, in order that their influence may accomplish the task that lies ahead.

3. THE PEACE TREATY FRONT. Let us seek peace treaties which embody principles of justice and which provide for the general welfare.

4. THE UNITED NATIONS FRONT. Let us seek that the United Nations Organization develop its true character, and that while it will be able to do much, common effort against the common threats to mankind, the peoples of the world will work together.

Designed to be a guide for several years, the four fronts statement is commended to church people for careful thought and thorough discussion. “It deals with general strategy more than with particular applications of that strategy,” explains Mr. Dulles. “But no statement without realizing that its policies will confront much opposition.”

If church people rally to the cause, undoubtedly that opposition will be overcome, and this new statement will do as much to mold the future as the former statement did to mold the past.

Booklets entitled “Christian Action on Four Fronts for Peace” are available at nominal cost from the Commission on One and Durable Peace, 979 Fourth Ave., New York 10, N. Y. These might well form the background for a series of forum discussions. During the coming weeks a series of articles by eminent Americans is being made available for publication in the Sabbath Recorder. As a contribution to public discussion and to augment other information, these articles will be designed to stimulate further thought about the four peace fronts. An alert and fully informed public is vital, for it has been exemplified repeatedly that the course being set today will may well determine whether the world atmosphere a few years from now will be one of friendliness or hostility.

Pin Point Editorials

“Remember that your empty pew always places a question mark after your profession of faith.”

Many and pointed orders have been issued against the unmeaning and abominable custom of swearing; notwithstanding which, with much regret, the General observes that it prevails, if possible, more than ever. His feelings are continually wounded by the oaths and imprecations of the soldiers, whenever he is hearing of them. The name of the Lord being from whose bountiful goodness we are permitted, and we can make no repetition of them with any spirit. The General observers, has occasionally, impress them in a manner as wanting as it is shocking. For the sake there for, of religion, decency, and order, the General hopes and trusts that officers of every rank will use their influence and authority to check a vice which is as unprofitable as wicked and shameful. If officers do not work for it, and one at least, and that is most important, to reinstate, and, if that won’t do, to punish soldiers for officers who do so, the General will be put in the position to do the same thing he is doing, and to the man who makes such a rule, to each of his officers to enforce it. This is a matter of the greatest importance.

“A person may be doctrinally sound and spiritually sound asleep.”

Editorial from the Past

In Honor of Washington

Probably there is no man in modern history whom the people delight to honor more than George Washington. Perhaps no man’s life has had a greater appeal to young and old, wise and simple, soldier and patriot, than his. His boyish escapades delight the young; his daring bravery intrigues youth, while his achievements in engineering, his skill and success in military, together with his unselfishness and wisdom in establishing a United States government, command and ennoble him in the esteem of all.
It is fitting therefore that unusual attention is focused in memory of this time. On February 22, at noon, President Hoover will officially open the nine months’ national-wide, George Washington Bicentennial Celebration. Doubtless on the Sabbath of February 20, pastors and preachers in Seventh-Day Baptist pulpits will take occasion to point lessons of brotherhood and patriotism.

H. C. Van Horn.
February 22, 1932.

**GUEST EDITORIAL**

**“BROTHERHOOD — A CHALLENGE”**

(From the Committee on Production and Syndication of Religious Education Materials of the National Council of Churches, Inc., 381 Fourth Avenue, New York 16.)

This is Brotherhood Week—in the new atomic age. Here is a challenge worthy of Americans. Can we work together with our neighbors at home and abroad, and enjoy an era of peace and prosperity such as the world has never known; or shall we start the peace and plunge the world into complete destruction? In a few months or years we may no longer have the choice. Just now it’s still up to us.

