

Lost Creek, W. Va.

At Lost Creek, "Conference Sabbath" began Friday night, August 20, with Mrs. Madge Sutton as leader of the meeting. The theme of the service was "Pathways to God—Silence." Singing vesper hymns followed a period of meditation, then "Litany of Silence," and a poem, "Plea for Stillness," were read. After directed prayer, Scripture reading, and meditation, Leland Bond sang, "O God, in Restless Living." Mrs. Sutton told the story, "Douglas Steers Attends a Quaker Meeting," after which a testimony meeting was held, in which we shared our religious experiences and reconsecrated our lives to God's service.

On Sabbath morning we were particularly fortunate in having Rev. A. L. Davis bring us the message that he would have given that morning at Conference, had it convened. He preached on "Sabbath Freedom," from the text, Mark 2: 27, 28, in his beautiful, scholarly, yet simple way that we have all learned to love so much. Sabbath school followed the preaching service.

The Conference atmosphere was increased by a score or more of visitors from other churches, other states, and members of our own church who are not privileged to attend often. There was the usual social good time as we gathered in the social room for a "covered dish" dinner.

In the afternoon the young people were in charge. There were eight from the Lost Creek Church who attended the South-eastern Association Camp which was conducted at Middle Island this year, with Rev. Harley Sutton as camp director. Several of the young folks gave their impressions of camp. One camper with five years' camp experience declared it "The best ever." All of them emphasized the spiritual lift received.

The second part of the afternoon program was in charge of Leland Bond, who conducted the worship service. Talks were given by Xenia Lee Randolph on "Young People and the Sabbath"; Charles Williams, "Christ and the Sabbath"; Richard (Dick) Bond of Salem, "Vocations and the Sabbath."

Not attending Conference is always a great spiritual loss, but we at Lost Creek feel that the Conference president presented the next best solution when he suggested "Conference Sabbath." We felt a unity of spirit, a oneness of purpose with the whole denomination.

L. M. B.

ANNUAL MEETING BOARD OF CHRISTIAN EDUCATION

The annual meeting of the members of the Seventh Day Baptist Board of Christian Education will be held on Sunday, October 10, 1943, at two o'clock in the afternoon in the Gothic, at Alfred, N. Y., for election of directors and such other business as may properly come before said meeting.

(Signed) John Reed Spicer.

OBITUARY

Eccleston. — Mrs. Martie D. Eccleston, daughter of William T. and Mary E. (Palmer) Collins, was born July 31, 1872, at Hopkinton, R. I., and died August 24, 1943, at Westerly, R. I.

She was a member of the First Seventh Day Baptist Church of Hopkinton. She and her husband, Charles P. Eccleston, have lived for many years in Westerly where she attended the First Baptist Church, being a member of the Ladies' Aid society of that church.

Besides her husband she leaves a daughter, Mrs. William Phillips of Quonochontaug, R. I.; two sons, Ray P. and Charles C. Eccleston; a sister, Mrs. Emma Rathbun, and two grandchildren.

Farewell services were conducted by Rev. H. Campbell Etough of the First Baptist Church of Westerly. Interment was in the First Hopkinton cemetery. R. H. C.

Palmer. — Mrs. Phebe Etta Palmer, daughter of Isaac and Mary Coon Partelo, was born at Hopkinton, R. I., June 16, 1868, and died in Westerly, R. I., September 2, 1943.

She was the wife of the late George D. Palmer. She lived in Ashaway until a few days before her death. She was a member of the First Seventh Day Baptist Church of Hopkinton.

She leaves a son, Byron Palmer, with whom she lived; three brothers, George Partelo, of Ashaway, Clarke Partelo, of Concord, N. H., and Crawford Partelo, of Stafford Springs, Conn.; and a number of nieces and nephews.

Farewell services were conducted by her pastor, Rev. Ralph H. Coon, and interment was at the Oak Grove Cemetery, Ashaway. R. H. C.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c. Cash must accompany each advertisement.

WANTED—To employ a reliable Seventh Day Baptist watchmaker past the draft age. Write to L. S. Ball, Optometrist, The Optical and Watch Shop, 262 South Broadway, Marshfield, Ore. 9-27-31

The Sabbath Recorder

Vol. 135

PLAINFIELD, N. J., OCTOBER 11, 1943

No. 15

WITHOUT LOVE I AM NOTHING

1 Corinthians 13: 1-3

Did I possess the gift of tongues,
Great God, without thy grace
My loudest words, my loftiest songs
Would be but sounding brass.

Tho' thou should'st give me heav'nly skill,
Each myst'ry to explain,
Had I no heart to do thy will,
My knowledge would be vain.

Had I so strong a faith, my God,
As mountains to remove,
No faith could do me real good,
That did not work by love.

Oh, grant me then this one request,
And I'll be satisfied,
That love divine may rule my breast,
And all my actions guide.

—Stennett, in Village Hymns
for Social Worship,
published in 1828.

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The Sabbath Recorder

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

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CONTRIBUTING EDITORS
William L. Burdick, D.D. Mrs. Okey W. Davis
Mrs. Walter L. Greene Jeanett B. Dickinson

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EDITORIALS

A PERSONAL NOTE

I have been asked to serve as acting editor of the Sabbath Recorder for a few weeks. I assume the task with no little hesitancy. I have little knowledge of such work, and little time in which to familiarize myself with my new duties. My work will of necessity have to be done by correspondence, and I shall miss the inspiration of the office and shop help. You may not agree with what I say editorially; I do not expect it; it might not be best if you did. But I do ask your support and prayers.

"TIME OUT FOR LIVING"

In the Family Circle Department of The Christian Advocate appears weekly a short article by The Lady with the Pencil. I like her human-interest stories, her philosophy of life. In a recent issue there appeared an article under the caption, "Time Out for Living." She tells of an acquaintance of hers, an invalid who lies day in and day out upon her bed. Her husband is away at his work during the day, and since her illness requires no special care she prefers not to have a nurse.

It was with great trepidation she made her first call upon this acquaintance. Let her tell the story: "I actually stood upon the doorstep dreading to knock. Imagine my relief when from within a cheery voice bade me, 'Come.'

"There, surrounded by books, radio, telephone, writing material, artist's chalks, and many evidences of her handiwork, I saw—what? A grouch who was tired of living?

No! I saw a frail girl who would never walk out in the sunshine; who would never go places with her friends; who would never be able to enter into what we commonly think of as a happy, normal life, but here she was living life to the full! She was gay as she told me of her languages and how she had, up until the war interfered, corresponded with one girl in Holland and another in France. . . . Then almost timidly she let me see some of the pastels that she had done. There was a vivid sunset on a desert, mountain peaks lost in the purplish haze of a twilight. Here beauty was kept alive in a mind, such beauty as many of us pass by unheedingly every day."

She calls it "Time Out for Living."

Once in a great while we have all seen great spirits that have learned the lessons that trouble and afflictions offer.

