OF THE NATION —

In the State House at Philadelphia, Pa., where the Continental Congress adopted the Declaration of Independence on July 4, 1776, hangs the Liberty Bell — symbol of American freedom. Upon the bell are inscribed these words: “Proclaim liberty throughout all the land, to all inhabitants thereof.”

OF THE CHURCH —

The freedom for which the Church stands is not merely freedom from something; it is above all freedom in and for something. Only God’s captives are truly free.

—Selected.
PETTERS IN FRAGMENTS

Freedom is a key word in modern day thought. Freedom, we were told, is that for which the soldiers were called upon to fight—freedom from want and fear, freedom of thought and action. At the postwar pre-peace conference table, freedom is the ever-present ideal around which every deliberation is centered. At least, that is what we want to believe. But does freedom actually exist? Are even the rudiments of freedom really present?

Certainly, a great portion of the world's people do not yet know freedom from want, and many are the richly blessed who are doing nothing to ease the suffering of the starving and naked.

"Let the needy grow their food and make their clothes. Why should they expect a handout?" the well-off ask complacently. Yet welfare experts, who have visited devastated areas and know the conditions, report that most people are too weak to work and that the soil in many places is not capable at present of producing crops sufficient to meet the needs. There are no materials available for making clothing. To be sure, we have the freedom to do nothing about giving aid, but is that real freedom?

Peace, good will, trust — those are the words on the lips of men, but apprehension is the language of the secret heart. The newspaper is full of accounts of fear; the radio yields a continuous atmosphere of national and international affairs is changed with an atomic uncertainty. Liquor, and that the soil in many places is not capable at present of producing crops adequate to meet the needs. There are no materials available for making clothing. To be sure, we have the freedom to do nothing about giving aid, but is that real freedom?

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Virginia L. Kraft gives pertinent and timely advice to every individual. He says:

Like others, you decided to "jump the traces" for freedom from every responsibility, and now, you find that your freedom has backfired. You are unhappy, restless, hunting something you cannot find. True, your old-fashioned family fetters are broken in fragments and your burdensome social fetters are broken. You are not tied to any thing, but that is the price you paid?" Once Jesus found an unhappy, antisocial man whom, at first, the people kept in chains. But the man became angry and broke the chains. Not knowing how to use freedom, he went racing wildly through the rocky hills. When he was found, freedom is always dangerous. Better find a great cause to tie to and find it quickly.

It was the Christian who said to believers, "If ye continue in my word, then are ye my disciples indeed." In other words, they were bound to a great cause, yet they were free, for Jesus declared: "Ye shall know the truth, and the truth shall make you free." The meaning of this statement, which puzzled the hearers, Jesus explained in John 8 beginning with the thirty-third verse.

As we read again Jesus’ explanation, let us determine to learn real freedom by putting Christian principles into practice and keeping Christ at the center of our lives.

GUEST EDITORIAL

AN EMBARRASSING SITUATION

By Rev. Trevah R. Sutton

At a time when the world looks to us for help in feeding, clothing, and sheltering suffering humanity, we in America in a spirit of selfishness stop the wheels of industry to gain a few dirty dollars for ourselves. We Christians of America should hang our heads in shame! Where is our honesty and justice? Where is our sense of service and responsibility? What must the suffering peoples think of us?

When in your homes majored in social sciences and feels he gained some insight into a few of the problems of humanity. He came to believe that manage- ment of industry and business in too many cases did not deal fairly—dictating the life and affairs of labor; although he realized there were many exceptions. He also believed there is a place for unions among labor to plead the laborer’s cause. Above all else he saw humanity needed, as the foundation, the gospel of redemption through the blood of Jesus Christ—which belief led him to hear God’s call to the ministry.

