

a question as to method. With his main premise all forward-looking Christians will agree. Certainly we shall never have peace in the world until Christian principles are made to prevail in the councils of men and of the nations.

I wish to assure this thoughtful young man, and others like him, that the churches are concerned in this matter, and are active in the interest of a just and durable peace. A commission of the Federal Council has been functioning for several years under the name the Commission to Study the Bases of a Just and Durable Peace. Besides holding several meetings of its own membership it called a meeting in March, 1942, of representatives of the Protestant churches of America to confer together and to pass their findings on to the churches. Four Seventh Day Baptists attended.

Now it is proposed to call a similar meeting next January to consider new developments, the present status (as of that date), and possible future procedures. The Church is alert and at work, is praying and planning, conscious of the fact that it alone holds the keys of the kingdom which the prophets saw (Isaiah 2: 2-4, Micah 4: 1, 2), which Jesus ushered in potentially (Luke 2: 13, 14), and for which he taught his disciples to pray (Matthew 6: 10).

It is heartening to receive such a letter from one of our own young men. Let us not betray their confidence in us.

Dear Dean Bond:

I am constrained to write you about a subject which has been turning about in my mind; namely, the place the Church should and must play in the world and at the not too distant peace conference of the world. It would appear that the Christian Church through a united front must insist, in the spirit of Christ, that it have a voice in the government councils, committees, etc., looking to a proper settlement of peace. Without the Church's aid such peace conference will only result in armed armistice, so that the seeds of another war will be sown.

We know that in our democratic system church and state are to remain separate, but it seems to me that does not mean that the Christian Church should not be able and willing to aid and to advise government leaders concerning the right road in international co-operation and the proper settlement of peace.

I do not know whether you are still a representative to the Federal Council of Churches. If so, I would urge you to lend your hearty support to such Council, or any other interdenominational or international organization in its efforts toward international good will and the prevention of future wars. . . .

I hope my denomination will take a strong position and urge constant fervent prayer concerning the matters mentioned in this letter.

Marriages

Burdick - Smith. — Corp. Richard L. Burdick, son of Mr. and Mrs. W. H. Burdick of Battle Creek, Mich., and Miss Vera Smith, daughter of Mrs. Irving Smith of Skaneateles, N. Y., were united in marriage by the bride's pastor on June 10, 1944, at Stillwater, Okla.

Obituary

Clarke. — John Milton, youngest son of Dr. Henry and Lorinda Coon Clarke, was born June 10, 1846, in Walworth, and died in Mercy Hospital, Janesville, Wis., July 26, 1944.

In January, 1871, he married Mary O'Conner who died in 1904. In October of 1906 he married Mrs. Mary Taylor who died in 1926. He is survived by two stepchildren, Paul Taylor and Mrs. Charles Inman; and several nieces and nephews.

Funeral services were conducted by Rev. Ira Schlagenhaut of Cargill M. E. Church; burial was in the family lot in the Walworth Cemetery.

M. E. G.

Davis. — Zeta Summerville, daughter of John A. and Martha Brannon Summerville, was born in Ritchie County, W. Va., in 1873, and died at Clarksburg, August 4, 1944.

She was married to Owen Thomas Davis September 4, 1890. Mr. and Mrs. Davis formerly lived in Salem; they were members of the Salem Seventh Day Baptist Church. All through the years they have been known for their Christian devotion and their loyalty to Christ and his church in Salem.

Besides her husband, she is survived by two children, Mrs. Frank V. Langfitt and John Huffman Davis; two half sisters, Mrs. A. L. Smith and Mrs. A. T. McCann; three grandchildren; and three great-grandchildren.

Funeral services were conducted by Rev. R. S. Burhams of Clarksburg and Pastor James L. Skaggs. Interment was in the Elk View Masonic Cemetery, Clarksburg, W. Va.

J. L. S.

COMBINATION OFFER

Sabbath Recorder, 1 Year	\$2.50
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The Sabbath Recorder

Vol. 137

PLAINFIELD, N. J., SEPTEMBER 4, 1944

No. 10

And seek not ye what ye shall eat,
or what ye shall drink,
neither be ye of doubtful mind.

For all these things do the nations
of the world seek after:
and your Father knoweth that
ye have need of these things.

But rather seek ye the kingdom of God;
and all these things
shall be added unto you.

—Luke 12: 29-31.

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The Sabbath Recorder

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Editorials

ALFRED CONFERENCE

The Conference at Alfred, N. Y., August 22-27 began on a high note and successfully closed on one still higher.

We shall undertake to give as complete account of the Conference next week as possible. This number will have mostly but this brief notice, together with some materials in various departments.