We know we must get along with other nations, in spite of the fact that their language, their customs, and even their political systems, are different from our own. This may not be as difficult as it sounds. For friendship begins at home, and America is a great laboratory. We have already learned to understand and respect many different peoples—the neighbors down the block who attend our United States Primary, the folks on that next street who use strange seasonings in their food, the little colored boy in the same grade with Junior.

peace. The people of this country closer together than ever before. We worked together, Catholic, Protestant, and Jew; white, black, and yellow; native and foreign-born. Together we defeated the enemy in spite of every effort to divide us. As President Truman puts it: “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.” Brotherhood Week reminds us that we must maintain this unity if we are to win

the peace. The conquest of the atom heralds an unheard-of threat to peace. The peace in the atom is the peace of destruction. Tomorrow we will live in “one world—or none.” Either we work together as equal citizens of that world, or there will be no world left in which to work.

What world citizenship can mean is demonstrated in the realm of medicine where the practical benefits of brotherhood are felt by every one of us. An Englishman developed a vaccination for smallpox; a French chemist produced the cure for rabies; the discoveries of a Japanese and a German guard our children from diphtheria; pellagra is being cured today because of the researches of an Austrian. These men—and thousands like them of every race and creed—never thought in terms of national boundaries, religious groupings, or racial differences. They were servants of all mankind.

Such is the harvest of brotherhood—the only harvest that can bring us lasting peace.

**LIGHT ON OUR WAY**

By Pearle Halladay

Jesus said:

Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirsty; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

John 4: 13, 14.

Jesus said:

Say ye not, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

John 4: 35.

The promise is:

shall never thirst; but the water that I shall give shall be in him a well of water springing up into everlasting life.

John 4: 13, 14.

Jesus said:

And he that recepeth theedeth and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

John 4: 36.

Let this be our prayer:

Give me this water, that I thirst not.


How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. Of the Father with the Son is the light shall we see light.

Psalm 36: 7, 9.

**THE SABBATH RECORDER**

**STUDY TO SHOW THYSELF APPROVED UNTO GOD**

By Rev. Herbert L. Cottrell

**THE BLESSING OF TEMPTATION**

“Lead us not into temptation, but deliver us from evil.” — Matthew 6: 13.

It would be very easy for anyone of us to name many things which we do not enjoy. One thing which would doubtless be on the list of everyone is temptation. Another word for temptation is trial or testing. It is something which calls for endurance, self-denial, and hardship. Jesus must have realized the danger of temptation when he included in the Lord’s prayer this petition: “Lead us not into temptation, but deliver us from evil.” Yet, temptation may be the source of great blessing, although it may be very difficult indeed for us to realize it at times.

In the first place, if we are proud and self-confident, it makes us feel our weakness, incompleteness, and insufficiency. We are compelled to feel the need of helper and, as Christians, we are taught to lean harder on Jesus Christ.

Temptation is a call to strengthen our faith in God and his promises. In 1 Corinthians 10: 13, there is a statement which means that while we have no power to resist the temptation taken upon us but such as is common to man: But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. The Lord knoweth how to deliver the godly out of temptations. 2 Peter 2: 9. We would have no occasion to test the validity of such promises as these, were it not in the experience of all who are tempted.

Temptation also constitutes the testing process which tries our characters and makes them stronger. Such a spiritual testing is important as is shown by different passages of Scripture: When he hath tried me, I shall come forth as gold. For thou, O God, hast proved us: thou hast tried us, as silver is tried. John, when writing to the Laodiceans, counselled them to “buy of me gold tried in the fire, that thou mayest be rich.” This “gold” must mean character tried by temptation. Thus the right attitude toward temptation strengthens and broadens character.

Because of temptation, we are united with Christ by a common bond of sympathy and understanding; for he was “in all points tempted like as we are, yet without sin.” Finally, the answer to the question of temptation, we may look forward to receiving “a crown of life, which the Lord hath promised to them that love him.”

**WHAT CONSTITUTES PERMANENT PEACE?**

(Composed from memory by Fremont C Monroe)

“Wherefore do ye spend money for that which is not bread?” (Isaiah 55: 2.) “Why call ye me Lord, Lord, and do not the things which I say?” (Luke 6: 46.) “Why calleth thou me good? there is none good but one, that is, God.” (Mark 10: 18.) “An ounce of prevention is worth a pound of cure, and one spiritual truth from the wise Prophet John, “Be not overcome of evil, but overcome evil with good.”