Now, while still believing in the rights of labor, he feels that labor, especially its lea- dership, is as unfair and as dictatorial as some of the managements. He is ashamed of the childishly selfishness of some of his fellow citi- zens. If it were those of the underprivileged it would seem different—but such are not the strikers. This strife is from the better paid labor. Many of the farm, the professions, and independent workers of life would be happy if they had the pre-strike wage of labor; but they do not ask it when others are far worse off than they. Perhaps labor is being sold into slavery by its leadership. Laborers, think for yourselves. Do not depend on the word of a few leaders. Think things through!

What is the Christian way? Of course, we must first realize, according to the Bible the Lord Jesus Christ can never develop a perfect society because of his sinful nature—that comes only with Christ’s return. But Christians have a code by which man should live which can make for a better society.

This code is the Ten Commandments of God, interpreted by Jesus, and made possible through the individual freed by be- lief on Christ as Saviour. The Christian's keynote is: through the love which comes from God we will work together.

Therefore, America’s only hope for a lasting peace on the labor front is for Christians, and there are many on both sides, to exert the influence that both sides are needed to bring; together on equal terms and mutual trust. Such is very difficult and may necessitate some changes of leadership on both sides. The common motive would then need to be: (1) reduction of dictatorial authority on both sides; (2) recognizing the rights, interests, and needs of all; (3) both labor and management and labor grant full freedom of every person to choose his work, in corporations or in independent enterprises, as opportunities open; to choose his place of abode; to decide whether or not he has membership in an organization; to bargain, collectively or pri- vately, for income or prizes; and to adjust his work and time of work to meet all his religious convictions; and (4) keep govern- ment out of a minimum, as necessary, when necessary be applied to both sides of any labor dispute.

Christians, whether labor, business, or otherwise, let us follow the way of service and love. Let us forsake the way of dicta- tion, and remain free to think, to choose, and to serve, as act like Chris- tians, not as childish pagans.

Trevah R. Sutton
New Enterprise, Pa.

PIN POINT EDITORIALS

"The cause of freedom is the cause of God."

This is the country where education is worshiped. In 1950 to 1943, according to the United States Office of Education, Federal Security Agency, we spent $2,308,098, 338 for readin’, writin’, and ‘rithmetic. Let us spend $77,000,000 to get mildly exhilarated, more than mildly spilt- cated, or downright drunk.

We have faith in education—but what we have for alcohol is ice. " Clearsheets."

"Some people are in a desperate spiritual condition just because they did not deal with their sins when they were small.”
CHRISTIAN CHURCH FACES GRAVE PROBLEMS

—MUCH DEPENDS ON WAY QUESTIONS ARE ANSWERED

By Rev. Walter E. Hancock
Madison College, Tenn.

GRAVE QUESTIONS ARISE in the minds of thinking men and women at this time as we face the situation that confronts us in the world. None are more serious than those confronting the Christian Church. We cannot go on trying to dodge the questions that confront us. We must face them fairly and squarely.

One very important question that faces us is: Can we ever expect Christianity to reproduce itself in human society as a whole? Very much depends on the answer we give to this question. The serious question is raised very often: Can Christianity reproduce itself even in individual lives in a measure approximating 100 per cent? Very much depends on the answer we give to this question.

That men individually have lived on a very high spiritual plane and have reached a very high standard of Christian living personally, is a thesis that can be defended quite successfully, I believe. It seems that a great many Christians would measure up to a high spiritual quotient, if tested on the fundamental requirements of a Christian life. We find them in almost every community, large or small. They are strictly honest. They are ideal neighbors. They are solicitous for the welfare of the poor, the needy, the sick; they give of their time, effort, and money unspareingly for every good cause. They seem to be imbued with the spirit of love and good will to all men. They even seem to be able to show the spirit of Christ toward their enemies. That kind of living goes far in the direction of meeting the 200 per cent spiritual quotient in the Christian life.

We may even go a step further in answering this question. Many persons whom we might have lived long and useful lives in furthering the teachings and practices of the Christian religion. Unquestionable is the devotion of such men as Moses, Paul, the martyrs, the heroes of the early church, and on down the ages to the present time. "They loved not their lives unto death." Paul describes the heroism and the constancy of their faith in Hebrews 11. These are accomplishments of Christianity that are positive and undeniable. That men have lived, do live, and will continue to live faithful consistent Christian lives can scarcely be gainsaid. To that extent we can say the world is made better by their lives.

