

Nelson of Milton, all of whom are engaged in defense work, attend our services as often as possible. Their presence and help are an inspiration to us.

Mother's Day was observed by an appropriate sermon, followed by readings and songs dedicated to our mothers.

On Sabbath Rally Day Mrs. Severance read a good Sabbath sermon.

Our quarterly communion services have been conducted regularly by Mrs. Severance and our deaconess, Mrs. Edna Campbell.

Our Ladies' Missionary Society is active in Red Cross work, sewing, knitting sweaters, scarfs, socks, etc.

Mrs. Lela Coalwell, one of our members in New Orleans, is vice-chairman of the New Orleans Red Cross Chapter. She and Mrs. Nelson give three days a week of their time to folding bandages, knitting, and sewing.

Four of our church group are in the service: Cpl. Purcel Coalwell is in Australia; Ned L. Crandall, S2C, at Navy Pier, Chicago; John B. Campbell, Ptr. 2C U.S.N.R., somewhere out in the Pacific; and Sgt. Buddy (E. R.) Stillman, in Roswell, New Mexico. May we all remember each of our dear boys in our prayers.

Correspondent.

#### North Loup, Neb.

The Daily Vacation Bible School opened Monday morning, May 24, with an enrollment of fifty. Four teachers with the assistance of a part-time musical director composed the faculty. All of the children of the community were welcome, as the school was sponsored by the Bible schools of the village. The attendance and attention were very good. School closed the evening of June 11, with a demonstration.

A special and very impressive Memorial service was held at the morning worship time, Sabbath day, May 29. The choir sang, "The Lord We Love," under the direction of the leader, Mrs. Harlan Brennick. Pastor Ehret spoke on "Memorials and Their Meanings," using as his text 1 Samuel 7: 12: "Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us."

At the close of the sermon he invited all the fathers, mothers, and wives of our boys in the service to come to the front of the

room, where each was presented with a lovely carnation, the gift of the church made possible by Mrs. Ehret. One very young war mother held her tiny baby in her arms. Eighteen parents, two soldiers, and three parents who had two sons in the service were given flowers.

The benediction was given by Rev. Mr. Hansberry, of the local Methodist Church, who was a guest at the service.

Myra Thorngate Barber.

#### Alfred, N. Y.

To Ahva J. C. Bond, dean of the School of Theology of Alfred University, goes the distinction of being co-author of the best seller, "Strength for Service to God and Country," published by the Abingdon-Cokesbury Press of Nashville, Tenn.

It is not the work of a single author, but of 370 ministers and laymen, each outstanding in his community, representing many different denominations and every state in the Union.

With more than 600,000 copies of the book already printed, qualifying it as one of the outstanding best sellers both for 1942 and 1943, the publishers report that demand for it probably will necessitate still further printing.

Spontaneous and widespread acceptance of the pocket-size book of daily devotional messages, written especially for men in the armed services, offers graphic evidence that "there are no atheists in foxholes," according to the publishers.

A major reason for the surprising acceptance of the book lies in the fact that it has been chosen as the most suitable remembrance to service men by churches of every denomination, chambers of commerce, and other organizations which distribute it in quantities among men from their localities. A large demand for individual copies also has been recorded from relatives and friends.

Chaplains in the services are further accelerating the distribution of "Strength for Service" by calling for additional copies for distribution among their men.

Although the number of copies in the hands of service men has passed the half-million mark some time ago, the publishers report that, with approximately 12,000 additional men being inducted daily, at least ten times the number already printed are needed.

—Alfred Sun, June 3.

# The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., JUNE 21, 1943

No. 25

## AMERICA, TO YOUR KNEES!

By Esther Kerr Rusthoi

America, to your knees!  
Your only hope is prayer.  
The world is filled with strife,  
Confusion, and despair.  
But God is still in heaven,  
His power is over all.  
America, to your knees!  
In supplication call.

America, to your knees!  
Your forefathers of old  
Loved God and served him faithfully,  
For righteousness were bold.  
They read and lived God's Word,  
Honored the Sabbath day.  
America, to your knees!  
Confess your sins and pray.

America, to your knees!  
Now is no time for pride;  
In humble pleadings call,  
"O God, be on our side;  
We've sinned and disobeyed;  
We've wandered far astray."  
America, to your knees!  
Return to Christ today.

—Reprinted in First Hopkinton Church  
bulletin, from The Christian Digest.

# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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## EDITORIALS

### THE BIBLE IN THE HOME

The test of the nation is its loyalty to God's Word. The nations which have honored God's Word are the nations that will ultimately have his blessing.

The state will never be guided into ways of constructive peace and permanent development through society's desire to better mankind. Reform movements, no matter how strong and efficient they may be, can never reform the state or nation until that reform begins at the fireside. There is no chance for men to do, in their interests and desires for others, what God has said the father and the mother, the husband and the wife, the brother and the sister, must do.

The Bible is the one great power which God has given to us, to instruct us how to lead our children and build our homes aright.

What the Bible wants is a chance to speak for itself, a chance to show us our littleness, and the goodness of God. The trouble is we talk too much about the Word of God, and do not take time enough to let the Word of God talk to us. We go to a newsstand and buy a recent novel. Why do we do it? We say to ourselves, "I am tired and need the recreation of this novel." Or, "I must read this best seller, and keep up with the times." What do we do? We read it through, frequently at a sitting, and there may be three hundred fifty or more pages in it. We say, "I cannot give more than this afternoon to it," and we read it through. How many books of God's Word do we

read at a sitting? We do not give the Book a chance. A restless mind, like a rolling stone, gathers nothing but dirt and mire.

### WILL IT BE PEACE?

(Guest editorial)

After this war—what? Can a solid peace be achieved? Will the nations be willing to enter into some kind of federation, union, or league? Can selfishness be suspended long enough to achieve it?

The experience of Versailles is not too reassuring. Yet it is a bit too simple merely to say, "It takes good men to make a good world," or "We must make the peace on Christian principles." As good citizens, indeed, we must test the policies of the nations by our Christian convictions.

### Is There Hope?

A favorable sign, as it seems to me, is the vast interest shown by our people in the terms and nature of the peace and in post-war planning. The Federal Council of Churches appoints a commission to study a righteous peace. Constantly over the radio we hear discussions of this subject. Even obscure persons, like myself, make speeches upon it. This volume of public opinion cannot but have some effect upon the statesmen and officials who will be charged with constructing the peace.

The peace after this war should be such as decent people can support without blushing, and not too elaborate as to its structure. To make it, we need the common sense of an Abraham Lincoln even more than the brain of a Woodrow Wilson. Some of these problems must be met:

### Terms

1. Complete Surrender.—"Unconditional surrender" has been called for. This is Point VI of the Atlantic Charter, 1941. The Casablanca Conference declared for it in January, 1943. In his radio address of February 12 last, President Roosevelt emphasized it. This is essential and should be adhered to. There should be no lengthy terms of "armistice" which the Germans can later say were broken. Let us not "negotiate" with the enemy. Let us be neither soft nor harsh, but firm with the deflated nations. Let us do better than we promise and help them to a rational peace.

2. Military Occupation.—It is expected that Germany, Italy, and Japan will require military occupation at the conclusion of hostilities. This idea is far from agreeable in the United States. It is naturally repugnant to our feelings to think of American boys policing Europe for some years.

We may reflect, however, that our Allies will do their fair share. China would attend chiefly to Japan. Russia, having contributed so largely to the defeat of Germany, must be consulted. Her troops would naturally occupy the eastern parts of the Reich. Likewise, Great Britain could well take charge of western Germany. Italy, perhaps, could be assigned to American forces. Troops for this purpose could be sent from the United States, thus releasing the weary veterans.