“Great peace have they that love” you, and “nothing shall offend them,” (Psalm 119: 156.) As for others, “The way of peace have they not known.” (Romans 5: 17.) “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ,” (Romans 5: 1.) To be carnally minded is death; but to spiritually minded is life and peace.” (Romans 8: 6.) In Christ’s Sermon on the Mount, he said, “Blessed are the peacemakers: for they shall be called the children of God.” We must be willing to do good to them that hate us, and pray for them which despitefully use us.” (Matthew 5: 43, 44.) “Ye cannot serve God and mammon.” Take no thought saying, What shall we eat? or, What shall we drink? or, What shall we put on? But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” (Matthew 6: 31-33.)

In Psalm 19: 3-4 we have the law, testimony, and promise of the ancient Covenant, written by a man after God’s own heart. If it was necessary for the Jews to heed Paul’s warning, “If any man preach any other gospel unto you than that ye have received, let him be accursed.” (Galatians 1: 8.) And let it be the same for us, for we have turned every one to his own way, and put every one of us by himself. (Isaiah 53: 6.) ”Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.” (Psalm 19: 14.)

Battle Creek, Mich.
Church Dedicated to Stand Like a Beacon

By Rev. Herbert L. Cottrell

(Sermon preached as the dedication of the First Seventh-day Baptist Church of God of Putnam County at Carraway, Fla., Sabbath day, December 15, 1943.)

We are assembled here today for a most wonderful and sacred purpose: the dedication of the First Seventh-day Baptist Church of God of Putnam County at Carraway, Fla. What does it mean to dedicate this church? It means to set it apart; to consecrate it to a special divine purpose; to make it stand for something worth while in the community; to surround it and permeate it with such a divine atmosphere that when people look at it, their thoughts, purposes, and ideals will be ennobled and their lives will be uplifted to God and His Son Jesus Christ.

We want to make this church stand for something worth while. Many times as we ride through different villages and cities and travel over the countryside, we see buildings standing that are much in need of repair. Many are in such a rickety condition that they are almost ready to tumble down. They seem to be only a rendezvous for rats and mice. They stand for no purpose. They only cumber the ground.

But what an inspiration it is to see buildings that are beautiful, well-constructed, well-painted, and kept in good repair, that stand for a purpose. We look at a school building and we know that building stands for the training and education of the youth, the development of their latent talents and possibilities, the nurture of their hopes and aspirations. Thus the youth grow into the men and women-upon whom we depend to make our country truly great.

And then what a wonderful thing it is for a building to stand for the education of the young.

We are here today to dedicate this building, to set it apart, to make it stand for even more than the mere intellectual education and training of the young. We set it apart, dedicate it, to be used for the worship of God and the salvation of men; the promotion of spiritual knowledge, including the study of the Bible; the cultivation of brotherly love and training in unselfish Christian service; the promotion of spiritual gifts, and the development of their latent powers; the bringing up of a generation of men; the promotion of spiritual gifts, and the development of their latent powers; the bringing up of a generation of men.

How can we dedicate or set apart a church for such a divine purpose? Mere empty words, an elaborate service, or ritual, however beautiful, may have its place, but will not, of itself, really dedicate this building to its holy service. Back in the time when the children of Israel asked Solomon to build them a temple, he made a decree that the temple and its service should be dedicated. When the temple was finished, it says, that the priests, Levites, and some of the children of Israel went up to Jerusalem and dedicated the temple by offering up one hundred bullocks, two hundred rams, and four hundred twelve he-goats for a sin offering for all Israel, a he-goat for each tribe. But all that spilling of blood did not truly dedicate the temple.

How then can we dedicate this building? Let us listen to what Lincoln said in substance in his famous Gettysburg Address: "But in a larger sense, we cannot dedicate, we cannot consecrate—we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor ability to add or detract. . . . It is for us, the living, rather than to be dedicated here to the great task remaining before us." These words of Lincoln give us an idea as to how we can best dedicate this church.