Is that kind of Christianity and that influence of Christianity in all we can expect of Christianity in the world? Is it supposed to make the world better spiritually? Is it purely that man as an individual living? Can men carry it over into the realms of politics, finance, economics, into international relations between nations?

Serious Questions

These are serious questions confronting the Christian Church today. Seemingly the Church in the Christian world of today soars in muffled tones in answer to these questions. Its voice, such as it does raise in the din of jargon that resounds today on every hand, is all but drowned by the dominant authority of political supremacy, even in the spheres of the Church's legitimate activities and influence.

The majority of Christians seemingly have confused the Church, corporate and the secular respectively. The spiritual ideals consciously or unconsciously are subordinated to the claims of secular authority. Christianity is held to be so impractical and unworthy that it cannot be taken into the realms of politics, business, diplomacy, economics, and science. If one is looking for the heroism of life, he can come to where men's minds are turned to the specialist, the worldly wise, the man of experience or materialistic outlook. The Christian does not fit into modern life, and is generally considered a misfit. Exceptions are made in this attitude only in the tragic experiences of life, such as came to many men in this war of extermination.

After two thousand years of history, the Christian forces of the world find themselves engaged in the second moral conflict within one generation in a deadly struggle of extermination. The organized forces of the Christian churches in all these nations have acquiesced in or actually supported their government's propaganda of hate and extermination on both sides of the question. This iniquitous and false propaganda has been the worst that man's inventing has been able to invent, and is wholly foreign to the spirit of Christ.

Alarming Spectacle

The spectacle that we contemplate in this situation is alarming, if not appalling. All the accumulated progress of knowledge and invention, every item of progress, has been requisitioned and made to serve the ends of the gods of violence, destruction, and bloodshed in fratricidal wars of Christian brother against Christian brother. Injustices and cruelties of the most horrible character immanent in these activities and influence of political supremacy, the spiritual authority of political supremacy, are so inextricably entwined with the actual support of Christian leaders, and with scarcely a feeble protest raised anywhere against them. Members of the Christian Church in all walks of life and activity are swept along, driven by the interests and passions of war, and secular interests that they, like the prophets of Babel of old, raise clamors and prayers to God, as being imperially and Church to provide the world with Christian leadership. For the most part, however, our ministers follow the lead of the masses and vacillate with the tide of passions created by the activities of secular intellectuals, the greedy industrialists, or the corrupt politicians.

THE SABBATH RECORDER

Another failure is that we have failed to lead. Our leadership no longer leads either the members of the Church or the world in thought or action. We are slow to learn the lessons that the great world crisis should teach us. We are brought face to face with the sectarians, the world-power sectarians, the sectarians of secular and worldly-wise thinkers and actors. Here and there a voice in the wilderness may be raised against the lack of the Church to provide the world with Christian leadership. For the most part, however, our ministers follow the lead of the masses and vacillate with the tide of passions created by the activities of secular intellectuals, the greedy industrialists, or the corrupt politicians.

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Certainly the need of spiritual leadership in the world was never greater. "Shall we stand by and let the world be led again into a socalled peace of violence and injustice without raising our voice in loud condemnation of such a course of action? Shall we let the passions of war blind us in a challenge to the overthrow of the gigantic problems confronting all nations in their domestic and international situations? Spiritual Blindness cannot be solved by materialism. Materialism is bent on destroying itself. It is obvious that its solutions only lead to dissolution, destruction, and chaos.

Without spiritual leadership the world seems doomed to self-destruction.

**Spiritual Blindness**

In the blaze of material glory which enshrouds our materialistic civilization the world groans. Evidently there is no hope in all these blind solutions only to come.