From the moment of Nazi collapse, the Allies must keep law and order in Germany; the Germans must have no excuse for claiming that, in order to put down anarchy, they had to be free to establish a reactionary regime under the old officer class.

Unless we aid the Germans to erect a liberal government, we have lost the war.

### Wise Germans Agree

Wise Germans realize that this policy is necessary and even salutary for their country. Thomas Mann, one of the greatest living Germans, recently said, "Under no circumstances can the German people expect that they will be received by the world with open arms immediately after this war. They will have to pass through hard decades of tribulation and atonement. They will be forced to make up for what they have done—to the extent that this is possible—by labor of reconstruction."

3. Punish Guilty Nazis.—This has been stated as a policy by high officials of the Allied Nations. Vice-President Henry Wallace mentioned it in his address of December 28, 1942. In his radio address on February 12, President Roosevelt laid great stress upon it. Churchill has said the same thing.

Recently Professor Franz Boas, noted anthropologist, declared, "The whole present ruling clique in Germany should be eliminated." When asked whether he meant trials, executions, or concentration camps, he replied, "No! insane asylums!"

Louis Lochner, former head of the A.P. in Germany, says, "Let the Germans try the guilty Nazi leaders by Nazi law—that will be sufficient."

Perhaps the Czechs, Poles, and Russians (who have suffered most at the hands of Nazi brutality) will take the matter in charge and save us the trouble of any decision!

4. Control Radio.—As soon as we move into the enemy countries we should take over the radio at once. Then we should seek out native Germans, Italians, and Japanese of liberal ideas and put them in charge of the radio stations. We need not irritate these liberals by crude or stupid censorship, but merely lay down the correct principle and enforce it, namely, (a) that the radios of these lands shall, in their own way, but definitely and vigorously counteract lies of previous Nazi and Fascist propaganda; and (b) state clearly and repeatedly the real aims of the United Nations as to education, democracy, and government; and (c) explain to their peoples the opportunities of guiding their nations along liberal lines to durable peace and prosperity.

We made a serious mistake in this matter when we moved into North Africa by allowing the Vichy-controlled radio to continue its Fascist lies. We should not repeat this error.

5. Disarm Axis.—This policy has been reiterated again and again. It is Point VIII in the Atlantic Charter, where it declares in effect, "Disarm dangerous nations; reduce arms of all the rest."

Churchill, as the spokesman of Great Britain, has emphasized this idea.

In his message to Congress, on the seventh of January, 1943, President Roosevelt stated it thus: "They must be disarmed and kept disarmed. They must abandon the philosophy which has brought so much suffering to the world."

This program requires three steps: (a) Confiscate all Nazi weapons, guns, war supplies. Let the Allied generals take what they can really use. All above this in metal should be melted up for civilian use in Germany, Italy, and Japan. (b) The Allies should create a small, but powerful, commission of army officers and industrial experts to supervise the German industrial plants of heavy industry. Under the direction of this commission the German engineers will retool all plants so that they cannot manufacture one single cannon, bomb, submarine, or military plane. These factories will then make automobiles, trucks, farm machinery, bicycles, typewriters, steel for buildings, and all the myriad goods of peacetime life. Constant inspection by anti-Nazi Germans under the Allied commission and by the commission itself will see that this policy is carried out to the letter.

That is, we say to the Germans: "We shall protect you from foreign attack. You shall make no weapons of any kind. But you may utilize your great manufacturing genius in making all the peacetime goods you like and become as prosperous as you can. Rebuild and equip your own ruined cities and supply the Balkan nations with goods. This is your path to prosperity and self-respect."

The above arrangements are matters of vital and immediate necessity upon the collapse of the Axis. Unless these, or some measures similar to them are carried out, we shall have lost the war.

There are two other basic problems which need not be settled so promptly: (1) territorial adjustments, and (2) a federation of European nations. Solve these "wisely and slowly."

J. N. Daland, Dean,  
Milton College.

#### OBSERVATIONS BY THE CORRESPONDING SECRETARY

##### Days in Minnesota

For most people the place where they live and make their living seems to be the best place on earth. It would be difficult for a farm-loving, husbandry-minded man to travel over southern Minnesota counties and not feel that here is a paradise. Broad, rolling farms, far stretches of prairie, well timbered water courses, farm homes and groves, with fine herds of cattle grazing knee-deep in

luscious pastures, broad acres of corn and waving wheat—all make a picture to satisfy the eye, a scene long to be remembered.

Dodge Center is a clean looking little rural town with wide streets, the main ones paved, located on Federal Highway 14 and State 56, and at the junction of the Great Western and Northwestern railroads. Its industries are farming, trucking, with a creamery, and canning factory caring for tomatoes, peas, and sweet corn produced in bountiful measure by a thrifty, contented people. Here homes are well cared for and churches show evidence of use and good upkeep. Here for four or five generations or more Seventh Day Baptists have lived, wrought, and worshiped. The church was constituted in 1858.

In Dodge Center the writer spent seven days of full activity—a day for a year among people whom he once served as pastor. Twenty years of absence brings in a new generation, and in the Sabbath morning congregation of sixty or more at least half were strangers. But for the most part they were children or grandchildren of the people served a quarter of a century ago. Familiar faces of loved friends and co-workers of other days brought back memories to help make speaking an added pleasure.

What a fine group! So many young folks and children, young fathers and mothers, together with the older stand-bys, loyal and faithful, to gladden the hearts of pastor and wife. With this people Pastor and Mrs. Charles W. Thorngate and their daughter Mary have been lovingly and faithfully laboring for six years. A splendid work has been done and everywhere were evidences of the high esteem in which they are held by their people. At the beginning of this pastorate the church was aided by the Missionary Board, but for some time it has been paying the pastor his full salary, increasing it from time to time as need has arisen. This speaks highly of the loyalty and earnestness of the people.

The message of the morning was well received and the presentation in the afternoon of denominational work with interests of the Tract Society aroused considerable interest and questions—manifest, in part, by the Christian Endeavor Society voting to give \$10 for the work, augmented by \$15.50 from personal givers. The Christian Endeavor is a vigorous, consecrated group of young people with capable leadership.

## MISSIONS

Rev. William L. Burdick, D.D.; Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.  
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

### MISSIONS THE REMAKING OF MEN

The work of missions, whether home or foreign, may be stated as the remaking of men.

All men are conscious in their better moments that they need remaking. Pride, greed, hate, and lying may obscure the sense of need for long intervals, but there is something within man that will not be satisfied till the soul realizes the highest and best. The Holy Spirit will not leave man to himself.

Even those who are sincerely and humbly trying to follow the noblest things are conscious of coming far short, and see their need of remaking. As Doctor Gifford once stated it, the man who is trying to follow Christ's way of life is like a damaged ship anchored in the harbor for repairs. It is not lost, it is being repaired. The Christian, still needing repairs, is anchored to Christ, and if performing the work Christ gives him and subduing the evils that beset him, he is becoming a remade man.

The sense of the need of remaking is clearly seen when we compare what we are with what we may be when the work of Christ is completed. It is said, "When he shall appear we shall be like him." The Son of God is the likeness of what the Father expects his followers, though now so imperfect, to become, and it is evident that the extent of the remaking necessary is beyond our comprehension. Paul had the same thought in mind when he said, "Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Missions have been the means used by the all-wise Father to transform all human institutions, but the transforming of institutions is not done wholesale; it is accomplished by

We are glad, too, to see some of our people here buying good farms. Too many Seventh Day Baptists have been leaving the farm for town or city employment. The second and third generations from farm removal are usually lost to the Sabbath. Nearly every community is well marked by farms once owned and operated by Seventh Day Baptists. This move at Dodge Center toward farm ownership is encouraging.