We can make our lives the living expression of the life, service, and sacrifice of Jesus Christ. We must so live that when people look at us, they will be led to think of Jesus. There is a beautiful gospel song entitled "Can the World See Jesus in You?" Dear church members, can the world, your next-door neighbors, really see Jesus in you? It is your everyday, consistent, Christian life and your unselsh service and willing sacrifice for God and humanity that is going to dedicate this church. It is up to you to decide for what this building stands.

What must be the supreme characteristic of our lives? We must put Christ first. "Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishes. And Jesus saith unto them, Come ye after me, and I will make you to become fishes of men. And straightway they forsook their nets, and followed him. And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him." There can be nothing so important or sacred in this world that we can put it ahead of Jesus Christ.

We can dedicate this church by making it the place where many boys and girls and men and women find God and give their hearts to him and begin a new life. The place where a person is converted is always a most sacred spot, and so you can make this building sacred to scores of people if you will.

You can make it a meeting place for the highest social intercourse where the traits of true friendship and brotherly love are fostered and developed.

You can dedicate this church so it will stand like a beacon light for this whole community. Sometimes, on a bright night, I look up into the heavens and study the stars. I am no astronomer, but I love to look at the different constellations, especially the Great Dipper. The two end stars in the bowl of the Dipper are called the pointers because they point to the North Star, the star around which all the other stars of the heavens revolve. In a sense, the North Star is the most important star.

So our lives should be like the "Pointers" turning men's attention and vision and desire toward the Great Divine North Star, Jesus Christ, as their Saviour and Guide. In so doing you will make this church a beacon, a building that will stand in the minds of men for love and service to God and humanity.

"Life is real! Life is earnest! And the grave is not its goal; Dust thou art, to dust returnest. Was not spoken of the soul."

"Not enjoyment and not sorrow Is our destiny, but growth. But to act that each tomorrow Find us farther than today."

"Let us, then, be up and doing. With a heart for any fate; Still achieving, still pursuing. Learn to labor and to wait."

In this way, with God's help, you may most truly dedicate this church which you love.

Letter Reveals Needs — Reports Activities

We thought that the readers of the Sabbath Recorder would like to hear how God is blessing in this missionary field.

This is a needy field. The people are poor, but love the Lord and his teachings. We hold Sabbath services at the Carraway church. My husband and I are co-pastors of this church. We held services from house
to house here in Palatka wherever we are invited. We had seventeen adults and four children at the last service we held. The people here are longing for this growth. We praise God for this young couple. We have several L. Chase prayed and dedicated the First Seventh Day Baptist Church of God of this community. After dinner was served, pictures were taken of visiting teachers. May God bless them all.

A young couple has accepted the Lord's invitation. We had seventeen adults and four children at the last service we held. The people here are longing for this growth. We praise God for this young couple. We have several L. Chase prayed and dedicated the First Seventh Day Baptist Church of God of this community. After dinner was served, pictures were taken of visiting teachers. May God bless them all.

When our hearts grow weak and our pathway has grown too steep—He giveth his loved ones sleep.

Selection—Deuteronomy 8: 10

SABBATH SCHOOL LESSON

FOR MARCH 2, 1946

A People Finding a Homeland

Basic Scripture—Book of Joshua

Memory Selection—Deuteronomy 8: 10

SCINTILLATING SKYLINE TO SQUALLY STREET

At midnight in August—we stood atop the great R.C.A. Building in New York City.

Below us there spread out a skyline which beggared all description. Little strings of pearls镶边studded the skyline. The shining towers here and there were world-famed buildings, like the slumbering office building, yonder the breathtaking bridge connecting three great boroughs.

Yet, as we drank it in, we were conscious that beneath this scintillating skyline were equal strings of smog. You could not see the gaudy spectacle of a woman half-blinded with dirt. Let us ask them to join us. Let us ask the pastor to teach a class in personal work so we may be the best representatives of our Church.
Financial help for the work in China will be sent just as soon as it is possible to send money there. An appropriation was made at the January meeting of the board as a result of pleas from Dr. Grace I. Crandall, who now returned to China, and it is hoped that they have a definite policy from the board.