*The Christian Church is the hope of humanity.* The tremendous responsibility rests upon the Christian Church. We cannot sit with a helpless shrunken shoulder and do nothing about it. We must arise and meet the challenge. We owe the world a Christian Church that will not be feared, a Church that will give new hope to a dazed and grooping people. Spiritual values must be placed above the glittering tinsel of the grasping materialism.

We must show that Christianity is feasible and effective now in the lives of men and women individually and in their conduct as businessmen, in their careers as leaders in the professions, in the discharge of their duties as statesmen and diplomats. Christianity must meet the acid tests of solving labor and capital's acute problems of distributing equitably the world's wealth, and teaching men to live in peace and good will in every relation of life. If we do this we shall meet the sanction of the marriage relation, respect and authority of children toward parents, and of love and devotion of parents to their children in the home.

The only practical solution for the rising tide of crime among our young boys and girls in their teens is a living manifestation of the gospel's saving power shining out in the ministry of the church of the living Christ.

"The gospel of Christ is the power of God unto salvation."

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**STUDY to show thyself approved unto God**

**OUR LORD'S PARABLES**

**An Introductory Study**

By Leland E. Davis

(A theological student preparing for the Seventh Day Baptist ministry.)

It is said of some of the mines of Cornwall that the more richly the miners worked the richer they proved. Though some lodes have been followed a thousand and even fifteen hundred years, they still show a profit. As we have learned, Our Lord's parables are an inexhaustible wealth. As we sink deeper into a study of the parables, we become a little richer.

Our Lord's parables have gripped the hearts of men in all ages. Christ made them so real and vivid that many of the parables have passed into everyday sayings, such as: "making use of your talents," or "be a good Samaritan." One big factor which led to Daniel Webster's acceptance of the Bible as a supernormal book was his reading of our Lord's parables. Our Lord said in John 17: 8, "I have given unto them the words which thou gavest me." These sayings were given to our Lord by God for our enrichment. They are matchless gems of teaching: simple and yet profound. They give us the Lord's view on the facts of everyday life.

"A parable is an earthly story with a heavenly meaning." It is a brief story that is true to life and given by our Lord for the purpose of teaching some spiritual truth. The word "parable" is made from two Greek words "PARA" and "BALLO." PARA means "to put" or "to place." In a parable we put one thing alongside another thing in order to help us see the sowing with a heavenly meaning that relates to the sowing of the Word of God in the hearts of men.

A parable differs from a fable in that a parable is true to life while a fable is not. The first figure of speech in literature is found in Judges 9: 7-20. "The thing went forth from Ramah, a time to anoint a king over them; and they said unto the olive tree, Reigh thou over us." A parable also differs from a simile which is a comparison of two unlike objects using the word "like." A most beautiful simile is that in Isaiah 55: 10, 11 where the rain and the snow from heaven watering the earth is likened to God's Word that goes forth out of his mouth.

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Allegories are an earthly story with a heavenly meaning that is true to life.

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**THE SABBATH RECORDER**

1847-1987

With the Second Century Fund receipts and pledges now at the half way mark, the Missionary Society is overjoyed at the response of Seventh Day Baptists to their appeal. Our joy, of course, is mingled with sobriety at the tremendous tasks ahead. We know that you will be interested in what progress is made in the work which the fund makes possible; but please don't fail to pay your daily for your denominational workers and for the Christians whom God may call upon for duties connected with missions.

Don't fail to indicate your daily awareness of our world-wide kingdom program by making payments on your pledge.

Pledging? What is it? "A promise by which one binds oneself to do or forbear something," says Webster. Some donors have made a "pledge to myself" to pay a certain sum to the Second Century Fund. If you hold back from making a pledge on the fund pledge card, don't it because you think you can't afford it. A pledge is a fund pledge card, not the interest or your pledge in the sight of God. If you hold back from making a pledge on the fund pledge card, don't it because you think you can't afford it. A pledge is a fund pledge card, not the interest or your pledge in the sight of God. If you hold back from making a pledge on the fund pledge card, don't it because you think you can't afford it.