There was that shut-in soul of my college days, hands and arms misshapen and twisted, doing fancy needle-work when each stitch meant torture and pain, yet counseling and encouraging hundreds of students. I had not known her long, when one day I said, "It must be hard for one, so long active, now to be confined to the chair." She gently rebuked me by saying, "You don't know how thankful I am for the friendships of youth, and that I can sit at the window and see the young people go by."

And so it was; if the day was wintry, her smiling face was at the window, and her hand waved her greeting; if the day was warm, through the open window came her voice of cheer. We threw our shoulders back, quickened our step, and went to our work with revived spirits. It was Time Out for Living.
A. L. D.

WORLD MISSIONS

One of the convictions most firmly held by those who believe in world-wide missions is that missions is of divine origin, and that it is the will of God that the gospel should be carried to the uttermost parts of the earth. The Christian Church had its origin in a great missionary movement.

But it must be evident to the student of missions that changing world conditions will so modify the task of missions that it will not remain the same from one period to another. Like the tides of the ocean there is ebb and flow, periods of swelling activities, and periods when actions wane.

Many of us can remember the Student Volunteer Movement beginning somewhere around 1890, one of the most remarkable uprisings in the history of the Christian Church. The Quadrennial Conventions of the Student Volunteer Movement, held in Great Britain, Canada, and the United States, stirred the student world as no other movement has ever done. Thousands of students volunteered for service on foreign fields and were sent out to every mission land of the world. For various reasons many never reached the foreign field, but this fact had little deterring influence. Says another, "Only the clearest indication that it was God's will that he should not go to a foreign field could give peace to an earnest soul." (Soper.)

In 1928, Christian missions reached high tide. That year there were about 30,000 Protestant missionaries in foreign fields, and the combined budgets of the various missionary agencies and boards totaled around \$60,000,000. At the same time the Catholics had about the same number of missionaries on the fields with a budget of \$30,000,000.

Then came the depression, devastating and world-wide. Missions were almost paralyzed. In the aftermath of World War I, we seemed to have entered a different world. College students of today are not deeply concerned with the question of missions; neither the colleges, for that matter. Today we are concerned with social problems—the problems of peace and war, of capital and labor, of race and class hatreds—dealing with these ugly questions realistically.

Now we find ourselves plunged into another war, more devastating and deadly than the first, and the years of recovery will be longer and more agonizing. And it is this

new world situation the Christian Church must face, and into which intelligent missionary effort must be projected. What a chaotic picture the so-called Christian world presents!

"Holy Russia," home of the Eastern Orthodox (Catholic) Church, has officially repudiated all religions. Germany, the home of the great reformer, Martin Luther, and the great Luther-body of Christians, and the center of Christian learning, now building a new order on the foundations of racial exclusiveness and intolerant nationalism. About the same can be said of Italy with its Fascism, of Rome, center of the Roman Catholic religion with Vatican City under German guard. The entire Christian world torn, bleeding, agonizing in a world conflict, presents a sorry-looking spectacle.

That is only a partial picture. There is the whole non-Christian world, ten great religious bodies, numbering more than 930,000,000 adherents. Christianity has something for these people, and Christ has commanded us to take it to them.

Robert Ernest Hume, in *The World's Living Religions*, summarizes the essential and distinctive features of Christianity (in philosophical terms) which he regards the chief essentials of all religion. These are:

1. "In God there is something eternal. That aspect of God which perpetually is the creator and loving ruler of human life may best be known as 'Father.'

2. "In God there is something historic. That aspect of God which has come most fully into the compass of human life, in the gracious character of Jesus Christ, may best be known as his 'Son.'

3. "In God there is something progressive. That aspect of God which like a continual companion is leading human life forward may best be known as 'Holy Spirit.'"

The missionary motive in its fullest sense is a religious motive. The very center of the philosophy of Christian missions must be concerned primarily with the relation of Christianity to the other religions of the world. We carry the gospel to people of other faiths for the very reason that we believe Christianity has something to offer them which they do not possess, and that Christ has commanded us to give it to them.

The great challenge of this hour is to get ready now for the greater tasks of tomorrow:

to call out men and women and train them for missionary work and increase our giving for missions.

Only God can survey the entire field and make plans for the final consummation. But we are instruments in that process; we have a duty to perform, and what we do will contribute to the final outcome.

A. L. D.

THE CONFERENCE PRESIDENT'S "BUDGET MESSAGE"

By Rev. Albert N. Rogers

About the time this message is being set in type we shall begin operating as a denomination under the 1943-44 Budget adopted by the Commission at its meeting in August at Alfred, N. Y. From October 1, 1943, to September 30, 1944, the sum of \$20,600 is called for.

Our General Conference Committee to Promote the Financial Program, meeting in Milton, Wis., is aiming at \$30,000, feeling that amount will be needed to insure carrying on the work now in operation and to provide a leeway for advanced work. The Commission will surely be glad if the committee can encourage us to better their adopted figure. I believe we shall arrive, to put it figuratively, somewhere between Alfred and Milton.

Recently the pastor of one of our churches which has not supported the Budget enthusiastically in years gone by wrote me of the good contributions they did make last year. He said these contributions "made no difference in our local budget whatsoever." I am sure this has been the experience of churches ever since the Antioch congregation undertook to help the Christians in Jerusalem.

Various laymen were asked last year to speak in Sabbath services on behalf of the Budget. One man I know emphasized our giving at least the percentage of income allowed for exemption as church gifts under the federal tax laws. I happen to know he increased his contribution to the Budget to back up his point.

I know a very simple way to decide whether you can afford to help the Missionary Board reinforce temporarily weakened churches. Ask yourself how much your church life means to you and how you would feel if your minister were compelled to seek a more reasonable income elsewhere or to divide his time at the expense of his calling

to supplement his salary. I have seen some of these churches which through no fault of their own are not entirely self-supporting and I know how thirsty they are for the quality of worship and church fellowship many of us enjoy.

Last week I visited a seminary of another denomination and saw there the evidences of stable support and loving interest given by their constituents. The work being done at The Gothic at Alfred under the direction of our Board of Christian Education is no less deserving of our human and practical interest.

The corresponding secretary of our Tract Society is now on his way to visit a new field. The work of the General Conference itself, of the Historical Society, and of the Ministerial Retirement Committee, goes on day by day. The dramatic undertakings we have made in foreign fields and the rescue of missionaries from war zones are too well known to need comment here.

As Conference president I shall not take out of the hands of our Committee to Promote the Financial Program the main responsibility of bringing to you the needs and opportunities inherent in our denominational enterprise. I have felt, however, that I should put myself clearly on record as for and behind the Budget. Not everyone feels this way about it, I know, and we agree to differ; but in no other way, as I see it, can we work our portion of the Master's vineyard. I did not assist in setting up the 1943-44 Budget, but I have confidence in the insight and fairness of the men who did. It is our program for the year just begun.

There are other appeals to our Christian stewardship, of course, not the least of which is the work we shall do this year through the Committee on Overseas Relief and Reconstruction. There are appeals to us in the name of our government and in the name of humanity. We must meet these as we are able, but as Christians we must do more.