As a result, the sum of $2,400 was appropriated for the year's work, and the treasurer was advised to send, starting immediately, $200 a month. This should enable Dr. Crandall to do clinic work at Liuho. The board has asked for suggestions as to the needs for the future in China.

At the same time the board adopted as its policy that, as soon as money is provided by the Second Century Fund, the hospital at Liuho and the chapel in the old city of Shanghai be rebuilt. With money the situation as it is in China, the board is in the dark as to what program should be adopted and what work it will be possible to have done there. It is believed, however, that it will be some time before any real construction can be undertaken.

A communication from Doctor Crandall, the hospital at Liuho is "flat," only a few red tiles being left there; but the church was found to be in fair shape, also the house where Doctor Talmberg lived, and the little house built for the industrial work. Doctor Talmberg's old servant is living in one of the buildings, and it is here that Doctor Crandall suggests she might reopen the work if funds are made available for that purpose.

Doctor Crandall seems to think that opportunities will be opened for securing funds to help rebuild if the clinic is opened and people begin to appeal.

Doctor Crandall also suggests that further development in China may be the opening of a new hospital at Dzang-zok, which is some thirty miles from Liuho, where there is land ready to build upon if the mission decides to do it. She speaks of it as an "ideal place for a recuperating sanitarium." Dr. Lincoln Pan, it is hoped, will return to the service of the mission, and that Doctor Esther, the daughter of Doctor Crandall, might start practice at Dzang-zok.

Reports show that the school buildings in Shanghai have been damaged very little, but money is needed for normal repairs.

An action is taken in the interest of T. M. Chang, principal of the boys' school, that he come to the United States for a year's study. It is not possible at present to secure a passport, and travel is discouraged by any one except the military, according to the Secretary of State in Washington. It is doubtful if, or for how long, he might be allowed to go to America for some months, even if the board decided to do so. The board is considering the advisability of sending from this country to survey the situation in China, and with authority to act in behalf of the Missionary Board.

The recommendations as adopted are as follows:

1. That the clinic at Liuho, or wherever Doctor Crandall decides is best, be opened, and that arrangements be made for it. That Doctor Crandall be notified that the board is prepared to send money up to $2,400 during the next year, and that the treasurer start sending, as soon as it is possible to send money to China, $200 a month, and that the board ask for suggestions as to the needs for the future.

2. That Doctor Crandall be notified that the rule of retirement at seventy years be suspended in the case of Dr. Grace Crandall.

3. Repairs be made to the school and church property in Shanghai as soon as required.

4. When the time is opportune, and when the funds are provided under the Second Century Fund, that the Liuho Hospital and the chapel in the old city of Shanghai be rebuilt.

5. Since an evangelist and teachers are needed, that immediate action be taken to find those who may be sent to the China field.

Miss JAMES Z. CRANDALL
Missionary Secretary

Miss JAMES Z. CRANDALL
Missionary Secretary

FINANCIAL HELP READY TO BE SENT TO CHINA
Hospital and Chapel To Be Rebuilt

By George B. Uter

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5. Since an evangelist and teachers are needed, that immediate action be taken to find those who may be sent to the China field.

Westerly, R. I.
high tuitions are charged many poor families cannot give their children the education they need.

The Sabbath morning service for the students is held in two places. The older students completely fill the church, so the higher primary have another meeting in the school auditorium. On the Sabbath before Christmas the musical services were all held in the church, one after the other. You would have enjoyed those, though you might not understand all of the words. The choir, as usual, sang the carols beautifully. On Christmas night the students went out singing, and many who were already graduated came back to join in singing to us and other teachers.

Yes, it is good to be back among the students again.

We hope that ere long we may be able to hear directly from you and to know more of the general work through the Sabbath Recorder. Work on Davis has passed on two copies, which we have eagerly devoured. Soon the mails will be coming more regularly, but at present the air service seems to be the satisfactory method of sending and receiving letters.

We ask your prayers that all of us may be filled.

Seventy-two students were placed above the union service, 166 dried were distributed. The special campaign in Bridgeton and Vineland contains both a message on the Sabbath school and a suggested club were distributed by mail in and around Bridgeton, to include names and addresses of possible friends of our mission work. This is an important part of our plans.