It is not the money I am anxious for; what I am anxious for is the interest that accumulates in this way to your divine credit." Philippians 4: 17.

David S. Clarke, Secretary, Second Century Fund.

21 Greenman Ave., Westerly, R.I.

hearing they hear not, neither do they understand." Matthew 13: 13. Christ not only spoke in parables that his enemies might not understand but that his followers might have readily remember the truth of his Word.
WOMEN'S WORK

PEACE PRIORITIES

I planned an ultra-modern home when priorities were lifted... But a Belgian woman whispered, "I have no home at all!"

I dreamed of a country place for luxurious weekendings... But a Jewish lad kept saying, "I have no country!"

I decided on a new cupboard right now... But a child in China cries out, "I have no cup!"

I started to purchase a new kind of washing machine... But a Polish woman said softly, "I have nothing to do!"

I wanted a quick-frosting unit for storing quantities of food... But all the waters came the cry: "I have no food!"

I ordered a new car for the pleasure of my loved ones. But a war orphan murmured, "I have no loved ones!"

WAY AND HATE OVERWHELM MANKIND AS WAR'S AFTERBATH (Report of section on foreign relief, adopted by the plenary session of the Federal Council of Churches, special meeting, March 7, 1946.)

Heartbreak is the portion of humanity today. Hordes of uncared-for little children drift across Europe and Asia. Homeless wanderers, broken families robbed of every earthly possession, still struggle blindly to find some ray of hope. The aftermath of war, added to the bitter hate and greed which gave it birth, has overwhelmed mankind with war's unrelenting edge.

It is human greed and human ignorance which keep the larder bare for hundreds of millions. The fellowship of starvation can but prepare the way for anarchy and desolation more terrible than war itself. When countless homes are blasted and destroyed, their bitterness eats corrosively at the protective walls of brotherhood. In the spiritual vacuum left by war fresh hope of hate boils up to engulf new visions. This hope becomes as deep a need as bread.

The rebuilding of life and hope in Europe and Asia calls not alone for matériel gifts of food and clothing, but for the physical reconstruction of church institutions. It awaits as well such resurgence of the life of the spirit as will cause the churches to bring to bear upon the problems and issues of our time the penetrating insights of the Christian gospel. To help bring this to pass is share in Christian reconstruction.

To a bruised and beaten world the Church must show Christ's mercy and his love. We cannot be the means of shortening his arm when the cure of human ill awaits the healing of his touch. Every branch of the Christian church must call its members to faith and sacrifice. We must lay open our inmost hearts to the accents of Christ's words—"As you did it to one of the least of these my brethren, you did it to me."

Shall Christ go unfed and unheeded in the bleakness of unbridled fear and need? What is that in thy hand? GIVE, O Church of Christ!

RELIEF REPORTS

Diapers. The first package of diapers sent to the Greencastle, Ind., Council came wrapped in a Serbian newspaper. It was from a Serbian born woman who is a loyal American subject; for three years she was unable to hear whether her children were living or had been killed in invasion. "Word has come that they have survived."—Mrs. Louis F. Hays, President.

Emergency Continues. We have not quite reached the million diapers needed for Europe, in fact there is need for another million or two. Therefore, if you have sent packages and done your best for this call, please double your efforts and do it again.

"The Church Woman." May, 1946.

MISSION TO LEPERS INITIATES PIONEER TRAINING PROGRAM

In its postwar program to "rid the world of leprosy," the American Mission to Lepers has begun training native doctors, nurses, and clinical assistants, in the elementary techniques of leprosy treatment in India, Burma, Thailand, China, Korea, Ethiopia, Liberia, and the Belgian Congo. In each of these countries the medical assistants—working together with pastors, teachers, Bible women, evangelists, and lay leaders—will be brought into training centers for short courses. The principal teaching will be to enable them to recognize early symptoms of leprosy, especially among children, and to have them know where to send these victims for treatment before the cases become incurable. At these centers, dramatizations, motion pictures, posters, and records will help to teach the instruction.