What support are you giving Seventh Day Baptist work outside your local church? How much can you increase your support to meet the one thousand dollars asked for by the Commission over last year's Budget. Are your circumstances such as to justify the Milton committee's belief that we can "top" what the Commission has asked us to raise?

472 Hawthorne Ave.,
Yonkers 5, N. Y.

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.

THE SPIRIT IN THE CHURCH COUNTS FOR MUCH

The Missionary Board is being urged to build up the work in the home field by establishing new churches, by aiding in the support of pastors, in case such help is needed, and by doing everything possible to strengthen churches that are languishing. This, all have come to feel, is very vital, even imperative in our work.

As one thoughtfully studies the causes of the decline of churches, he must be impressed that the spirit or atmosphere in the church has a great influence in regard to all its work. It has a great deal to do in winning new converts, with the nurture of those within its fold, and in determining its growth or decline. Unless a church has the real Christ spirit it is bound to pine away and finally die.

This is not saying that all churches which are languishing are doing so because they are lacking in the right spirit. There may be other causes, such as removal of members to other localities. Nevertheless any church that is losing ground should make a searching examination of its spirit, for there may be great outward activity while the atmosphere is so cold and selfish that it nullifies all efforts to reach men and build up the church.

In this day when so many churches, both small and large, are facing a crisis, every church needs to study anew the atmosphere within, to make sure that the real spirit of Christ prevails. W. L. B.

MEETINGS TO ENCOURAGE, INSPIRE, INSTRUCT, AND CONVERT

Throughout its history the Missionary Board has made a special effort to promote the evangelistic spirit and work. For the last seven years one of the methods used has been what at first was called, Preaching Missions. These meetings have been used every year by many of our churches. They have taken on different forms. Also they have been of various lengths. Their object has

been to encourage active Christians, revive the discouraged, secure new decisions, and vitalize the church.

Upon inquiry by the secretary, it has been found that many, at least, feel that something of the kind should be promoted this year. The world situation demands this more than ever, if possible.

At a special meeting, the nineteenth of last month, the Missionary Board took action approving the promotion of Preaching Missions or something of like nature this year. Though regional directors will be appointed, every church must plan its own special services. For two generations the Missionary Board has had a rule that it would help pay the traveling expenses of one minister to aid another in evangelistic work, and this rule has been applied to the Preaching Missions. This means that when a church wants the assistance of another minister in holding evangelistic services, the board, if necessary, will help pay the traveling expenses.

For fifteen years there have been those who have had fine success in what is called, "Visitation Evangelism." This is being promoted throughout the United States now as never before, and it is hoped that many of our churches will wish to use this method. But whatever method is used, let all of the churches make a special effort to promote evangelism this year by encouraging, inspiring, and instructing Christians, and by winning new converts to Christ.

Christians need to be encouraged, inspired, and instructed, and those who know not Christ must be brought to him. The sermons and addresses which criticize Christians and the church are the easiest to prepare, as well as the cheapest; but the parading of the failures of Christians is not what is most beneficial. They need inspiration and instruction more than anything else. Special services give an opportunity to do this; and as the history of the church has proved, are very valuable. A church that does not have one or more of these every year is missing its opportunity. In addition to encouraging, inspiring, and instructing Christians, the church has another work even more important, and that is the winning of new disciples. Special efforts are much needed for this purpose.

The members of Christ's Church have covenanted together to encourage one another and to win others to Christ's way of life.

Their baptismal vows proclaim this to the world and before the throne of God.

W. L. B.

LOOK OFF

We are inclined to remain, or to become, like things familiar to us. We cannot become good by continually looking at the bad. Some people who for years persisted in telling us what "poor miserable creatures" they were never seemed to get anywhere.

Look up, look off toward the new world that is to be; you will find yourself nearing it, and gradually, but surely, becoming fitted for citizenship in it, as days come and go.

This isn't nonsense. Try it, and sing just a little as you go.

A. S. B.

THE UNSPEAKABLE GIFT

By Frederick L. Anderson

The greatest and most indubitable present possession of the Church is the Christian experience of reconciliation and fellowship with God through Jesus Christ. You and I have it as well as Paul and John.

Jesus represents it as the one supremely valuable thing, the highest good, the one pearl of great price for which a man may well part with everything else. He calls it eternal life, worth more than all the world besides. Paul exults in it. To him it is the heavenly treasure, the unspeakable gift. Words fail him as he attempts to describe it.

Christians in all ages have felt that this experience was the greatest blessing, and they have given the indisputable proof of the value they set upon it, when occasion demanded, by dying for it. Millions of Christians, perhaps you and I, would suffer the most dreadful deaths rather than deny the gift or be untrue to the Giver. And the reason is that it is our life, that it means peace, purity, and power, that in it we find assurance of faith, love for God and man; a new uplifting and broadening purpose, a unifying of heart and mind and will, and a freshness of joy and hope so blessed and vital that we know that it will never end.

The whole New Testament assures us that this experience is the gift of God. It is our own, to be sure; nothing is more truly ours; but love demands that we share it with others, and this is the first instinct of every one who receives it. Indeed we cannot keep it at its richest and best unless we do share

it, and the more we share it the more we have. We must be stewards of the manifold grace of God.

Oh, the selfishness of keeping it to ourselves! Just think of it! Yet you have received a cure for sin and sorrow and fear, and your lips are dumb in a sin-sick, sad, and despairing world. You wrap your religion in a napkin and hide it in the secret of your own heart, and it is disappearing, eaten by the rust and canker of your selfishness. Is it any wonder that men doubt the reality of your experience if you never speak of it, or that they refuse to believe that they desperately need it if you never offer it to them?

But, you say, may I not proclaim my glad news by a Christian life? Jesus' one method is, "Every Christian a missionary! All at it and always at it." This method is the oldest, the simplest, the least expensive, the most direct and effective. It is the method of the leaven, the salt, the light. Every Christian is to be a yeast plant, multiplying himself a hundred and a thousand times till the whole is leavened. Every Christian is to be a grain of salt, salting all in his vicinity. Every Christian is to be a ray of light, giving the knowledge of God to all on whom he shines.—Adapted from the Stewardship of the Unspeakable Gift.

DECENT TREATMENT OF CHINESE

Since Madame Chiang Kai-shek came to this country, we have said many complimentary things about her husband and the heroic Chinese army that for six years has held back the disciplined hordes of Japan. How would it be now to show our regard for the Chinese nation by repealing the Chinese Exclusion Act and putting China on the same footing in regard to immigration as other nations? A bill to do this is now pending in Congress. It is being opposed with the same false arguments that have been used heretofore when the matter has come up. American labor, it is said, will be hurt by floods of Orientals pouring in. Our boys coming back from army service will find their jobs taken by Chinese. The fact is that under the proposed law just one hundred seven Chinese could come in annually, and that number — one hundred seven — would have to be a part of the 150,000 which is the limit set by the present law to immigration.