An interesting incident in my visit at Dodge Center was the meeting of a Sabbath-keeping mother and son of Waterloo, Iowa. They had sought a personal conference at Garwin, but arrived there just after I had left for Minnesota. Friday night they came to Pastor Thorngate's—where some hours were spent in questions, answers, and Bible-truth conversation. The Sabbath meetings were attended and, with personal contacts, appreciated.

These friends seeking information and affiliation with us are Mrs. Ruth S. Strickler and twenty-eight year old son Edmund. Another son is in the armed service. When twelve years of age Mrs. Strickler was a member of the Welton Church, part of the result of quartet work at Calamus, Iowa. Later she affiliated for a time with another Sabbath-keeping people whose doctrines and polity were foreign to her belief. She has attended a Sabbath service at Milton and has been once or twice at Welton, Garwin, and Marion.

She has been warned that Seventh Day Baptists are dead—only waiting to be buried. She knows better and has been encouraged by a knowledge of some pastors and of the wide work being carried on. She, herself, is an educated, well trained lady and interested in teaching Bible truth and in evangelism and missions. She has the Recorder and tracts. We are thankful that we did not miss seeing and visiting with these earnest, consecrated people. This makes one more Iowa point where good and promising work should be done. A strong state missionary ought to be placed on the Iowa field, with perhaps some interest in Minnesota.

(To be continued)

#### SABBATH SCHOOL LESSON FOR JULY 3, 1943

A People in Distress. Scripture—Exodus 1: 1-22; 2: 23-25.

Golden Text—Exodus 2: 23.

the remaking of the individual. Missions have for their object the molding of men into the image of Christ. W. L. B.

### THE BAPTIST POSITION

Seventh Day Baptists belong to that great company of Christians, millions in number, who call themselves Baptists. As the name indicates, they differ from the Northern and Southern Baptists regarding one thing only, namely, the Sabbath. During the Reformation they stood with the Baptists in England in their efforts for civil and religious freedom, and the baptism of believers. They affiliated with Roger Williams and the Baptists in Rhode Island in the establishment of the same principles. They are members of the Baptist World Alliance.

Recently Dr. J. H. Rushbrooke, president of the Baptist World Alliance, set forth in a masterly and helpful way the position of Baptists in a radio address. He cleared up misunderstandings regarding their position, and it is well that his statements have a wide circulation. A condensation of his address follows:

#### The Heart of the Matter

We may draw up attractive blueprints of a new order, but that is not setting up the kingdom of God. There is no guarantee of a new order except a new type of manhood. One great simple saying which was emphasized at our World Congress in this city of Atlanta was, "None but changed people can make a new world." Think of the immense opportunity we have. Do you realize that in the Soviet Union there are millions of people who call themselves Baptists? Sir Bernard Pares, who has been over in that country, has said that there is a yearning in the Russian people for the simplicities of the Bible, and it is this yearning which has given the Baptists their opportunity. Those Russian Baptists are loyal to their government in resisting the aggressor . . . but they know that "man shall not live by bread alone" and that a living experience of the grace of God in Jesus Christ is the only final hope for their country.

I sometimes wonder whether non-Baptists clearly understand that this is the very heart of our position. We are not sticklers for form, as some suppose. I have heard men of other communions who intended to show their charity and breadth of mind say, "Really there is no great difference between us—just a difference in the amount of water." That is not the point. The point is that for us, baptism, as we understand the New Testament, is confined to believers. It is a personal confession. In other words, faith comes first and is all important. . . . It is not a concern for a form, but for the gospel, which determines our attitude. We rejoice in the work of God anywhere; we unchurch no man; but when we look

for a new world wherein dwelleth righteousness, we know that all turns on bringing men and women one by one into living, loving fellowship with God. That is his way of saving the world; there is no other.

#### Advocates of Religious Freedom

Now, if I have rightly explained the position of the Baptists, everyone will understand why, through all our history, we have been the resolute advocates of religious freedom. The vital matter is that men shall come into personal conscious touch with God. A state that prescribes a particular religion intrudes between the individual and God. It denies "the crown rights of the Redeemer." A system which declares a priest to be essential sets a class of men between the soul and God. We hold and are bound to hold that true religion can only be the free expression of the personality.

"But," say some, "it cannot be right to tolerate error." Indeed, it is not, but who is the judge of error? A state? A great organized church? . . . Surely the answer is, "God himself, and he alone, is final Judge." Man cannot be a responsible moral being unless he is free. "But," a man may say, "supposing in the exercise of his freedom, he declares himself an atheist?" Our answer is clear, "We deplore his atheism, but however deeply we deplore it, we cannot exercise compulsion upon his conscience or override his God-given freedom as a man." Why stress this? I answer that this issue is vital in our day. We see in country after country the denial of liberty to think and speak. Spain in recent years offers a grim reminder that the age of intolerance and persecution is not ended. There are countries of South America in which Baptist ideas—I go further and say American ideas—on this issue are challenged and contemptuously rejected. Portugal, in her colonial administration, displays no sense of the supreme value of this liberty. Russia does not appreciate it; we have to try to help her to do so. Japan tolerates only such religious organizations and teachings as serve the purposes of the state. A leading English theologian has written that at the portal of every Baptist temple, however rude, there are always two pillars: one the gospel, the other liberty. We thank God for multitudes outside our communion who share our convictions in such great matters, but our position and history cast on us a duty—I dare to say a unique responsibility—to bear unflinching witness to man's need of the gospel and to man's need of freedom.

As already intimated, Seventh Day Baptists hold with the Baptists that the supreme thing is salvation through Christ; that neither the Church nor the individual needs a priest, Christ being the head of the Church; and that the government of the Church is democratic. But Seventh Day Baptists go a step farther and maintain that the Sabbath of the Bible and Christ should be observed. The world needs the Sabbath backed by God's Word now as much as it did in the past.

W. L. B.

### HOW MAY I KNOW?

A while ago one asked, "How may I know if, really, I am a Christian?" My reply was, "A Christian earnestly desires that others shall know and experience this salvation offered through Jesus the Christ; do you? You can answer your own question."

A group of people who have built a house, dedicated it, placed upon it the sign of a cross, and then have gone inside and shut the door, have not yet begun the work which is the mission of the Church of Christ.

Have you ever known a missionary-inspired church to die? A. S. B.

### BOOKS FOR THE ASKING

The Board of Christian Education has asked the School of Theology to offer the loan of some of its books to our ministers and others who may be interested enough to want to read one or more. The school will be very glad to be of service in this way, and is making its first offering in this issue of the Sabbath Recorder.

Below is a list of books on the Life of Christ. They are not all of equal merit, and manifestly there are many different approaches represented, and many viewpoints expressed. Each author, in his own way, reverently undertakes to present some phase of the matchless life of Jesus. Any one volume will be worth the reading, if the reader remembers that it represents the best thought of one man only. Reading two books has more than twice the value of one.

The Board of Christian Education will pay the postage one way. The borrower will be asked to pay the return postage. As perhaps all know, postage on books is very small.

Each member of the Dean's class of six has read four books on the Life of Christ during the last semester. Each student has been asked to characterize one or more books which he has read. In some instances the books listed are followed by a sentence or two written by one who has read the book recently.

When asking for a book please write Rex Zwiebel, Alfred, N. Y., or the School of Theology.