Conference opened Tuesday evening at 7.30 with a vesper service of high order. The music throughout the Conference was spiritually so.

Attendance was good; spirit fine, and under the leadership of President Albert N. Rogers, pastor of the Alfred Station church, we feel that real progress was made. Meetings began on time; with an exception or two, speakers confined themselves to their time allotted; addresses and sermons were well prepared and delivered; business expedited and finished. In spite of differences of opinion, theology and points of view the solidarity of the denomination was well demonstrated. Said one who had not before attended one of our Conferences: "It looks like there will be a split in your denomination." He just did not know Seventh Day Baptists. By our very nature of independence of thought and democratic polity we say what we have to say, forcibly state our convictions, and hang together in brotherly love and the spirit of Jesus.

One new church—that of Christchurch of New Zealand—was admitted to the General Conference and seven ordained ministers recognized as accredited by the denomination and received the hand of fellowship by President Rogers in an impressive service and with

fitting words. Thirty-seven ministers or their representatives stood while these folks were received. Among this group recognized were Mrs. Marian Hargis; Rev. Judson Harvey Stafford, new among us; Mrs. Robinson, a member of the Riverside Church, who for several years has been successfully conducting a Mission in Los Angeles; and Rev. Edward Barrar, pastor of our Second Seventh Day Baptist Church of Christchurch, in New Zealand.

The Conference in 1945 will be held at Milton, Wis., and the President is Mr. Perley B. Hurley, Riverside, Calif.

We all sadly missed the children and early teen age young people, barred from this Conference by restriction caused from the epidemic of infantile paralysis. So far as we know no new cases developed in the county during Conference week.

We were happy to have Chaplain Leon M. Maltby with us throughout the Conference and Chaplain Hurley S. Warren with us a part of two days. Chaplain Warren brought a strong message on Sabbath morning. A message was received from Chaplain Luther W. Crichlow from somewhere in the Pacific area. Messages were sent him and Chaplain Wayne R. Rood, also somewhere in the Southern Pacific.

More than three hundred delegates were reported, besides many visitors. The capacity of the auditorium was taxed Sabbath day, and at some evening sessions. The offering for the work of the denomination was \$547.58.

The hospitality and thoughtfulness for the convenience and comfort of all was appreciated by all Conference guests, and a resolution

was passed in recognition and appreciation thereof. The weather was cool but perfect, and we feel that the spirit of the Lord was present with the Conference throughout. If the churches' representatives will not let their interest and enthusiasm flicker out before taking hold of some of the constructive and progressive proposals for life and service the coming year will be marked by advancement and spiritual accomplishment in God's work.

CHRISTIAN PASTOR OF DENMARK

Kaj Munk, loyal Christian pastor of Denmark, was found murdered, his body lying in a ditch beside the road; murdered by the Nazis because of his undying stand taken in loyalty to the church, and after preaching a most stirring sermon on "God and Cæsar." Munk was arrested in the fall of 1943. Later he was released, and on January 4 was taken from his home and murdered.

In his sermon Pastor Munk had said it is the duty of Christians to render unto Cæsar the things that are Cæsar's. But too often Cæsar demands more than actually belongs to him. What shall we do? Suppose Cæsar demands that "we should call black white, tyranny liberty, violence justice," what should we answer? It is written, "Thou shalt have no other gods before me."

It is true that we belong to both these vast kingdoms—God's and Cæsar's. Said Munk, "if they clash (in their demands) the Christian knows immediately to which is his greatest obligation."

The Danish pastor then discusses the question of Christianity and Politics. "Christianity, we are told, must remain non-political. Who tells us this? Christianity takes orders from nobody . . . it is nonsense to say that religion must keep its nose out of the affairs of this world."

Cæsar must be considered in the church, says Munk. Cæsar must be considered in relation to God. "There are those who would like us to believe that the church is only a place of refuge for the soul. It is not the business of the church, they say, to concern itself with things other than saving souls. Well, that is a pretty spirit of religion . . . and to the liking of Cæsar. Upon such he would be happy to confer the favors of the state. For such teaching would never cross his path. Nor would it embarrass him in any way. The name of this religion is Blasphemy."

Strong words. They would not please some people in any country. They are words that please folks who are always afraid the church will mix up in politics, the ones who want the church to "stick to the gospel." But the church of today is discovering that while it must not neglect the great mission of soul-winning, it must not and cannot withdraw from the affairs of the world.