The Chinese are valuable allies. They are good friends. An act of justice which is an act of courtesy would mean much as the Chinese enter the seventh year of war. Man does not live by bread alone. Chinese relief is important. So is friendship. So is decent treatment.

—Christian Leader.

NOTICE OF QUARTERLY MEETING

The quarterly meeting of the southern Wisconsin and Chicago churches will meet with the Albion Church, October 22 and 23, 1943.

Robert Greene, Secretary.

THE 1943 YEAR BOOK

The publishing house reports that the Year Book will go to press October 11, and that it will be ready for distribution in approximately two weeks.

WOMAN'S WORK

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

STRENGTH THROUGH SERVICE

By Mrs. Robert L. Butler

(Paper given at the Southwestern Association)

One day back across the span of centuries when the Son of man stood before his disciples he exclaimed to them, "Say not ye there are yet four months and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest." This challenge has rung down through the ages to every Christian in every land and is a very special challenge to Sabbath-keeping Christians everywhere.

When we as David did (Psalm 73: 17) go "into the sanctuary of God" and come face to face with him—when we have learned to know God "by the touch of his hand"—then we are just at the beginning of service. There is a story that tells of a test between an actor and a minister by the reading of the twenty-third Psalm before an audience of eager listeners, the first reading being performed by the actor. With all the beauty of expression and inspiration of dramatics the actor poured from his fluent lips the beautiful poem. The audience was stirred by the inspiration of its beauty, many feeling that it could not be surpassed.

He passed the Book to the little minister who stood in quiet simplicity, and with love shining out from his soul he read with deep reverence and devotion those beautiful words of faith and trust that come by walking with God. When he had finished the reading the audience had been moved to tears. Seeing this, the actor remarked, "I know the twenty-third Psalm, but the minister knows the Lord."

When we know the Lord we are given strength for the beginning of service, and as we serve we develop in strength. Paul spoke of the people of his young churches as "babes" in Christ. So it is that through activity we develop in strength and grow in this strength according to our degree of service.

To be able to be of any real service as Sabbath-keeping Christians in America we need vision—a deeper, broader, and more far-reaching vision of our duty in the home, the Church, the community, the nation, and the whole world. We are all, of course, familiar with the words of Solomon (Proverbs 29: 18), "Where there is no vision the people perish." So we know that we must have vision if we hope to carry on in this world of sin, entanglements, and complications.

I speak of the home first because without Christian homes from which comes the material that goes into the Church we can have no enduring Church. We recall that when the children of Israel were in Egyptian bondage their faith in God was nourished in the home. Of this we see undeniable evidence in the life of their leader, Moses.

We, Christian people, need a very keen vision of our duty in teaching our children all the Christian principles, as we should, from the cradle up. The words of God to the Israelites given in Deuteronomy 6: 7-9 should inspire us with that vision: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

"And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates."

In this we see the command to parents to teach continually in the home the principles of righteousness as laid down in the Com-

mandments of God—to live them at all times before their children, their fellow men, and the world. This need, we all agree, is entirely as imperative today as it was in Moses' time. Only in this way can we hope to give to the world, in our children, characters of strength sufficient to uphold the Church—the light of Christ—before a world groping in despair of life and salvation. Unless we as individuals do this, our influence in the home, the Church, and the community is as "salt that has lost its savor." Oh, that every professing Christian would go daily "into a little sanctuary of his own where he talks with God—the sanctuary of God"—to ask for strength through Christ to live his religion daily, that he might live beyond a church-day religion only. It is sad to know that many church members of our own "Christian America" never even have grace before meals or any form of family devotions in the home; and daily interests and conversation revolve around material welfare with never a thought of the spiritual until time for the church service. In view of this fact, is it any wonder that our young people go out with a faith so weak that it can't stand the test of the world? Is the spirit of Christ a reality in our lives or a mythical idea expressed only on the day of worship? If our faith is to endure the test of the ages it must be indeed a very real part of our everyday life. It must be a vital force as real as the air we breathe or any of the other tangible things of life—a force which governs our every motive, our every action at home and everywhere. If we have this vital faith, why should we entertain the least timidity in exercising it daily in the home? Through exercise we grow in strength; by using the resources of strength that we have acquired through Christ, we grow stronger and stronger.

The "Rock of our salvation," the foundation of the Church, which we all know is Christ, is eternal and unchangeable, but the material that goes into the structure that carries the Light to the world—the material through which Christ is upheld to lost humanity—is the material that comes from homes of faith and practice. This material being made up of human representatives, is subject to change; but we all know that the strongest pillars of the Church are from homes of the strongest faith.

So the outreach of the Church depends upon the vision of the homes producing the material for its building. If then, the "Light of the world" is not serving in all its glory "as a city that is set on a hill which cannot be hid," where does the sin lie? Civic and governmental organizations and institutions, local and national, have taken over the work of education, of mercy, and of physical healing leaving to the Church the sole business of the saving of souls. This indeed is the purpose of the Church, and we can truly say with Christ, "The harvest truly is great, but the laborers are few." However, Christ exemplified the fact that the saving of souls is to be accomplished more effectively by love to humanity manifested by an interest in the material welfare of people. If we are truly in love with God, we shall feel a genuine interest and love for humanity, and prove it by showing sympathy for the suffering and the unfortunate. This eternal and unchangeable fact is expressed in Christ's reply to the Pharisee who questioned him about the greatest commandment: "Thou shalt love the Lord thy God with all thy heart . . . soul . . . mind . . . and strength . . . and thy neighbor as thyself. On these two commandments hang all the law and the prophets." We seem to grasp the first part of this—the love to God—without getting a full vision of the last part.

Who is our neighbor? Christ explained that fully. Again Christ said, "I am among you as he that serveth." He also said, "if any man will come after me let him deny himself, take up his cross daily, and follow me, for whosoever will save his life shall lose it; but whosoever shall lose his life for my sake shall find it." At another time he said, "The poor ye have always with you." In Proverbs 21: 13 we are told, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, and shall not be heard." Christ also gave another example in the parable of the rich man. We know that human nature is practically the same today as in Christ's day, and that it is reasonable to believe that there were various causes of poverty in that day as in this time. However, God gives his people a stewardship. Shall we accept sincerely or only half-heartedly that stewardship? We, the Church of the loving God, should unite our efforts to perpetuate through the Church of Christ in America that purpose stated by

Christ himself, "I am come that they might have life, and that they might have it more abundantly." The early church, as Luke tells us in the sixth chapter of Acts, chose deacons for this particular service of helping the unfortunate, "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly." If this business of the Church were diligently carried out today, not only for its membership but as community service along with the loyal, conscientious practice of tithing by all Christians, how much more would it be upholding the Light of life and salvation to the world. In serving the poor and unfortunate we serve them best by helping them to help themselves, as did Peter when a lame man asked of him an alms and he replied, "Silver and gold have I none, but such as I have give I thee." In the healing he enabled him to help himself so that he had no further need to beg. Few there are today who have the faith to heal by the power of the spirit, but there are many ways in which we can help those about us—and help them to help themselves. Right here in our Southland the harvest truly is very plenteous and the laborers are very few. Paul said, "I can do all things through Christ who strengtheneth me." So can we, if we unite our efforts.