#### Books on the Life of Christ

Christ and Christian Faith, by W. Norman Pitenger. (Designed to further establish the Christian's belief in the Savior.—R. Z.)

The Christ of Every Road, by E. Stanley Jones. (The author sub-titles his book "A Study in Pentecost," and vividly shows how the coming of the Holy Spirit into the religious life and feelings of people today brings the power of Jesus Christ to bear on the situations of "every road."—D. C.)

The Personality of Jesus, by Kirby Page. (The absolute faith of Kirby Page in the power of Jesus Christ makes his writings a rare treat in our casual, compromising age. It is too full of thought to be read hurriedly. This book will be profitable to anyone who desires to become better acquainted with Jesus of Nazareth.—Z. W.)

Our Eternal Contemporary, by Walter Horton. (Horton gives us a reassurance that Jesus Christ is not a historical character alone, but a spiritual force and character of the present, and will go on ahead of us into the future.—K. V.H.)

Behold the Man, by Friedrich Rittelmeyer. (The life of Jesus is here presented in a warm and humble way, showing him as he walked about Galilee, healing the sick, comforting the broken-hearted, and teaching those who would listen to him.—H. D.)

The Manhood of the Master, by Harry Emerson Fosdick. (This book presents a study of the seemingly opposing characteristics which are available to all men, which Jesus Christ combined and balanced so skillfully in his own personality that there can be no question that humanity and divinity were in him inseparably combined.—K. V.H.)

The Man Christ Jesus, by John Knox. (A stimulating presentation of Jesus Christ that is worth anyone's consideration. An answer to the question of why Christianity is the religion of salvation. It is Jesus himself, and not merely his teachings.—Z. W.)

The Character of Jesus, by Horace Bushnell. (Horace Bushnell wrote in the middle of the last century to show Christ's more-than-humanity, and his words reveal a realistic and forceful characterization of Jesus. He presents a Jesus worth our proclaiming to a world involved in war but seeking lasting peace and order.—D. C.)

Jesus Christ the Same, by James Moffatt.

The Man of Nazareth, by Frederick Lincoln Anderson.

The Message of Jesus, by Harvie Branscomb.

Jesus and the American Mind, by Halford Luccock.

The Contemporary Christ, by W. A. Smart.

The Ethical Ideals of Jesus, by G. Bromley Oxman.

Christ the King, by Several Authors (Episcopalian). —Contributed.

Dr. A. C. Clinton of San Francisco, physician to several boys' schools, says: "Cigarette smoking first blunts the whole moral nature. It first stimulates and then stupifies the nerves. It sends boys into consumption. It gives them enlargement of the heart, and it sends them to the insane asylum. It turns bright boys into dunces, and makes good honest boys into cowards. One half the truth has never been told about the evils of cigarette smoking."

**WOMAN'S WORK**

Mrs. Okey W. Davis, Salem, W. Va.

**"FOR THIS WE FIGHT"**

June 5—"Underwriting Victory." Senator Warren R. Austin, of Vermont, Committee on Judiciary; Senator Elbert D. Thomas, of Utah, chairman, Committee on Military Affairs; Kent Cooper, executive director, Associated Press; Earl J. Johnson, in charge of news, United Press, moderator.

June 12—"Science and the Future." David Sarnoff, president, Radio Corporation of America; Isaiah Bowman, president, Johns Hopkins University; Waldemar B. Kaempfert, science editor, New York Times, moderator.

June 19—"The United Nations." John Foster Dulles, lawyer and chairman, Commission to Study the Bases of a Just and Durable Peace of the Federal Council of the Churches of Christ in America; James T. Shotwell, chairman, Commission to Study the Organization of Peace; Elmer Davis, director, Office of War Information, moderator.

June 26—"Peace Through World Trade." Thomas J. Watson, president, International Business Machines Corporation; Eric A. Johnston, president, United States Chamber of Commerce; Thomas W. Lamont, chairman of the board, J. P. Morgan and Company, moderator.

July 3—"Making the World Secure." Rear Admiral Harry E. Yarnell, U.S.N., Retired; Clark M. Eichelberger, director, Commission to Study the Organization of Peace; Clyde Eagleton, professor of international law, New York University, moderator.

July 10—"Alternatives for War." Senator Claude D. Pepper, of Florida, Committee on Foreign Relations; Quincy Wright, professor of international law, University of Chicago; Anne O'Hare McCormick, member of the editorial staff, New York Times; Henry A. Atkinson, general secretary, Church Peace Union and World Alliance for International Friendship through the Churches, moderator.

July 17—"Food and Health in the Future." James G. Patton, president, National Farm-

ers Union; Frank G. Boudreau, chairman, United States Nutrition Board; Esther Caukin Brunauer, president, International Association of University Women, moderator.

July 24—"World Problems of Labor." Matthew Woll, executive vice-president, American Federation of Labor; James B. Carey, secretary, Congress of Industrial Organizations; Carter Goodrich, chairman of governing body, International Labor Office, moderator.

July 31—"World of Sight and Sound." Francis S. Harmon, executive vice-chairman, War Activities Committee of the Motion Picture Industry; James Lawrence Fly, chairman, Federal Communications Commission; David Sarnoff, moderator.

August 7—"Education for Freedom." Willard E. Givens, executive secretary, National Education Association; George F. Zook, director, American Council on Education; Virginia C. Gildersleeve, dean, Barnard College; James Rowland Angell, president-emeritus, Yale University, and public service counsellor, National Broadcasting Company, moderator.

August 14—"Justice and Human Rights." Justice Owen J. Roberts, United States Supreme Court; John W. Davis, lawyer; Judge Manly O. Hudson, U. S. member, Court of International Justice, moderator.

August 21—"The Role of the Americas." Nelson A. Rockefeller, Co-ordinator of Inter-American Affairs; Leo S. Rowe, director-general, Pan American Union; Archibald MacLeish, Librarian of Congress, moderator.

August 28—"The Role of the United States." Sumner Welles, Under Secretary of State, introduced by William Allan Neilson, president-emeritus, Smith College.

N.B. Please check local stations for broadcast time. The appearance of all speakers is subject to change if national or international events require such change.

Titled "For This We Fight," the series will be heard exclusively over NBC and its independent affiliated stations Saturdays, 7-7.30 p.m. (EWT), for a period of 26 weeks.

The series is presented by the NBC Inter-American University of the Air, headed by James Rowland Angell, president-emeritus of Yale University and NBC public service

counsellor, and Sterling Fisher, director of the NBC Inter-American University of the Air.

Most of the programs will be in the nature of symposiums. Two or more speakers and a moderator will participate in each—N.B.C. News Service.

**YOUNG PEOPLE'S WORK**Jeanett B. Dickinson, Acting Editor  
Route 3, Bridgeton, N. J.

Please send all material and suggestions to the above address.

**HOW CAN WE PRACTICE DEMOCRACY?**

Standard Christian Endeavor Topic

of Meeting for July 3

By Leland Davis

Today our country is fighting one of the bloodiest battles man has ever seen. We are fighting a battle in which too few of us know why we are fighting. Many feel that we are protecting our ideals of a democratic country.

Yes, we may be engaged in another war which is to guard us against an invasion of the principles of democracy. Again, we will win the war as we did the last one. But, how are we going to preserve peace so that there will be no more war? We are faced with the same problem that our parents were faced with in 1918. Are we going to permit ourselves to drop into the same condition as we did after the last war?