But, declares Munk, while the church needs to worship in quietness and calm, truth is "neither calm, nor serene, nor dignified. Truth bites and scratches and strikes. Truth is of no importance to the cautious. All the cautious want is an armchair. What is the meaning of this absurd demand laid upon the Church that it should be cautious? Was Christ cautious? Were the martyrs cautious? 'Hush, hush, hush' is the watchword of the present day. . . . I prefer Jesus. 'Hypocrites and whited sepulchres.' That is what he called the political leaders of his country." These days call for the courage of Christ.

Such preaching, fearless and pointed, did not suit the Nazi overlords. So the preacher was hushed. But he still speaks through the printed message that escaped and through underground channels gave courage and comfort to Munk's fellow citizens. The assassin's knife or bullet or the firing squad cannot kill the spirit and message of such as Munk.

Four of his last sermons have been preserved and published in pamphlet form for wide distribution. They have been translated into English by John M. Jensen, and published by the Lutheran Publishing House, Blair, Neb. The pamphlet can be had at 40 cents each, or \$4.00 per dozen.

Kaj Munk, we understand, was not only a bold and courageous preacher, but a great poet and dramatist. Of him a Danish critic is quoted as saying: "His authorship has its beginning in the divine, and in the divine it has its inner force and meaning." Another says, "He was a man who trusted firmly in Jesus Christ, and who dedicated all his work to God in prayer." Denmark—the world—can ill spare such men.

THINK ON THESE THINGS

The following paragraphs are from news comments by W. W. Reid of New York City.—Editor.

Reports reaching America through repatriated prisoners of the Japanese and through even more circuitous circles indicate that all

Christian schools, all Christian orphanages and other welfare institutions, and most of the Christian churches are still in operation in Japan. Before the war, there were 233,000 Protestant Christians, 119,000 Roman Catholics, and 41,000 Greek Catholics in Japan. While they were thus less than one-half of one per cent of Japan's population (73 millions), it has been emphasized that their influence was far greater than their numerical strength would indicate. Says a recently-returned missionary from Japan: "The Shinto religion with the Emperor as its living deity is the expression of nationalism which in this time of emergency is fostered to the extreme. Herein is the danger to Christianity. Christians are loyal to their country and to their Emperor, and the present stress is to have another god besides the Lord. It is evident that some Christians have made concessions, but it is quite certain that many have not. It is equally certain that many who have will recover their position of faith."

"The reason the Chinese could resist the Japanese so long and so successfully is because China's people are living on farms," says the Rev. John T. S. Mao, former pastor of the St. Therese Chinese Catholic Mission in Chicago, and recently appointed procurator of the Vicariate of Nanking, China. "If China, like so many other countries, had been completely industrialized, she would have been destroyed," adds Father Mao. "In an industrialized nation, when factories and equipment are destroyed, the people are destroyed. An enemy cannot destroy farms. Where farms exist, the farmers exist also. Only land is indestructible." When the war is over, Father Mao expects to go to Nanking and there establish, under Bishop Yupin, a school of social science.

"What should be done with Germany?" asks Dr. Ernest Fremont Tittle, of Evanston, Ill., and after reviewing various proposals he says: "We can choose to believe, despite all the evidence to the contrary, that the German people, one and all, are uniquely and incurably wicked; and we can treat them accordingly. But that way madness lies—madness and ruin for all Europe, and not for Europe only but also for the whole world. Perhaps, after all, we would do well to base our answer on the insight of him who said,

'Ye have heard that it is said, Thou shalt love thy neighbor and hate thine enemy. I say unto you, Love your enemies; do good to them that hate you.' Perhaps we would do well to recall and lay to heart words spoken to a great gathering in Madison Square Garden, New York City, by Madame Chiang Kai-shek, who in the name of Christ, which she did not hesitate to pronounce, declared that hate is not the way out."

GOOD RESOLUTIONS

(Report of the regularly appointed Committee on Resolutions, Central Association, June 2-4, 1944, at Adams Center, N. Y.)

As individual Christians and as members of the church and auxiliary and affiliated organizations, we herewith voice our protest against the following ills:

1. The widening use of narcotics by men and women in the armed forces and by civilians.
2. Juvenile delinquency.
3. Advertising of cigarettes and liquor over radio, in roadside posters, and magazines.
4. Seeming indifference of parents to make use of opportunities for Christian nurture and religious education in the home, school, and church and instruction in common courtesy and moral sensibility.
5. A distinct let down in moral standards due to home disruptions and war conditions.

That we encourage, when deemed advisable, though it may not be our own local problem:

1. Unified church program to assure the family unit in the church pew and the attendance of more adults in Bible classes.
2. Wider availment to children of good religious literature in home, school, and church.
3. Spread of total abstinence ideals among children, young people, and adults.
4. Christian leaders avail themselves of suitable character building materials with the idea of popularizing wholesome educational projects and creating public opinion. Suggestions are articles in local papers, pamphlets, books, posters, drama, movies, and essay writing.