Just as we grow in strength by service in the Church, so will we grow in serving our community, our nation, and the world. As a Christian nation we plan to have a strong voice in building the peace of the postwar world. Is it not an exaggerated ego that boasts a foundation of religious freedom, which freedom is used to divide the Church of Christ into antagonistic bodies? Should not at least Sabbath-keeping Christians feel some degree of remorse at being unable (or unwilling) to unite as one body of the Sabbath-keeping Church of Christ? With how much greater force we could move forward; I believe we would be strengthened greatly by the blessing of God upon this union. We do need to be deeply sincere and loyal to our conscience, but how can the children of God study his Word in sincerity and arrive at such varied interpretations?

Before we are worthy to dictate a working plan for world peace, we, as members of the Church of Christ in America, need to be filled more completely with true brotherly love for all Christian people, regardless of

creed—to be united in the love of God and humanity for the salvation of a lost world, to get a vision of self-denying sacrificial service, to work together in the effort to spread the wave of Christian love to the uttermost parts of the earth. Let us not forget to go daily "into the sanctuary of God" for renewed strength through Christ.

NOTES FROM THE WINNEPESAUKEE ASHRAM

By Margaret K. Henrichsen

The splendid article by Rev. Neal Mills in the September 13 Recorder, giving the outline and highlights of the American Christian Ashram held at Green Lake, Wis., led me to ask the editor of the Recorder if he would like to have a few impressions from the Ashram held at Lake Winnebepesaukee, N. H. This Ashram was one of four sponsored by the Federal Council of Churches. They were held in different parts of the country and all of them were led by Dr. E. Stanley Jones.

At Lake Winnebepesaukee there were about two hundred people from all walks of life—teachers, physicians, a potato grower, social workers, a highway inspector, salesmen, engineers, housewives, and ministers of every denomination. It was amazing to see how quickly they lost their individualisms and melted into one family. The "Brother and Sister" staff, which many of us had expected to dislike intensely, had become fact. We felt bound in deep love for each other. We were fortunate in having Brother George P. Howard from Argentina, a Chinese minister and his family, and a number of Negroes with us. Brother Oliver Black from the Federal Council of Churches and Brother Vaughn Shedd managed with great smoothness the details of our living arrangements.

As "Brother Neal" said—"People of differing views, the conservative and radical, the pacifist and non-pacifist, are brought together and in spite of their differences form a real fellowship." That fellowship was expressed in radiant good will. As people felt the genial atmosphere they learned to laugh at themselves and created a warm spirit of spiritual give and take that melted anxieties, tensions, and all self-consciousness. It was a relaxed and yet the most disciplined existence one could imagine. The schedule was held to the minute. Silence fell at 9.30 in

the evening and remained unbroken, so that the whole night's rest was a period of spiritual intake as well as physical rest, culminating in the early morning devotional hour on the porch where we looked off to the lovely New Hampshire mountains.

The meals were periods of eager conversation. We sat at different tables each day. Name tags brought instant introduction and often there was uproarious fun—like the day when Brother Stanley was unanimously elected to the "International Society of Amalgamated Spinsters," or when Brother "Pharaoh" gave orders to his "slaves" about the day's chores. These work periods brought us closer together, too. Our group lettered mottoes for use in the chapel. Some of them were given in the September 13 article. Over the door we had in large letters, "Christ Is the Answer." Other challenging thoughts were—"Unbreakably given to each other, unreservedly given to God"; "Let this group not try to find the answer but to be the answer"; "Within the four seas (C's) we are brothers—Confession, Commitment, Comradeship, Christ"; and the acrostics—

F	orsaking	A	doration
A	ll	S	urrender
I	and	H	umility
T	ake	R	edemption
H	im	A	dventure
		M	astery

Brother Stanley's talks, the eleven o'clock lectures, and the talks at the evening devotional service by the lake, were mind stretching and spirit awakening. In the mornings he followed the general theme, "The Christ of the American Road," and in the evenings developed thoughts that are found in his latest book, "Abundant Living." No book can give the radiance of his personality. I remember the quiet conviction with which he said, "The end of life is the production of life. If we are going to be Christian we must be Christianizing." We shall never forget his talk the last morning on Belonging to the Way. "The Christian Way is written in the very universe. It is the nature of reality." He called us to a "Mastery of Life Under the Mastery of Love."

One of the unforgettable experiences of the two weeks was an all-night prayer vigil. The night was divided into two-hour shifts, and from nine in the evening until seven in the morning constant prayer was being

offered. I woke up at one, and went quietly through a sleeping world—so close to the frosty stars that it almost seemed as if I walked among them—to a room in the inn where a small group were gathered in prayer around an open fire. On the mantel was a picture—the lovely Sallman Head of Christ, with tall white candles lit on either side. On each side of the fireplace were baskets of beautiful fern. Meditation was largely silent, partly directed. There was some spoken prayer. Great world causes were prayed for as well as personal concerns of the various members of the group. We felt connected to a tremendous dynamo of power and the two hours passed like twenty minutes, so that we felt refreshed, recharged, more alive than we had ever been when it was time to go silently back to bed and let others take our places.

Most mountain-top experiences like this Ashram make one long to stay always. At this one there was a tremendous urge to get back to our jobs. We all expressed it, all felt it—that this was indeed the Way and we could hardly wait to get back to share it and try to live it in our daily tasks. We had lived for two weeks in utter clarity, all reserves and barriers had broken down. Humbly we had all recognized that "we were only Christians in the making"—that none of us, not even Brother Stanley was in complete possession of the truth. We simply held truths about the truth. We had discovered the Christian way to handle problems of race relationship (What good discussions of this we had with our Oriental and Negro brothers!)—the problems of war, of capital and labor, of national policy, and we were determined to make our national slogan—"E Pluribus Unum"—fact. "Out of many, one," yes, out of many denominations one "Church of Christ." Out of many races one world family. This is the genius of Christianity—not compromise or appeasement but synthesis—a new creation on a higher level. Out of many elements one brotherhood. Not uniformity but unity. The building of the kingdom of God, in us and among us. Christ said it was both "within" and "among." The personal and the social gospel are one in him. There can be neither without the other. To build this in every relationship is our job as Christians. Everything we think, do, say, gets into our message and heightens or lowers it. Man is made for the

kingdom. Life just doesn't work on any other basis. As persons we don't have to succeed; we do have to be true to our vision and trust God's processes—success and failure are in his hands.

We came away greatly challenged to devotion to our calling, utterly convinced of the naturalness of the Holy and the holiness of the natural, praying to learn to become servants of all, determined to live in that spirit and become living, contagious cells of the kingdom.