We must inflate into democracy a much greater influence of Christian ideals. In the past, we have made our religion as something farfetched. We have looked upon Christianity as a philosophy to be practiced on Sabbath and sealed up and placed in a dark dungeon during the week.

Democracy must be practiced by Christians through Christian idealism. Our forefathers came to this country because of the freedom which they might obtain. They desired the four freedoms which are embodied in the constitutional rights. That enjoyment which many do not have under Stalin, Hitler, or Mussolini, is ours. Yet, why is it that we forget to put our freedoms into practice?

Let us put into our Christian living the very principles upon which our government

is hinged. Let us put within our living a way of life which is democracy. What greater thing could anyone ask than for the freedom to worship as we desire? Certainly, we must "render unto Caesar the things that are Caesar's," but we must also "render unto God the things that are God's."

Liberalism cannot be permitted to permeate our churches if we are to survive. In the strictest sense we must live up to our convictions. We, as Seventh Day Baptists, have lost pace because of the fear of our treading on the toes of man. Can we be too out and out in Christian teachings? Can we too strongly uphold our grounds of the Sabbath? Apparently not. Radicalism can be criticized only by those who fear the truth which may hurt.

Must we allow man to continue in his present status and we ourselves not be concerned? Human welfare, alone, would be a just cause for concern in mankind. By interest, we as a nation are determined to show other countries our way of life as a democratic power. Just so, we as a Christian people should be determined to give to non-Christian people our way of life by following Jesus Christ as our Savior.

As Seventh Day Baptists we have one of the most democratic forms of church government that is known. Not only have we, as members, the power to choose whom we desire as our pastor, but to vote upon individuals who join the church. Upon request, membership can be withdrawn from a church. We do not feel that one must belong to a church in order that he be saved, but that a church affiliation can be of great benefit if used in the proper manner. We can strengthen our own spiritual attainments by our love and consecration to the church.

"Faith without works is dead." Practicing what we believe to be vitally important is quite essential. Man is looking for something more stable on which to place his life. If we as Christians are not firmer in our convictions, people will stop to ponder if even we have anything more to offer than the rest of the world. Can we allow any such idea to enter into the minds of men?

If democracy is our way of life, then the Christian life must be a basis for our form of government.

Jackson Center, Ohio.

## OUR OWN POETS

## Its Meaning

Red is for the blood shed, so they say,  
Which means hate and cruelty and killing;  
The red I like has a cheerful way,  
So bright, and healthy, and gaiety-spilling.

The white is so clear and spotless and pure,  
For humility and penitence and virtue;  
But white is bleak and empty too,  
And some question if beauty can be blankness  
through?

Blue is heavenly, honest, and true;  
But lonely and sad, and downhearted;  
When they made our flag of red, white, and blue,  
I wonder if they knew what they'd started?

Our flag is like our people,  
Independent, and daring too;  
But we're loyal and true as we rally 'round  
Our banner of red, white, and blue.

—Betty Parvin Dunn.

Shiloh, N. J.

## SO YOU'VE GRADUATED? - WHAT NEXT?

By an "Old Grad"

Dear Ed and Co-ed:

We are told that James A. Garfield, when he was a lad, heard the call of the sea, and only the love of a widowed mother kept him from a sea-faring life. Why is the sea so attractive? Isn't it the unmeasured space, the mystery of unplumbed depths? But how much broader Garfield's life was—how much greater the opportunities of his life than if he had gone to sea.

Thomas Marshall, of Kentucky, a man of genius and power, asked to be buried in an open field, not in a crowded cemetery, saying, "I have been crowded all my life, give me room for my grave." Yet, how wide the fields of his activity.

Everyone seems to have a longing for wider fields. The Psalmist evidently had that desire fulfilled, for he says in Psalm 18: 19, "He brought me forth into a large place." Jesus desires it for us, saying, "Launch out into the deep."

Many have the feeling that Christianity contracts one's powers, that the Christian life is narrow and restricted, that following Christ is to walk in limited boundaries. Probably Christians are to blame. We talk so much about what we have to give up, about turning from the world, as though that were the highest in life. Yes, and even mourn, figuratively, because there are certain things we cannot do. I expect we preachers are

partly to blame, too, for we become so zealous in warning of the dangers, and so concerned when we see worldliness sapping the strength of Christians and the church, that perhaps we overemphasize them and neglect preaching about the opening vistas, the broader horizons, the wider fields.

Obedience to God never cramps our lives. Christ leads people onward, upward, and outward. Matthew, a narrow, selfish, money-grabbing, grafting politician, was led out into a large life of service for others. Peter, catching fish in the little Sea of Galilee, was led out to catching men in the sea of the world. Paul, a narrowly zealous persecutor, was brought out into a larger place of preaching the gospel to the world. Dwight L. Moody was led out of a shoe store to become a world-known evangelist. Gypsy Smith came from a gypsy tent to circle the globe, stirring the hearts of men. Hundreds would say to you, "If God calls, go, for he will lead you into wider fields."

You have graduated? Some of you have been in school eight years, some twelve, and some an additional four. Your school work has opened up to you wider fields. Literature and history have broadened you, have taken you far afield. You have entered into the lives of knights and heroes, of great lovers and poets, of great servants of humanity. You have delved, more or less deeply, into the ancient lives of Caesar and those old Romans. You have looked into the life and thoughts of other peoples. You have broadened your lives by taking these far looks through literature and history which have inspired your imagination and beckoned to your spirit.

In science you have looked beyond the surface things which are apparent to the haws and whys of their working. You have entered realms above and below and beyond everyday life. Mathematics, the languages, and other subjects have made their appeal to you. Perhaps you have had a glimpse of that mysterious land of mind, that intangible thought world which is limitless to our sight. What next?

You are going out into still wider fields. Some of you will enter high school next fall. How different you will find it from your grammar school. If you are going on to college, you will find it more different yet—people from various cities and states, even different lands. There will be new freedom,

new contacts, larger fields of learning. Perhaps you are entering the "university of hard knocks"—not a higher educational institution, but a job. Perhaps you will enter the service of your country. Yes, there are wider fields here, too.

Any one of these may become an incapacious, limited field. But oh, the opportunities for wideness if we lift our eyes and look away! You have attained another objective. What next?

There are wider fields yet than these of which we have been talking. Life is more than knowledge, more than the day's work for daily bread. The Lord Jesus himself said, "the life is more than meat, and the body than raiment."

I have told you before about being above the clouds on a mountain peak. The valley below was gloomy. Villages had their lights on. Houses were dingy in the fog-diffused light. The streets were murky and somber, and visibility was low. But where I stood was a glory, a radiance. I was rejoicing in light and in the loveliness and exquisite beauty of the opaque sea of billowing clouds below me. That, dear young friends, is what Christ does to life.

With knowledge alone, life is like the valley beneath the clouds. But illuminated by Christ it stands like the angel in Revelation of whom John said, "I saw an angel standing in the sun."

In this life are deep recesses—all kinds of experience; good and bad, joyful and sad—but, there is a life which is not ourselves, a spirit and purpose divine, which is ours for the taking. It is this which gives life a glorious meaning. It is the indwelling Christ who opens up ever widening fields to us as he did for James and John, for Thomas, for Timothy, for the Galatians, the Thessalonians, and others.

What next? Don't be afraid to "launch out into the deep," for Christ will "bring you forth into a large place," into wider fields.

What lies before you is life. Class prophets often look at you and more or less jokingly try to scan the future and tell each graduate his destiny. The future alone can tell that. But here before you lies life—unfathomed mystery, wonderful possibility—like a tapestry woven of many threads, some dark, some gay, but all making a design.