Respectfully submitted,
Mrs. H. L. Polan,
Rev. Eli F. Loofboro,
Mrs. Howard Davis,
Committee.

Missions

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

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

THE FINE ART OF GIVING

(Conference address of Karl G. Stillman, treasurer of the Missionary Society. In his absence, read by Mrs. George Thorngate.)

Our society has been confronted with many serious problems during the year just closed; discouraging events accompanying this and all wars have affected our work adversely, yet incredibly enough, we have experienced a good year financially and otherwise.

To summarize, we have reduced our indebtedness during the year by \$4,501.08 which at 3 per cent interest, releases the sum of approximately \$135.00 for productive purposes in the year ahead. This alone will pay five months allowance at prevailing rates to the missionary pastor of one of the churches we are aiding. Our total net indebtedness as of June 30, 1944, amounted to \$2,955.33, a figure which forecasts that the society will be completely out of debt a year hence.

The net worth of the society as reflected on our books, which is the remainder after deducting what we owe from what we own, increased during the year from \$153,818.33 to \$161,083.48 or a gain of \$7,265.15. This is composed of the debt reduction referred to above, gifts and bequests aggregating less than \$100.00, and realized profits from the sale or exchange of investments which totaled \$2,664.86. These profits are added to the principal of the funds affected, giving promise of increased income in the days ahead.

The investments of the society are under the competent supervision of a firm of investment counselors in New York City which has the highest reputation for integrity and judgment in such matters. How well they may have succeeded, is indicated by the fact that in these days of low interest returns on an average investment through the year of \$107,000.00, income at the rate of 4.8 per cent per annum was earned. Also, as already stated, substantial profits of approximately 2.5 per cent of the amount of investments at risk were realized, which is an enviable record. In addition, it is noteworthy that the market value of our investments as of July 22, 1944, which is the date on which our report was prepared, exceeded their book value by \$3,241.30.

Among the special problems we had to face this past year, was the bringing home of three of our China missionaries, Dr. George Thorngate and Rev. and Mrs. H. Eugene Davis who had been interned in a Japanese concentration camp, exchanged for Japanese prisoners, repatriated in Portuguese India in late 1943, and returned to this country December 1, 1943, on the M/S Gripsholm. We have been in constant communication with the Department of State from the beginning of the war for the purpose of insuring adequate care of our China missionaries. We guaranteed to reimburse both the Swiss government for advances for food and comfort items to all our representatives (including Mrs. Nettie West, Miss Mabel West, and Miss Ruth Phillips, in addition to Dr. Thorngate and Dr. and Mrs. Davis), and the United States Government for transportation of any or all of these individuals when and if they were returned to this country. Of course, our regular budget was not elastic enough to meet these expenses, so an appeal was made to the denomination for special gifts which was answered liberally.

After many years of faithful service, we retired Rev. and Mrs. H. Eugene Davis on an allowance larger than that paid by some denominations and substantially in excess of Federal old age benefits which would be paid for like service and earnings in the various lines of endeavor covered by the Social Security Act. We are glad we were able to take such action.

We are told, that in spite of the Japanese occupation of Shanghai, our schools and religious activities are being carried along enthusiastically by the Chinese and that enrollments at the schools are in the neighborhood of one thousand two hundred twenty. A church attendance of four hundred is a weekly occurrence. Again we have the example of the substantial fruition of seed sown faithfully in years past by our consecrated representatives.

During the year, we have resumed support of our work in British Guiana where interest has been maintained under the loyal and efficient leadership of Rev. W. A. Berry. For years, our people there have carried on with

out any financial support from us and we are happy that conditions warranted a restoration of financial aid.

Our work in Jamaica has reached a point where the establishment of a mission school has been advocated strongly by Rev. and Mrs. Luther Crichlow who represented us so well there for the past several years. Quite a number of special contributions to this object have been received by the society. At the beginning, all such projects face serious discouragements, but one need only reflect on the present activities of our China mission schools, which are operating in great usefulness for numerous people, to realize that it, too, started as a small undertaking with limited financial support. Such a school in Jamaica, supervised by individuals with vision and educational and financial ability, will do much to establish our work on that island in a permanent and effective way.

I have endeavored to bring out some of the high lights of our financial accomplishments of the year and to generalize a bit on our activities; our printed report covers these things so much more adequately that I urge you to read and study it carefully, rather than for me to say anything further about our work.