YOUNG PEOPLE'S WORK

Jeanett B. Dickinson, Editor
Route 3, Bridgeton, N. J.

Please send all material and suggestions to the above address.

A CODE FOR SABBATH SCHOOL TEACHERS

(This is the second in the series of The Well Prepared Teacher)

1. Attendance
 - a. I will be present every Sabbath.
 - b. If forced to be absent; I will give notice not later than Thursday noon.
2. Promptness
 - a. I will be present at least ten minutes before the hour.
 - b. Supplies and room will be ready before the hour begins.
3. Preparation
 - a. I will spend two hours a week on the lesson—at least.
 - b. I will work out a lesson plan.
 - c. I will keep regular notes on my work.
4. Religious Life
 - a. I will have a program of personal worship.
 - b. I will attend church worship each Sabbath.
5. Professional Growth
 - a. I will attend teachers' meetings, etc.
 - b. I will read at least four books a year on religious education, my classes, etc.
6. Knowledge of the Pupils
 - a. I will visit each home at least twice a year.
 - b. I will share in through-the-week activities.
 - c. I will make it my business to know their special tastes, talents, and interests.

7. Attendance of Pupils
 - a. I will follow up sick and absentees by telephone or letter and personal visits.
 - b. I will see that any that move away are put in touch with another church, and
 - c. I will try to develop a worship spirit in class sessions.
8. Class Session
 - a. I will encourage full student participation.
 - b. I will try to deal with pupil experiences.
 - c. We will attempt and accomplish real work during the class.
9. Service
 - a. I will try to help my pupils to share and invest their money in Christian work.
 - b. I will do definite service work personally.
10. Influence
 - a. I will try to contact my pupils at other points in their lives—home, school, street, work.
 - b. I will try to help them form ideals of home, citizenship, life.

DOES THE DAY WE KEEP COUNT?

By Allen Bond

There is nothing wrong with worshiping God in a barn. There is nothing wrong in going to church on Sunday. But there is a great deal wrong in worshiping God in a barn if in doing so you abandon the church, and drive the cattle from the barn into the church. When men trample down the Sabbath in order to keep Sunday, they are sinning. The comparison is weak, for in our example, that sacred thing which is abandoned and desecrated is something that was made by man and dedicated to God, but God himself made the Sabbath for us, and made it a holy day, which makes it even more serious.

Now for an example from the Old Testament. In Leviticus 10, we read the story of Nadab and Abihu. They had something to do with the service of the temple, and were to take sacred fire in their censers, but instead they offered strange fire before the Lord, who punished them with death. Now, Mr. Rationalist says, "What is the difference? Fire is fire. You couldn't tell one kind of fire from the other if you didn't already know. It looks the same, so there must not

be any difference." Yet God required particular obedience. Today men say, "Time is all the same. You can't tell the difference, and it is silly to say that it makes any difference which day you keep." But that is just man's opinion. In Proverbs 14: 12 we read, "There is a way that seemeth right unto a man, but the ends thereof are the ways of death." And in 1 Samuel 15: 22 we read, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

Salem, W. Va.

LOVE MADE MANIFEST

By Pearle Halladay

Love shows itself in patience
Through the heat and toil of day,
In helping another to carry
His burdens along life's way.
And it shows in a smile of gladness
In giving that helping hand,
And in words that are soft and gentle,
And easy to understand.

Love shows itself in giving
Some flowers from your garden fair,
In giving to others sweet perfume
Received in the closet of prayer.
The hand will be gentle that gives it,
Though roughened in ways of toil,
But it opens the gate of a garden
Where another may rest awhile.

Love shows itself in waiting
When the path is dark and dim;
One hand to a brother holding
And one hand holding to Him;
For our Master is the anchor
Grounded deep within the bay
That assures us a safe passage
Through the storm to heaven's day.

Christ gave us the commandment,
Saying it was old yet new;
In the sunshine or the shadow
What he says is always true.
From our hearts expel all evil,
Having Jesus as our guest,
Doing always as he bids us;
This is love, made manifest.
Stevens Point, Wis.

TRY THIS WITH YOUR JUNIORS

For this fall try a Scripture tree to encourage memory work. Cut out autumn leaves using bright colored paper, and print, write, or type a memory verse on each. When a child learns the verse on his leaf he comes forward and fastens it on a small shrub or bush that has been provided for that purpose. Small holes must be punched in the stem of each leaf.—Geo.

CHILDREN'S PAGE

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

Dear Recorder Children:

Again it is time for me to prepare material for our "Children's Page," and again there are no children's letters for it. I think that is quite a calamity; don't you? Your letters and stories are much more interesting to other children; yes, and even to grown-up boys and girls, than anything I can write. So do get busy with pen and paper or typewriter just as soon as possible. I'll be looking for your letters in every mail. Please, please do not disappoint me another week. Surely from my large family of Recorder children I ought to receive at least two letters each week. This time I will write for you one of my favorite Bible stories, "The Good Samaritan."

Yours in Christian love,
Mizpah S. Greene.

THE GOOD SAMARITAN

The Jewish people and the Samaritans had no love for each other and were always quarreling, even in the time of Jesus. The Jews considered themselves God's chosen people and often treated people of other races very badly, especially the Samaritans, and the Samaritans in turn plainly showed their hatred for the Jews. A Jew did not like a Samaritan just because he was a Samaritan, and a Samaritan did not like a Jew just because he was a Jew.

One day a certain man came to Jesus and asked what he must do to be good, and Jesus said, "You must love God and your neighbor." The man asked, "Who is my neighbor?" Jesus answered by telling him the story of—

The Good Samaritan

Once upon a time a Jew was traveling on foot from Jerusalem to Jericho. The road he had to travel was very rough and stony and on each side were great rocks and caves where robbers were hiding. All at once, as the Jew was hurrying along the road some cruel robbers sprang upon him. They beat him, pulled off his coat, snatched his purse, wounded him severely, and left him half dead by the roadside.

The poor man was so badly wounded that he could not get up. He lay there cold and

shivering, for the robbers had his coat; he was faint with hunger and thirst, and the robbers had taken every cent of money he had. He longed for someone to come along and help him for he could not help himself. At last he heard someone coming along the road. It was a priest from the temple, a Jew like himself, who would surely help him. But instead of helping him the priest passed by on the other side of the road, though he could plainly see the poor, wounded man. One would expect more kindness from a minister of God.

Again the poor man longed for someone to come along and help him, and once more he heard the sound of footsteps coming towards him. This time the one who came was not a priest but a Levite, an important officer of the temple and a singer in the temple choir. He, too, was a Jew, like the injured man. He paused to look at the poor man and then he also passed by on the other side.

It seemed hours to the suffering, almost unconscious man before another traveler came along the road. This time it was neither a priest nor a Levite; in fact he was not even a Jew. The one coming was a Samaritan, one of those people whom the Jews hated.