D. S. C.

FIRST THINGS FIRST

Continued from page 116

them to Christ. After we have had evangelistic meetings in our own church and won as many as possible, let us send the pastor out to establish another church or at least strengthen a pastorless church.

Let's everyone win one.

Perley B. Hurley, Conference President.
CHRISTIAN EDUCATION SCHOOL
BEGIN AT NORTH LOUP, NEB.

It is a beautiful day in Nebraska! I am sitting, while I write, in the living room of the George M. Somers home at North Loup. This is where some have already spoken in such appreciative language of former editor Van Horn as “Herby!” It is his “home town,” and there is always a warm invitation to come and have a cup of coffee with the home folks and the old familiar sites of the home town.

Wednesday night, January 30, was the first session of the School of Christian Education. There are two classes the first period. Rev. Mr. Mitchell teaches New Testament and I have, “The Church at Work for Small Children.” During the second period groups come together to teach “Personal Religious Living.” Rev. A. C. Ehret conducts a worship service which comes between the two class periods. Classes meet at the schoolhouse, which is warm and convenient for the meetings.

Attendance was high at the second night, with about seventeen people in the classes. At this writing just the two sections are in charge of for the time being--seven people will be enrolled before the school closes.

LEADERSHIP TRAINING SCHOOL
The West District will conduct its own leadership training school this year beginning Monday night, January 28, and continuing for six weeks. Dr. N. A. Robbins of Toms River will be the Bible teacher, leading a study of Geneva. Mrs. Somers Corson will give the class form and related point for the beginning. A problem discussion hour under the leadership of Rev. B. F. Ferguson, with the other pastors assisting, will be the third course.

During the second hour each night a different missionary will speak after a song service led by Mrs. Bert B. Sheppard. Pastor Osborn of Shiloh, N. J., is the dean of the school—Shiloh Bulletin.

SHILOH SABBATH SCHOOL
HOLDS WORKER’S MEETING
Record Attendance for Communion

The Sabbath school opened its fiscal year by having a worker’s conference at which several workmen were given recommendations. A record attendance of one hundred sixty-one was attained at Joint Communion on November 18. Average attendance for the year was one hundred twenty-five.

The following have been accomplished this year: one membership taken in Anti-Saloon League; $10 contributed to County Council of Christian Education; $50 each sent to Jamaica Student Fund, to Jamaica School Fund, to work in Columbus, Indiana, to the church in Louisville, to a girl in New Jersey, to Elizabeth Randolph for the Florida work; $13.50 given to Ella Mae Davis toward purchase of organ; two attended the eight-day youth camp at Keswick; Daily Vacation Bible school conducted for ten days; picnic held with other West District churches; primary department given. Power of the Word remains to be done on the Old Testament.

Understanding the Writers

The reviers have not attempted to abolish the King James version, but they have intended rather to supplement it. They want worshippers not only to hear the words of God, but to understand what the evangelists and other writers meant. To achieve such a purpose has meant the study of several versions and words which have undergone fifteen century expressions that have long since lost or changed their meaning. It has meant the control of the words and sentences in the light of new knowledge gained from the discovery of old manuscripts and papryi.

A person reading the Bible privately can refer to a complete dictionary of the old words and find a light of new knowledge gained from the discovery of old manuscripts and papryi.

A person reading the Bible privately can refer to a complete dictionary of the old words and find a light of new knowledge gained from the discovery of old manuscripts and papryi. This will enable the reader to understand what the evangelists and other writers meant.

The following comparisons in the King James and Revised Standard Versions indicate how the modernization of words forms, pronouns, and sentence structure simplifies the meaning for the worshipper.

First, Matthew 13: 18-23:

King James

[Heard ye that which was spoken of the sower? When any one heareth the word of the kingdom, and understandeth it not, then is the heart hardened, that he can hear the word, and understandeth it not: and the wicked one cometh, and taketh away the word out of his heart; lest he should believe and be converted.]

Revised Standard

[Heard ye the word which was spoken? When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and taketh away from his heart the word which was sown; and this one receiveth the word.]