"Truth is news."—W. W. Reid.

WORLD RELIEF

RESOLUTION ADOPTED BY COUNCIL OF CHURCH WOMEN

As we face the facts brought to us by the President of the United States, we, as Christian women who should appeal to Americans everywhere to prove their faith and belief in the teachings of God by doing our share to save the starving millions in Europe, Asia, and Africa by eating less. To prevent millions from dying of starvation, we recommend:

1. That the United Council of Church Women commends President Truman for his concern for the conserving and sharing of essential food with the hungry masses and pledges the support of church women to sacrificially share their food with the starving nations even to the extent of the rationing of the foods if this should prove necessary. We would call the attention of the President and of government officials in Washington to the fact that church women in November, 1943, in a nationwide poll, expressed their judgment that at the close of war they would be willing to continue rationing if this were necessary. We hold ourselves ready to accept rationing and to interpret the importance of this to the women of our constituency.

2. That we further express our conviction that the best method of conservation of food is to withhold food at the source of supply, that is, by reducing supplies and rationing the remainder.

We also recommend that church women share clothing, make garments, and send sewing materials, tools, and other necessities overseas.
THE SABBATH RECORDER

CHRISTIAN MISSIONS AND THE CHRISTIAN CHURCH

By David S. Clarke

Christian missions are the agents of the church on earth; there is the connecting link between the two. To look at that world today, one is tempted to think of it as trottering on the brink of destruction. The better figure, perhaps, is to picture the world of men within the hand of God. The critical change will come by men either to suffer rebellion against that hand, or else to enjoy loving obedience within it, joyfully receiving its warmth and protection.

Missions embody that outgoing phase of Christianity which is characteristic of the gospel. Christ was sent to save all men, and the church must reach out to nurture Christians living among men, and to bring them into an ongoing fellowship.

Missions is the agent through which Christianity reaches out to preach the gospel to every creature by means best adapted to any given generation. Because each generation in the world presents a different situation, variety is the chief characteristic of mission methods.

New Crisis

We humans have reached a new crisis in history. The progress of work in progress is due for a change but we have not turned it. Progress essential not only to the church but to society at large. Progress must come, not in physical life and material things alone, nor alone in the increase of numbers adhering to Christian principles. Progress must come in the depths of men's relations—in his spirit. The deepening of the life in those depths is also necessary.

And the church through missions must develop. Missions must be not only the agent to take the lead. No other body has the agencies to do so.

Because the missions agency of the church has recently (within the last century) undergone a crisis in its world evangelization, it will be particularly helpful to think of the present need in the light of this crisis. In fact, it might be said that the crisis in missions is the very crisis the world itself, a high goal, and such a royal partnership with God, looking at the present situation through its eyes brings hope and courage— and humble daring!

This crisis in missions has come about through the education of the missionary and board (and subsequently his church at large) by the "native heathen" who have been taught Christ. The crisis is in the nature of a re-examination with its necessity of shifting of approach. The response of Chinese, Japanese, Africans, and South Sea Islanders has brought the crisis home to American Christianity in particular because of America's flourishing denominationalism.

Human Authority Challenged

In this Protestant crisis—let us call ourselves more often "Evangelical"—is the crux of the present generation's crisis. Human authority is being challenged as never before. The authority of the boards and blueprints (how subtly they work their authority upon us) are jockeying with religion and Christianity for the throne in men's hearts. The deepening of the life in those depths is also necessary.

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This crisis in missions has come about through the education of the missionary and board (and subsequently his church at large) by the "native heathen" who have been taught Christ. The crisis is in the nature of a re-examination with its necessity of shifting of approach. The response of Chinese, Japanese, Africans, and South Sea Islanders has brought the crisis home to American Christianity in particular because of America's flourishing denominationalism.