Well, Ed and Co-ed, God bless you as you take the next step. Put Christ first. Let him have control. I pray that these thoughts, many of which I have borrowed from other writers, may help you to get the most out of life. Let me close with these stanzas from John Oxenham's "The Vision Splendid."

The future lies  
With those whose eyes  
Are wide to the necessities,  
And wider still  
With fervent will,  
To all the possibilities.

Times big with fate  
Our wills await  
If we be ripe to occupy;  
If we be bold  
To seize and hold  
This new-born soul of liberty.

And every man  
Not only can,  
But must the great occasion seize;  
Never again  
Will he attain  
Such wondrous opportunities.

Sincerely,

Your pastor and friend.

## HISTORICAL SOCIETY

By Corliss F. Randolph

## A Seventh Day Baptist Almanac

In the year 1834, there was published by John Maxson, at the office of the "Protestant Sentinel," at Homer, N. Y., "The Protestant Sabbath Almanack." Apparently, this was of the usual size of almanacs in those days, with the usual monthly calendar, with the usual astronomical data and historical notes common to other almanacs. There were no weather prognostications. The last (32nd) page is given wholly over to a calendar of the circuit courts of the State of New York.

Seventeen full pages and twelve half pages are given over to Sabbath promotion. Besides, each monthly calendar carries, intertwined among the historical and astronomical notes, an interesting observation of some sort, generally on Sabbath observance, e.g.,

March 1-20. "Be a little careful or you may be tempted to tend your sugar works on the Sabbath, and so to gain a dollar or two, show a contempt of God's authority, and give evidence that the fear of God is not before your eyes."

July 3-12. "Preparations are now making for haying, and many will labor so hard at this time as to unfit them for acceptable service on the Sabbath. This should be avoided."

Oct. 2-8. "Long journeys are now commenced. Start in season to get through before the Sabbath commences, unless you can be induced to put up on the road."

The front cover page carries the picture of a magnificent temple, high up across the front of which is the inscription, REMEMBER THE SABBATH DAY. In front of the temple is a large fountain, flanked by a guardian angel at each corner of the temple. Beneath it all is a quotation from Ezekiel (47: 1), followed by the declaration that

"The influence of Sabbath instruction, which flows from the house of God, waters the institutions of Religion, Morality, Literature, and Liberty."

The copy in the library of the Historical Society is "No. 1" of a projected annual series. So far as now known, this was the only number issued.

#### Gifts Received

From Rev. Lester G. Osborn, Shiloh, N. J.:  
Mss. notes by Dr. Julius F. Sachse concerning the French Creek in Pennsylvania. Found in bound copy of the "Seventh Day Baptist Missionary Magazine" (1822).  
Shiloh Church Bulletin, May 29, 1943.

## CHILDREN'S PAGE

Mrs. Walter L. Greene, Andover, N. Y.

Dear Recorder Children:

Today, since not one of my fine, big family of boys and girls has written to me, I have decided to tell you a Bible story and I hope you will like it. Here is the true story of a dear little girl:

Once upon a time, many, many years ago, in the far away country of Judea, a little baby girl was born. Her father and mother loved her dearly, just as your own parents do you, and were more proud of her every day as they watched her grow and develop. Her hair was dark and curly, her eyes were a soft, beautiful brown, and her cheeks grew rosy and dimpled. Every day she seemed to her fond parents to grow more beautiful and dear.

The time passed quickly and almost before they realized it their baby was a lovely little girl with beautiful white teeth and a happy smile. She could say "Daddy" and "Mother" and many other words.

At last she was a big girl of twelve and had begun to study the Book of the Law which was to the Jewish boy or girl what the

Bible, which you study at home, in the church, at Christian Endeavor, and in the Sabbath school is to you.

But now the sad part of our story begins, for the little girl became very, very sick. She could no longer study with the other boys and girls or run and play with them, but lay on her bed all the time, hardly able to open her eyes or to smile at her dear father and mother. I am sure her little playmates came bringing her flowers and fruit and wanted her to play with them, but she was too sick even to talk to them and they went away sorrowful.

Every day she grew paler, thinner, and weaker. I am sure her father and mother, her friends, and her doctor did everything they could think of to help her, but there seemed to be no cure for the poor little girl. Nearly everyone gave up hope that she would ever be any better. But there was one kind friend who had seen or heard about the wonderful cures of Jesus, and he said, "Can ye not get Jesus to make her well? He has cured many other sick people and even the blind and the lame. Why do you not send for Jesus?" he said to Jairus, the little girl's father.

So Jairus hurried down to the seashore where Jesus was in the midst of a great crowd of people, teaching and healing. Some had come to be made well or happy; others to see Jesus do wonderful things that no one else could do. Jairus had a hard time pushing through the crowd to Jesus' side. At last he was near enough to touch Jesus and he fell at his feet begging him anxiously, "If you will only come and speak to my little sick girl I have faith that it will make her well, even though she is near death."

Of course Jesus was only too glad to go, for he never fails those who come to him in faith and love, and he started at once for Jairus' house, followed by his disciples and many of the crowd.

It seemed to Jairus that they would never reach his home. Just before they reached the house messengers came, crying, "Thy daughter is dead. Why trouble Jesus further?"

But Jesus said to Jairus, "Fear not; only believe. Let us go to the little girl."

When they reached the house the people were weeping and wailing and making a great noise, for it was the custom in that land and at that time to hire mourners to

come to the house where one is dead and cry aloud so that all might know of it.

Jesus said, "Why weep; the child is not dead, but sleepeth." The people laughed, saying, "Of course she is dead." But Jesus, with three of his disciples, Peter, James, and John, went in where the little girl lay. He put his warm hand on her cold one and said, "Little girl, arise." Immediately she arose and walked. You can imagine how happy her parents and friends were and how they praised and glorified Jesus.

Sincerely yours,  
Mizpah S. Greene.

Here is a Bible verse to learn this week:

"Give thanks unto him and bless his name.  
For God is good; his loving kindness endureth forever,  
And his faithfulness unto all generations."

## OUR PULPIT

### MY FATHER'S HOUSE

By Rev. Earl Cruzan

Text—"My house shall be called the house of prayer." Matthew 21: 13.

These words of Jesus were spoken near the end of his earthly ministry. They are words which Jesus quoted from Isaiah 56: 7.

We know that Jesus frequented the temple many times during his life here on earth. We find him in the temple at the age of twelve, astonishing the doctors and scholars there. Later in his life he often gained the displeasure of the Jewish leaders.

This time, as Jesus rode in triumph to the temple, honored and surrounded by the multitude, it was the time of the Passover. Multitudes were in Jerusalem. Each of these in Jerusalem must sacrifice for his sins. He must provide the lamb for his family for the paschal feast. Many of these pilgrims could not bring their sacrifice with them. So the religious leaders provided the lambs and doves for the sacrifices, that is, they placed them for sale to the pilgrims. The purchase of the lambs was all right under the circumstances, but the religious leaders were capitalizing upon it. They desired all this gain for themselves. So they had turned the outer court of the temple into an oriental market. There were the doves for the poor and the lambs for the Passover. Money changers occupied

an important place, as the pilgrims came from many provinces and did not all have the same type of coin.

Jesus would never have objected to these things in their proper place. Probably it was not the first time that he had seen it, nor the first time that he had objected. But he knew that it would stir up the wrath of the leaders, and his time had not yet come. Now the time was ready for the supreme sacrifice. His life in physical form was nearly over. The climax of his triumphal ride into Jerusalem came when he denounced the practice in the temple of buying and selling. Once we see Christ angry with a righteous indignation. He asserted his authority as the Son of God. He made himself a whip. He upset the tables of the money changers; he drove the animals into the streets. He said, "My house shall be called the house of prayer, and ye have made it a den of thieves."