Second, Mark 16: 15-16:

King James

[Go into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.]

Revised Standard

[Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved.]

Third, Luke 14: 34:

King James

[But if ye shall not do so, then shall the Son of man say to them which have eaten his bread, and received his service, I was not acquainted with you.]

Revised Standard

[But if ye shall not do so, the Son of man shall say unto them that have eaten his bread, and been fed with his good, I was not acquainted with you.]

Fourth, John 14: 26:

King James

[Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.]

Revised Standard

[Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.]
Then there is a man who calls, "Any souldier?" I watched him souldier our sprayer. He tried to soldier the spout on Charlotte's teakettle but could not because it is aluminium. I watched another man sharpen our knives and scissores. He brought a hand full of edition and minds of all who hear by the street, and minds of all who hear by the streets calling, "Any pints?" Fish, lobsters, lettuce, tomatoes, cabbage, and many other things to eat are sold by street vendors; but if you want beef you go to the market and get in line to await your turn.

The bell we all hear the best is the letter carrier's bell. He rides his bicycle. If there is mail he rings a bell, and we go out and get it. If there is no mail he rides on by. The Sabbath Recorder and tracts are delivered by a horse-drawn Royal mail dray. Letters to be mailed are put in boxes on street corners. There are many pretty ferns, flowers, shrubs, and trees, but the grandest tree is the Royal Palm. I like school here fine, but it is hard to remember to start multiplying from the left.

I spent a week in the country at Luna with Pastor Smellie twice. He gave me a pretty billy and white kitty, Choochoo. She is my only pet; but a duck flies over our back fence and goes under the maid's room to sleep every day and her nest is hidden. She now has nine eggs. Brother Henriques from Tydixon has promised to try to catch a young parrot for me.

My letter to Monday morning" I say, and to leave some out, but I haven't told near all about Jamaica. Your new friend,

Ronald F. Randolph,
(nine years old)

No. 1, So. St. Raetwmo,
Kingston, Jamaica.

Dear Ronald:

No, indeed! I'll not leave out one word of your interesting and descriptive letter, especially since it is the only letter I have received this week. I do hope you will write again soon and tell us more about Jamaica. Two Jamaican children used to write to me, but I haven't heard from them in a long time. They were May Hamid and Lloyd Jonas. I received their photos taken one day when they wrote to me. The Hargis children also wrote to me when they were in Jamaica, but no one has told me as much about Jamaica customs as you have, and I'm anxious to hear more.

Perhaps you know May and Lloyd, though they must be quite grown-up now. Lloyd was lively and I was very sorry when he stopped writing. Perhaps like some other children he began to think he was too old to write; but surely if I'm not too old to write, neither is he.

I don't wonder you find it hard to remember to start multiplying from the left. I'm going to try it and I have time and am sure I'll find it a bit difficult, too. I'm wondering if some of the Recorder children will try it, too. A certain minister who was pastor of the Andover Presbyterian Church a number of years ago would not allow his wife, an experienced driver, to drive their car because she was brought up in the Bahamas Islands. He was sure she would forget and turn the wrong way if she met another car.

I am very glad you decided to write to me and hope you will write often. Yours in Christian love,

Mitzp S. Greene.
and therefore come to Jesus with a broken and contrite heart and receive full and free salvation from sin.

The opening sentence of the first point of Brother Greene says: "and earnestly pray for a vision of the great opportunity which awaits them and seek for a baptism of spiritual power to reach this and set you and the young woman, boy and girl at the age of accountability, who names the precious name of Jesus need to kneel at an altar of prayer (this could be at home or in church) and seek Jesus and more of Jesus! We need a baptism of spiritual power to meet every need (this is clear that we shall fail in the "high calling of God in Christ Jesus.

This makes me think of two verses of Scripture: "Not by might, nor by power (men's power), but by my spirit, with the Lord of hosts." Zechariah 4: 6. The other verse is found in 1 Samuel 10: 6, "And the spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt shew signs and wonders through these here atoms ain't nothin' to make fun of neither."