But the Samaritan had love in his heart, not hate. His only wish was to help the poor man, even though he was a Samaritan and the hurt man a Jew. He did not pass by on the other side, but got down off his donkey, hurried over to the suffering man, poured oil and medicine on his sores, wrapped up the bruised places, raised up the hurt man, and set him on his donkey. He walked and led the donkey, letting the wounded man ride. He took him to an inn and cared for him all through the night.

The next morning the poor man was too sick to continue his journey, so the good Samaritan gave the inn keeper some money and told him to take care of this man whom he had made his friend. He said if the money he left was not enough, to spend as much more as was needed and when he came back he would repay him.

When Jesus had finished his story he asked the people, "Which of the three proved neighbor unto him who fell among thieves?" They answered that the one who helped was the good neighbor. Then Jesus said to the man who had asked the question, "Who is my neighbor?" "Go thou and do likewise."

Jesus wants us all to be like the Good Samaritan. Let us try. Let us pray to our heavenly Father that we may be Good Samaritans to anyone who needs our help.

M. S. G.

OUR PULPIT

SABBATH FREEDOM

By Rev. A. L. Davis

(Sermon which was to have been preached
Sabbath morning at Conference)

Text: "The sabbath was made for man, and not man for the sabbath; therefore the Son of man is Lord also of the sabbath." Mark 2: 27, 28.

Recently I ran across a quotation from Christina Rossetti in which she describes the idler as the man who "has not leisure to be thorough, neither has he energy to be prompt." She says his mind is lax; that his habits are as unstable as water, dribbling out in this direction, overflowing in that, running short somewhere. "Many of us," say she, "understand too well the idler's weakness." "Every week," says Miss Rossetti, "the call comes to us to gird ourselves to worship with zeal, and to shut our mental door peremptorily against the lounging concourse of everyday interests which keep it on the jar."

That would be excellent discipline for us. The Church is our university; the pastor and teachers in the Bible school are our instructors. The Sabbath is the golden season of opportunity, of acquisition, of growth in the knowledge of God and practical obedience to our Lord and Savior.

The Sabbath has been a fountain of mental stimulus in the past; a mine of mental and spiritual wealth. For this reason, among many others, we must not part with it now.

I. Freedom, the Latitude That Jesus Gives

The leaders of Jesus' time made the Sabbath a burden—a day of petty regulations and restrictions, a burden which no man could fully carry. Jesus put the whole force of his influence against such regulations. He objected to the Sabbath being made a hard and fast mold in which the plastic life of men must be shaped.

Jesus granted certain latitude in Sabbath observance. He broke down completely the set of minute external laws laid down by the

scribes and the Pharisees when he said, "The sabbath was made for man, and not man for the sabbath." Jesus taught that God did not make a set of rules and then make man to observe these rules. God made man first. Then he gave him the Sabbath for his physical and spiritual health. External rules and laws, setting forth the manner of Sabbath observance, are the ways which men have worked out seeking to do the will of God. Those restrictions, in that early day, were vitally essential; but they are not an integral part of the Sabbath law.

May I seek to illustrate what I mean? There is no unalterable rule on the subject of rest on the Sabbath day. The Sabbath was to be a day of rest. And we need it, we know we do. We need it more than the people of Israel did to whom God first gave the commandment. There is something of the remorselessness of the tread mill about modern industry and modern life. It goes round and round, and once upon it we must keep stepping. To save ourselves from being mere cogs of a great machine, we need the Sabbath; we need it for our fagged, jaded, and worn bodies, minds, and brains. But what is rest? I can't say what is rest for you, nor you for me. The important thing is for each of us to find that Sabbath rest, but in **harmony with God's will and purpose.**

Again, we need worship; it is an instinctive desire of man's nature. He needs the Sabbath for worship. He was made for worship. This instinct for worship is in him. But can anything but the most general rules be laid down for worship?

Some people find Gothic architecture, stained windows, altars, candles, and the cross—these symbols of sacrifice—essential for their worship. Others desire their worship to be almost barren of these things. Not all in any one church will agree as to **what** things are the greatest aid in lifting the soul up to God.

So, what rules shall we lay down for the observance of the Sabbath? Will any rule fit every individual? Paul declares there are two things that may cling about the feet of the runner, and so hamper him in the Christian race. He says, "Let us lay aside every **weight**, and the **sin** which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus. . . ." (Hebrews 12: 1.)

Some things are weights, and some things are sins. Perhaps, at one time a thing may only be a weight; at another time it may be a sin. And what may be a sin for me, may be in your circumstances only a weight which retards. Paul did not designate either the weights or the sins. They were for the runner to determine for himself.

Jesus gives this latitude in regard to the Sabbath. He laid down no narrow, detailed description of Sabbath-day observance. But he did lay down broad principles. Man was not made for the Sabbath, but the Sabbath was made for the good of man.

II. Liberty in Christ Jesus

This latitude that Jesus gives offers man a good deal of liberty—liberty in Christ Jesus. But on the other hand, he adds a great restriction when he says, "Therefore the Son of man is Lord also of the sabbath."

Now this restriction of Jesus is a great deal more exacting and rigid than any set of rules could possibly be. Freedom? Yes. But freedom **only** in the circle circumscribed by the fact that the Sabbath is a day of which Jesus Christ is Lord. Is this liberty? Yes. But it is not license. If any one thinks it is license to do anything he pleases **with** or **on** the Sabbath, he is none of HIS.

This liberty which Jesus declared was our Christian heritage strikes deep when we make the application. It declares the Sabbath cannot be a day controlled by personal whims, or desires, or ambitions. There are some things we **ought not to want to do** on the Sabbath, and some things we **ought not to do**, even if we want to do them. The fact that it is God's holy day, the Lord's day, forbids.

It was L. C. Randolph, of sainted memory, who, listening to a young man who came to him saying, "I must lose my place or break the Sabbath," replied, "Let the place go. If you think that God cannot open a door as quick as a mere man can shut one, then you might hesitate."

We sometimes speak of the sacrifices we make because we are Sabbath keepers—things we have to give up, or avoid, because they are held on our Sabbath. But to refuse to allow these forces to corrupt our Christian idealism or mar our Sabbath convictions—this is not sacrifice. My dear folks, by giving up such we are getting something infinitely bigger, finer, and better.

There is another tendency in modern life which finds no justification in Jesus' declara-

tion of liberty. That tendency is to make the Sabbath a day of selfish pleasure.

Nearly twenty years ago, the New York Tribune cried out against this mad craze for pleasure. Said the editor:

Banish the Sundays of the young married couples, given to getting up preserve closets and whitewashing cellar walls; the apartment house Sunday, where the victrola rivals the pianola, the young ladies wash their hair, and a fat man sits reading endless Sunday papers all day long in his shirt sleeves by the window overlooking the shaft.

Deliver us also from a Sunday at the country club, where nice men abandon nice girls to play penny ante, and where wives give each other teas in competitive organdies.

And permit us to be spared the Sunday afternoon at the amusement park, where babies gorge bananas, children annoy their tired mothers, and rough men embrace girl friends in the terrors of the roller coasters.