Human Authority Challenged

In this Protestant crisis—let us call ourselves more often "Evangelical"—is the crux of the present generation's crisis. Human authority is being challenged as never before. The authority of the boards and blueprints (how subtly they work their authority upon us) are jockeying with religion and Christianity for the throne in men's hearts. The deepening of the life in those depths is also necessary.

And the church through missions must develop. Missions must be not only the agent to take the lead. No other body has the agencies to do so.
**SENSE OF GOD IN COUNTRYSIDE EVIDENT AT RURAL CONFERENCE**

Sponsored by the Seventh Day Baptist Board of Christian Education

**Seventh Day Baptists Represented at Meeting**

When not in general session the conference met in commission groups to study such topics as the church and the community, religious education and the public schools, constructive recreation for rural people, and how Christian public opinion is formed. Missionary opportunities in rural communities and the building of world friendship they were stressed. Mrs. Mary Esther McWhirter of the state council staff gave valuable suggestions for raising the standards of week day schools for religious instruction.

Three outstanding pastors were honored by appointment to the Oberlin Fellowship whose members are dedicated to the service of the rural church.

**SECRETARY PARTICIPATES IN PANEL-FORUM**

Laymen and Pastors Share Ideas

At the invitation of Rev. Ralph Williamson, chairman of the Rural Church Institute of New York State, it was my privilege to be a member of a panel-forum on the role of laymen and pastors in accomplishing the work of the Rural Church Co-operation. At a conference held at Franklinville, N. Y., on June 17.

This conference was designed to enable the laymen and pastors of the surrounding counties to share ideas, vision, and fellowship as they carry on their work of Christianizing rural life in Western New York.

Mr. K. A. Roadarmel gave an address on "Christ and the Rural Community."

Discussion groups were held on the following subjects: the layman's responsibility for visitation, use of transportation by rural churches, the agricultural situation and the churches, and better rural family life.

At the closing session there was a panel-forum on "We Make Christ Central in Franklinville Community."

**SABBATH SCHOOL REPORTS**

**ITEMS GLEANED FROM EASTERN ASSOCIATION**

It will be interesting to all Sabbath schools to hear some of the items reported at the Eastern Association.

Children's Division

Miss Janet Bullock at Berlin, N. Y., says that it be the burden of the Sabbath school teacher to show the truths of the Bible to the children in such a way that they will want to obey and try to do what is right. She gives children in her class special recognition for being able to answer the questions asked and for giving good attention.

Pastor Paul Maxson says that the children at the Schenectady mission put on a program every quarter on the Sabbath following the Communion service. They read Scripture reenactments, and have special song services with special numbers both vocal and instrumental.

Mrs. David T. Sheppard, the newly elected primary superintendent of the Marlboro Sabbath school, says, "In my opinion the aim or purpose of a teacher in the children's division should be to live such a completely consecrated life that the children will come to worship God as the one and only way of salvation."

"I believe that we would become better people and our children would become better Christians if the church would and could give more time and thought to their schools."

Mrs. Bernice Davis is primary superintendent of the Shiloh Sabbath school.

Mrs. Bernice Davis is primary superintendent of the Shiloh Sabbath school at the invitation of Rev. Zell White for his work. At Easter time the children gave a pageant for the church services. Mrs. Davis said of the aim or purpose of the teacher is, "To guide the children in Christian living by helping them to become familiar with the life and teachings of Jesus, and to look to Him as their best example in practice. Help them to help others, share with others, be courteous, be honest and fair, show generosity to all, and be kind to God's creatures."

(To be continued)
Dear Barbara:

So far yours is the only letter I have to answer this week. When you read it in the Recorder you will know that it has been so long delayed. The reason is that I have to send my material in about two weeks before it is published: that's why your letter is not published until July 1, when mail it June 18.

One of the girls next door to us had a present Sunday of a little black kitten about a month old. She calls it Blackie, but should call it Blackie the Fifth, at least, for the family already chooses a black kitten and calls it Blackie. Quite often I hear one or the other of them calling, "Come Blackie! Come Blackie!"