MARRIAGES

Babcock -- Newell Arthur Babcock, son of Deacon Arthur Babcock, was married to Miss Hazel F. Whalen, on November 21, 1954. The wedding was performed by Rev. Raymond F. Shattuck, rector of St. John's Episcopal Church at Highgate.

Funeral services were conducted by Rev. Ralph Morse, conductor of the Seventh Day Baptist Church. The interment was at the Mt. Hope Cemetery, Friendship, N. Y. R. C. Cooper.

Babcock -- Newell Arthur Babcock, who passed away December 9, 1945. En route to Los Angeles Seventh Day Baptist Church, April 21, 1908, at Niles, N. Y., and died at the Los Angeles Seventh Day Baptist Hospital, the victim of a sudden attack of pneumonia.

He was a man of prayer. Rev. John F. Randolph July 15, 1922, and joined the Seventh Day Baptist Church at Niles. He was united in marriage with Harriette Velma on June 28, 1934.

He is survived by his wife, his mother, his brother Harold D., and two children, Calvin and Eunice.

OBSERVATORY

Babcock -- Newell Arthur Babcock, who passed away December 9, 1945, was a great example to all. Mr. and Mrs. Royal L. Morse... Presbyterian Church. The ceremony was conducted by Mr. Ralph Morse, rector of the Seventh Day Baptist Church. The interment was at the Mt. Hope Cemetery, Friendship, N. Y. R. C. Cooper.

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Joseph D. Nitsch, Assistant to the Editor
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WHAT SEVENTH DAY BAPTISTS ARE DOING

BERLIN, N. Y.

The Berlin church is happy to announce that one of its members, Clifford Greene, youngest son of Mr. and Mrs. Carlton Greene, having completed his high school work by the middle of his senior year, has entered Salem College to begin his studies in preparation for the gospel ministry. A farewell party in his honor was held Monday evening, January 28, at the home of Pastor and Mrs. Paul L. Maxson. About thirty were present.

Sandwiches, cake, and coffee were served. Clifford was presented with a substantial purse in token of love and esteem.

A group of women met at the parsonage January 31 to make and repair baby clothes to be sent to Europe. Our church is sending some clothing to the Church Committee for Overseas Relief. Also we are aiding in the collection for UNRRA.

Last fall the Ladies’ Aid packed six Christmas boxes to go to the needy children in Europe. Fruit cakes were sent to our boys still overseas. — Correspondent.

COME, LET US WORSHIP TOGETHER

“The seventh day is the sabbath.”

New York City — Judson Memorial Baptist Church, Washington Square, Foot of Fifth Ave., 11 a.m.

Washington, D. C. — Mt. Vernon Place Methodist Church, 900 Massachusetts Ave., N.W., 10:30 a.m.

Chicago, Ill. — Du Paix University Building, 64 East Lake St., 11 a.m.

Los Angeles, Calif. — Seventh Day Baptist Church, 264 West 42nd St., 11 a.m.

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Stonefort, Ill.

The Old Stone Fort Seventh Day Baptist Church held its annual meeting January 19, 1946. The following officers were elected: pastor, Addison Appel; moderator, Rev. Oliver Lewis; clerk, Mrs. Ralph Lewis; treasurer, Sallie Appel; pianist, Mrs. Addison Appel; chorister, Charles E. Lewis. The duties of corresponding secretary were assumed by the clerk and pastor. Our new pastor is not new to us as he has lived in the community all his life.

He is a young man, twenty-nine years old, married, and has two children. This is the first time he has served as pastor of a church. He was licensed June 17, 1944, being baptized two years before by Rev. C. L. Hill of Farina. Since being licensed, he has divided his appointments with the former pastor, Mr. Lewis. Liked in both the church and the community, our new pastor is well qualified.

The severe winter and bad roads in this section of the state have kept the attendance small, but we are hoping for better conditions before many weeks.

The program this year will include Sunday night meetings in addition to the regular Sabbath day services, and a revival in the spring, if the Lord is willing.

—Church Clerk.

Denver, Colo.

Although Denver has not been heard from recently, the church and its affiliated organizations have been (Continued on page 140)