None of these things may have any hint of joy in them for us.

What would the editor of the Tribune say today? The Continental Sunday is here, and the pull is tremendous upon us. This, combined with the war spirit which knows no Sabbath, presents one of the major problems facing Seventh Day Baptists. The necessity for the boys in camp or in the active service to carry on their work on the Sabbath as on other days, has in too many cases become **license** for the people at home to do as they please. A Sabbath keeper who recently left the farm and entered employment in a factory which demanded work on the Sabbath made this comment as his justification, "I might as well make my dough while the killing is good." Meaning, of course, high wages.

A third tendency is toward laxness in moral things. This is a day when many old things are being set aside, and among them—even in Seventh Day Baptist homes—is the keeping of the Sabbath as it was once kept by our fathers. It may be there are restrictions which they placed about the Sabbath and its observance that we should cast aside, but we should be careful. We must not sweep out the good with the useless. We will not more truly keep the Sabbath just by selfishly casting off restrictions.

Jesus did cast off many of the Jewish restrictions, things that were weights and held them down. But Jesus' purpose was not to make life **lax**, but **noble**; not to make the Sabbath a **poorer and lower** thing, but a **higher and richer** thing.

Jesus does not ask us—nay, he forbids—that we shall throw away anything out of our Sabbath-keeping because of sheer moral laxness, because it is burdensome to us to be as true and noble as were our fathers and grandfathers. If we are going to have a different type of Sabbath-keeping, it should be a better and richer, not a poorer, type. We have no right to make a change in any other direction. With such an ancestry, what should our tomorrow be?

III. How Shall We in Particular Keep the Sabbath?

It is oftener than you think just a question between what you consider a personal privilege and your helping to save the Sabbath from what would destroy it. The only sanction the Sabbath has is a religious sanction. So it cannot be a day to be used just as we may feel inclined. It is God's day. "The Son of man is Lord also of the sabbath."

Our keeping the Sabbath for him is like our allegiance to him in everything else. It is made up of little things, after all. The day was made for us. But we are not Christian if we think we can do with the Sabbath what we please, and if we forget that the Sabbath is a day of which our Christ is Lord.

The Sabbath is one of the oldest institutions of God. Commencing in remote antiquity, it has come down to us, dropping honey upon the ages as it came. It has been, and still can be, an unspeakable blessing to mankind. Like the Pillar of Fire in the wilderness, it is the torch of God to light the way of the world.

I believe that the Sabbath is going to continue to be a blessing, and that it will continue with us to be "the day of all the week the best." God grant that the children of this day, by the help of the blessed Christ, may continue to be true to the faith of their fathers.

In closing I wish to quote from Thomas Traherne, a seventeenth century minister:

Your enjoyment of the world is never right till you so esteem it that every thing in it is more your treasure than the king's exchequer full of gold and silver, and that exchequer yours also in its place and service. Can you take too much joy in your Father's works? He is himself in every thing.

Your enjoyment of the world is never right till every morning you awake in heaven; see yourself in your Father's palace; and look upon the skies, the earth, the air as celestial joys.

You never enjoy the world aright till the sea itself floweth in your veins, till you are clothed with the heavens and crowned with the stars.—A Century of Meditation.

Your enjoyment of the Sabbath is never right until you so esteem it that it is more precious to you than silver or gold, until the spirit of God's holy day "floweth in your veins."

God has made us a wonderful promise: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

And his promises never fail.

A SOLDIER'S LETTER

Dear Friend:

Many thanks for the fine letter of encouragement you so generously sent me. Such a letter is always welcome and it really does help a person take more interest, to know the folks at home are helping one way or another to make it easier for their service men.

My job isn't the best, nor is it the worst job a man can get in the army, but is really something that has to be done by someone. My job is military police duty, chiefly at the gates to the post. This is the last thing I ever thought I would do when I entered the army, but I have been doing it for eighteen months. I guess I have just learned to like it, and keep at it.

I am sure this will all be over some day, and when that time comes, we all hope that the nation as a whole will stay closer to God.

I must close now, and again I thank you for the very fine letter of encouragement.

Sincerely,
Victor Pederson.

San Antonio, Tex.

SABBATH SCHOOL LESSON FOR OCTOBER 23, 1943

Honoring Our Parents. Scripture—Exodus 20: 12; Luke 2: 48-51; Mark 7: 6-13; John 19: 25-27.
Golden Text—Ephesians 6: 1.

MARRIAGES

Porter - Walters. — At the home of the bride's parents, Mr. and Mrs. LaCledé Walters, in Battle Creek, Mich., August 18, 1943, Miss Betty Z. Walters was married to Charles R. Porter, with Rev. Henry N. Jordan officiating. The home of Mr. and Mrs. Porter will be 171 West Bidwell St., Battle Creek, Mich.

Randolph - Highland. — At the Church of the Transfiguration (The Little Church Around the Corner), in New York City, on October 1, 1943, by the assistant rector, Rev. Charles Wetherby, Mr. Esle Fitz Randolph, of Great Kills, Staten Island, N. Y., and Mrs. Jessie Amos Highland, of Fairmont, W. Va.

Sanford - Siedhoff. — Wilma M. Siedhoff of Salem, W. Va., and Pfc. Gordon L. Sanford of Little Genesee, N. Y., now serving in the Army Air Corps Radio School at Scott Field, Ill., were united in marriage August 7, 1943, at the Post Chapel by Chaplain John C. Hadley of California.

OBITUARY

Stillman. — Thomas B. Stillman was born June 24, 1892, in Little Genesee, N. Y., and died after a brief illness September 25, 1943, in Battle Creek, Mich. He was one of six children born to Fred S. and Susan Clark Stillman.

He had resided in Battle Creek for twenty-five years. For years he was employed at the Battle Creek Sanitarium, and more recently was foreman of the Transit Warehouse Company. Recently he was honored by the company for his ability and faithfulness, with a gift of a government bond.

He is survived by his wife Reba, his sons Frederick and Donald, two grandchildren, and three sisters: Mrs. E. F. Boehm of Battle Creek; Mrs. S. F. Green of Portville, N. Y.; and Mrs. G. Coon of Alfred, N. Y. Farewell services were at Hebble's Funeral Home, September 28, conducted by Rev. Henry N. Jordan, a lifelong friend. Burial was at Bedford, Mich. H. N. J.

"Prayer, and not civil power, is the preacher's mightiest weapon."

"Truth armed with carnal weapons will work greater harm than error."

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c. Cash must accompany each advertisement.

WANTED—To employ a reliable Seventh Day Baptist watchmaker past the draft age. Write to L. S. Ball, Optometrist, The Optical and Watch Shop, 262 South Broadway, Marshfield, Ore. 9-27-3t

The Sabbath Recorder

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PLAINFIELD, N. J., OCTOBER 18, 1943

No. 16

OUT IN THE FIELDS

The little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees;
The foolish fears of what might happen,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the hushing of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God."

—Selected.

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