Our Western Association is held June 22 and 23 in Little Genesee, N. Y. Transportation does not keep us at home; so we expect to drive our car there, with a full load we hope, for we are anxious to have the Andover Church well represented, and only one family besides us drives a car.

Dear Esther:

After I answered Barbara's letter I went down to the post office and there I was happy to find your letter awaiting me. Pastor Greene and I are both in the best of health. He is at Alfred in attendance at the Ministers' Convocation and will come home after the afternoon meeting to take me over there for the evening session.

I am glad your daddy had the opportunity to make so many new friends among our good Seventh Day Baptists. I have always found them to be wonderful friends to know. That's why I hope some day to meet the people of the Schenectady mission.

I am writing again soon.

In Christian love,
Mizpah S. Greene.
CHRISTIAN MISSIONS AND THE CHRISTIAN CHURCH

(Continued from page 10)

dained ministry or as special missionary workers—appropriate services of "licensing" or consecration should be performed by the church of which the person is a member. More use could be made of consecration services for those who decide on Christian vocations other than the ministry. Your missionary society will have more to go on in seeking out leadership. Your church and the candidate will benefit in preparing yourself for service.

With regard to church membership, Elmer G. Homrichausen has recently said: "The worst enemy of Christianity in America is not its outspoken secularism but the subtle spiritual sterility in American churches. Today we have the largest church membership and the worst record of delinquency, insanity, divorce, gambling, drinking, and social disorder in American history. Here is evidence of a deep derangement in American spiritual life."

Is our denomination seeking to collect all the nice folks in the world and give them the name "Seventh Day Baptist" or are we as individuals, local churches, and a united missionary agency endeavoring to bring men into that newness of life found only in Christ? Such "new men as Christ may create through preaching the gospel must be assimilated as Seventh Day Baptists. Our preconceptions must not exclude them from social fellowship nor from places of leadership. We at home cannot let down the missionaries and ministers (whom God and we have sent out to preach Christ) by refusing our friendship and support to these new converts—whether they be from the wrong side of the tracks or from Jamaica or Java.

Is our human institution into which we draw all men going to be democratic in the highest sense—in the Christian sense of developing the individuality of everyone who seeks Christlikeness?

We have taken the whole Bible as our supreme source of authority in matters of faith and conduct. Interpreting the morality of the Old Testament in terms of the spiritual power of Christ, we call upon the world to accept the covenant revealed in this Bible. The way in which Seventh Day Baptists teach this Scripture is unique among Protestants. The Bible, and not any institution or precept of men, is the sole and final authority.

Having such a message, dare we lower our standards of Bible interpretation or dare we go backward in denominationalism for the sake of increasing the numbers who might join us?

We dare not lower our standards in calling to the world to live the Christ life except by refusing our friendship and support to these new converts. We dare not lower our standards in calling to the world to live the Christ life except by refusing our friendship and support to these new converts.

FIRST THINGS FIRST

Yes, I am making an earnest appeal right now for our own denominational work. Did you see the pictures of our China buildings in a recent Recorder? Do you want them rebuilt? Do you wish to extend our missionary work? Would you like more evangelists on the field in the U.S.? If "yes" is the answer, by all means support your budget, support it as never before.

Never has the budget been raised in full. Why not raise it in full for once, and do it this year? Your church treasurer is giving much time and effort to the work. He sends a check to Milton Van Horn, budget treasurer. Your treasurer spends much time; Milton spends many times as much after he has worked hard all day earning a living. He divides and sends the money on to the Missionary Tract, Christian Education, Women's, and other boards. And these groups give of their time and in some cases travel many miles to attend meetings to consider their work and get nothing for it, except, perhaps, our criticisms. Our money, all our money, goes through all these hands to the work for which we give. These groups have committees which see to getting help to these other fields without any loss through overhead.

Give. Give much more liberally. Give to our own causes.

P. B. Hurley,
Conference President.