Jesus was not objecting to the giving of money in the temple, for the treasury was there for the free-will giving of the people. But he did object to it as a market, a place for making profit—as a place for carrying on unneeded business. He objected to the motive back of this barter. He objected because the house of God is primarily a house of prayer and worship and praise.

A deep reverence should come into the heart and mind of each individual when he enters the doors of the church. It is a holy place, sacred unto God, dedicated to his service. This sanctuary was dedicated to the worship and to the service of God. Thus dedicated, it is a sacred place, a holy place. We should feel God's presence closer when we step within its portals. It is not a place for making money. It is not a place to have a good time. It is a place to worship. We have within our church building a room that is set aside for good times, a place where dinners and such can be held, but the sanctuary is not for such purposes.

I was taught as a boy to remove my hat upon entering the church. It taught me a reverence for the church, for God's place of worship. That very act itself set it apart from other public buildings. That very setting apart made me feel God's presence. I cannot enter the sanctuary of a church today without removing my hat. It seems a sacrilege not to do so. It is God's house. It is the house of prayer.

We should conduct ourselves differently when we are within the church from the way we do in school or at home. We should feel the presence of God more completely. We should be polite and respectable in all places, but an additional element should come into our lives and our conduct upon entering the church. That is the essence of worship, the element of reverence. Not that we reverence and worship the sanctuary, but that it has been dedicated to God as a place of worship and we come into the sanctuary for the express purpose of worshipping.

When we come into the church we should come in the spirit of worship, expecting to draw nigh unto God. Not that we can't find him in other places, for we can in many places. But whenever we come into the church we should expect to find God.

In the little play, "The Forgotten Man," the man who comes into the church as a tramp, rather rejected by the church people, desires to sleep in the sanctuary for the night. Peter the janitor finally consents, but suggests that he sleep by the furnace as it would be warmer there. The man who is Christ in disguise says, "No, I like it here: I like to see the moonlight through the windows and the sun in the morning."

Peter, who has started to leave, comes back with his face beaming at these words and says, "Say! you know, I like that too. It's one of the reasons I like this job. When I come over here to work, an' it's all still and peaceful like and the light comes through them windows—sometimes there's a rainbow clean across the church. It makes me feel like when I was a boy an' used to go fishing in the woods all alone. I used to think I'd like to be a preacher or a missionary or something, but you have to have a lot of education nowadays, an' I never got further than bein' a janitory. But I try to keep this place clean, an' my kids clean and decent, an' I guess that's about all I can do."

The man replies, "That is a great deal, Peter."

Peter continues, "Well, I can't say it's much—not like I used to think about when I was a boy. But sometimes, when I'm here alone, or when Miss Helen plays the organ, and sometimes when the preacher's talking, I get a nice sort of feeling inside me, as if—well as if everything was meant to be all right, if we didn't get so all muddled up and mean about things."

The church did something for him. It should do something for us. It should do something for us when we enter God's house. There should be an awareness of God's presence in the church which comes into our souls as we enter. We should feel God near us.

The church is the house of God. We don't worship the church, but we worship in the church. And there should be that about it which will place us in a spirit of worship. When we come into the church on Sabbath morning, or at other times for worship, we should put the cares and pleasures of the world behind us for a time. We should forget them for a time. If need be we can take them up again when we leave. But we can't truly worship if we come to the church service with our minds burdened with the plans and the cares of the world. We can't truly worship if our minds are filled with the activities of the past week, which we want to share with our friends at the very first opportunity. Nor can we worship if we are thinking of our plans for the next week.

There is a place for all this, but not in the worship service of our God; and better, not in the sanctuary dedicated to his service, for if we would make it the habit of our lives to refrain from these things in the sanctuary we will not be tempted to interrupt the continuity of worship for someone by our whispering during the service. The whispering might not interrupt your worship, although it cannot often add anything to your spiritual attitude. Your whispering might not even seriously affect the worship of the one to whom you are speaking; yet oftentimes it does. It often starts the mind along an entirely different line of thought and it is often difficult to come back and try to catch the thread of thought in the worship service. But, most of all, it bothers the observer. The whispering itself may annoy him. Some people are bothered by such a disturbance in a church group. Those sitting close to the ones who are whispering often try to catch what is being said in that conversation, perhaps catching a word here and a word there—often not enough to tell them much of what is going on, but enough to take their minds off the service and to start them speculating upon what is being said in the private conversation. God is present in

the sanctuary. Does he approve of these disturbances in his presence?

Again, we should refrain from all unnecessary noise in the church, either during services or at other times. We should refrain from any racing or running around the church, as it places the sanctuary in the same category as a recreation room or playground.

Jesus says, "My Father's house is the house of prayer." Let us enter it in the spirit of prayer and reverence. Let us make the church a sanctuary of our lives, where we can enter, depositing the burdens, the cares, and pleasures of the world outside as we enter. May it be a place where we can forget our worries while we worship God. We can take them up again soon enough when we leave the house of God.

If we will leave the things of the world outside we will gain strength from the communion with God that will help us to bear them more easily as we take them up again.

Boulder, Colo.

### DENOMINATIONAL YEAR DRAWS TO A CLOSE

The treasurer of the United Budget will be closing his books for the year 1942-43 on June 30. Therefore all funds that are to receive credit on this year's Budget must be in the hands of the treasurer shortly after June 30. Whether Seventh Day Baptists have done their "best" can be answered only by the individuals themselves. On the basis of contributions to the United Budget it would seem that we have no great reason to feel "inflatedly proud." The Budget represents a request for less than three dollars per member of the various churches which make up the General Conference. If the total Budget is raised—and we are within grasp of that at the present moment—it represents no great achievement when compared with the effort of some twenty-five years ago. But it will mark the accomplishment of a definite goal.

The Committee to Promote the Financial Program is suggesting that during the last month of the Conference year, the month of June, everyone who can possibly do so contribute an extra offering—over and above what has been pledged or paid. This would be to round up the measure. If this were done generally as a thank offering, we could guarantee the full realization of the Budget and have a small surplus with which to estab-

lish reserves for the stabilization of our work after the period of inflation passes. Many of us can spare a five dollar or ten dollar bill for the purpose of making possible a guaranty reserve for future work; but the decision must be made and carried out without delay—time is an element in this demonstration of thanks.

And as a final message may we call attention to the need of regular support for the denominational program during the months of July and August, which to so many are "vacation months," both from business and profession and also and too many times a vacation from religious duties and demands. "Uncle Sam" is suggesting strict adherence to production programs and the idea may well be applied to our regular support of the United Budget.

The Committee to Promote the  
Financial Program.

### NEW SABBATH KEEPERS ON THE PACIFIC COAST

At the time of our recent association in April, our hearts were made glad with the information that two new groups of Pentecostal people had accepted the Sabbath. One group was near Dinuba, and was reported to us by Brother B. B. Friesen. The other group was in San Bernardino, and was reported to us by Brother Charles Wheeler. The group near Dinuba belong to a Pentecostal Church in the village of Traver, and includes the pastor, Brother Bill Workman, and about half of the church, a group of about twenty in number. At San Bernardino there are only six new Sabbath keepers including the pastor and wife, also the wife of another pastor. It is an interesting coincidence to know that the pastor in San Bernardino was one of two men who organized the church in Traver.

At the request of Brother Friesen, the Riverside Church sent its pastor to assist in some meetings at Dinuba. Mrs. Joan Wilhite of Los Angeles was also present to lead the music, and rendered a most valuable service with her inspired singing. Meetings were held for twelve nights, with three services each Sabbath day.

A blessed spirit of fellowship prevailed, and the confidence and love of these new Sabbath keepers seemed to be won to the



spirit and liberty of Seventh Day Baptists. During the meetings two accepted Christ, one of them a mother of several children. Because the entire group are laboring people and became very weary from attending meetings each night after working hard all day, it was thought best to omit meetings for a few nights. Mrs. Wilhite returned to Los Angeles, and Brother Friesen and the writer visited other Sabbath-keeping individuals and groups in localities farther north—in Modesto, Riverbank, Lodi, Sacramento, and Marysville. On this trip two meetings were held, and Bible studies were enjoyed in two private homes. At both of these church services we were cordially invited to return and hold a series of meetings. In two other places people expressed their eagerness to have a Seventh Day Baptist Church located near them.

After returning to Dinuba, three meetings were held on Sabbath in Brother Friesen's Tabernacle, and one on Sunday night in a locality about three miles distant. In all cases it seems to be the combination of the gospel and the Sabbath along with liberty of conscience that makes Seventh Day Baptists appealing.

On the way home from Dinuba, the writer stopped in San Bernardino and met Brother Roy Britton, the Pentecostal pastor who has accepted the Sabbath. We were very favorably impressed with his spirit and attitude. Because most of these people are laborers, many of them migrant workers, it remains to be seen how permanent the groups in both places will be. I think it can be safely said that Seventh Day Baptists appeal to both groups. Since our return home, Brother Friesen has sent word that a fourteen-year-old girl near Dinuba has already won three converts to the Sabbath, and that these new Sabbath keepers have been worshipping with Brother Friesen's group.

Will you pray that God's will may be done in all lives connected in any way with these new Sabbath converts?

Loyal F. Hurley.

## MARRIAGES

**Burns - Millard.** — Arthur J. Burns of Schenectady and Isabelle G. Millard of Berlin, N. Y., were united in marriage at the Christian church in Schenectady, May 23, 1943, by Rev. A. W. Burns of Schenectady.

**Davis - Wellmon.** — Mrs. Elizabeth D. Wellmon and Mr. William Kenyon Davis, both of Daytona Beach, Fla., were married in St. Augustine, Fla., May 15, 1943, by Rev. M. H. Norton, D.D.

## OBITUARY

**Godfrey.** — Jennie Coon Godfrey, daughter of David and Hannah Coon, passed on to be with her Savior May 13, 1943, at the home of her daughter, Miss Minnie Godfrey, Walworth, Wis.

Mrs. Godfrey was born on November 4, 1856, in Walworth Township, where she spent all her life except for four years in Rock Rapids, Iowa. She joined the Walworth Seventh Day Baptist Church at the age of eight, where she continued as a faithful member and worker until the time of her illness and death. February 10, 1880, she was married to Marcus Godfrey, and to them were born two daughters, Minnie and Ida. Her husband and daughter Ida preceded her in death. She is survived by one daughter, Miss Minnie Godfrey; a sister, Mrs. Louise Bonham; and a number of nephews.

Funeral services were held at the Crandall Funeral Home and the Seventh Day Baptist church. Allen Bond, acting pastor of the church, assisted by Rev. George W. Zimmerman of Elroy, Wis., officiated. Burial was in the Walworth cemetery. W. A. B.

**Smith.** — Gertrude Susan, daughter of William and Mary Case, was born in Elmira, N. Y., April 26, 1875, and passed away May 21, 1943, after an illness of nine months.

Mrs. Smith spent most of her life in Onondaga County, N. Y. When a girl she was baptized by Elder L. R. Swinney and joined the De Ruyter Seventh Day Baptist Church.

In 1896, she married Calvin Smith of Jamesville, N. Y. To this union five children were born. She is survived by one daughter, Mabel, Mrs. Orin Bishop; three sons, Leon of LaFayette, N. Y., Ernest, of Harrisburg, Pa., and Herman, of the U. S. Navy; one brother, Harry Case of Albany, N. Y.; two sisters, Mrs. Emma Whitford and Mrs. Jennie Seamans of Syracuse; seven grandchildren and four great-grandchildren.

Since 1925 she has been a member of the Syracuse Seventh Day Baptist Church. Services were conducted at the home of her son in LaFayette by her pastor, Rev. Herbert Polan of Verona, N. Y. He used as his text, Galatians 5: 22, 23 because it exemplified her Christian character. Three beautiful hymns were rendered by Pastor and Mrs. Polan. Burial was in Jamesville, N. Y. J. S.

**Williams.** — Alfred, brother of the late Wardner Williams, died at Grand Junction, Colo.

He is survived by two sons: Roger, a member of the U. S. Army, and Thomas Richard, now in the Navy; also a daughter, Mrs. Clyde Cooley of Oberlin, Ohio. Farewell service was conducted by Mrs. H. B. Dick of the Central Christian Church. Interment was in Roselawn.

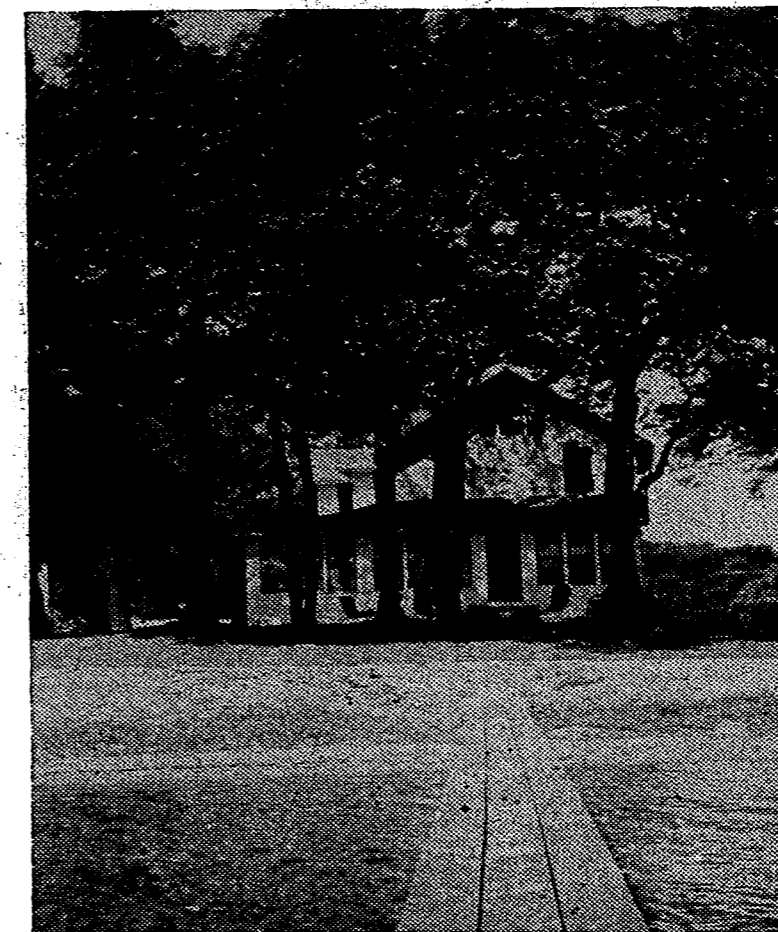
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A GOOD PLACE FOR "A DAY OFF"

The home of Lester B. Burdick at Tonka Bay, Minn.

(See Observations of Corresponding Secretary)

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