I have a feeling that most of our pastors hesitate to say much about the support of their churches and denominational activities for one reason or another, and as most of my work in business and religious endeavors is connected directly with finance and sources of income, I am going to try to express some of my ideas on giving.

Giving can be drudgery, or it can be a source of great joy and satisfaction. It all depends on the frame of mind of the giver as he makes his gift. If he is selfish, he will begrudge every penny that he may spend other than those used for his own personal desires. Feeling as he does, his gifts keep him unhappy; they don't make him unhappy, for his own selfishness puts him in that mood. To such a giver, giving is pure unadulterated drudgery and a disagreeable task. On the other hand, there are many people who love to help others and who will always contribute generously of their means to worthwhile objects. Such people universally have sunny dispositions, are cheerful, and derive such strong inner satisfaction in their gifts, that they find a happiness and joy in living that makes them the envy of their friends and ac-

quaintances. The Lord loveth a cheerful giver and I'm sure his spirit goes out to those who serve him in this way.

The right mood for giving, is one of great and happy privilege. We are told in the Bible, that "When the burnt offerings began, the song of the Lord began also with trumpets" indicating that the Lord not only loves the cheerful giver, but blesses him too. The Israelites gave liberally of their best to God, but were cheerful in the self-denial required to make such gifts possible. In other words, they experienced joy in doing the will of God as they understood it, which is always the experience of the cheerful giver. Again, it is written, "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver."

The whole world has been disrupted economically, politically, and socially by the scourge of war. The cost of repair must be met by those of us who have not made the supreme sacrifice. However, the cost of everything has mounted substantially and the expense of carrying on charitable and missionary enterprises shares equally in the general advance, making it imperative that we give more abundantly if our organizations are to advance into nation-wide and world-wide usefulness when hostilities cease.

Giving, should be proportionate and systematic. Jacob said, "Of all that thou shalt give me, I will surely give the tenth unto thee." Tithing, is an excellent rule by which to be guided, but is it an infallible rule? There are many exceptions. For instance, for some men whose wages are meager and who find it difficult to maintain their families in comfort, any insistence upon tithing would be unwarranted. Also, in the case of those of larger means, a tenth of their income would not constitute generous giving. What better instruction can be given than to follow the words in Deuteronomy ascribed to Moses reading, "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." However, for a great multitude of people in our country who are neither millionaires nor those who exist on meager income, the practice of tithing would be entirely practicable and wholesome.

Such a plan has stood the test of experience. The early Hebrews were blessed in heart and soul by tithing. The Mormon

Church, even though we may disagree with some of its tenets, has been able through the system of tithing to send out an army of missionaries into all parts of the world and to care for the needy from their full storehouses built up by the tithes of their members. In our giving, let there be some percentage of our income which our minds and consciences can approve. Let people give as they live. If they are compelled to live sparingly, there should be no criticism if they give sparingly, but conversely, when they live bountifully, they should give bountifully.

Christians have not had the moral courage to answer the challenge of our Lord to meet systematic giving, with blessings bountiful beyond all our anticipations. It has been true always, that the more one gives, the more he has. In the closing words of the Old Testament, the Lord flings down a sort of challenge! "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour out a blessing that there shall not be room enough to receive it."

If all professing Christians would practice tithing, the treasuries of the Christian Church would be filled to overflowing with funds to wage a more effective fight against the powers of sin and want. How wonderful it would be for our missionary societies in meeting their needs at home and abroad and extending their services to mankind in greater measure to receive the benefits of this adequate support! How comforting it would be to us all, to see our retired ministers who have devoted their lives to the service of Christ on very meager salaries, with no Carnegie pensions awaiting them, maintained in decency and self-respect for the rest of their days. All these blessings can be ours when and if we give systematically and proportionately to the cause of Christ and the share in his work which is ours.

In the words of Rev. Charles R. Brown, "If the Christian people of this one land, rich in its resources and prosperous beyond all the other lands of the earth, could be moved to give a tenth to the Lord, it would seem at once as if all our benevolent activities had been harnessed to some Niagara of power. There would come a new thrill of life along the whole line of religious effort and presently we would see the kingdom of God on earth coming with power and great glory."

As we enter our new Conference year, let us examine our giving as individuals, societies, and churches, to the work of our denomination. The Missionary Society is happy to assist churches financially in meeting part of their pastors' salaries, but it is happiest when it helps support a new and expanding work. It is a duty to help a dying church, but a joy to assist a growing church until it is able to stand alone. May we urge the members of all churches being financially aided by us at this time to consider carefully the possibility of securing increased gifts from their own people to the end that they become independent—thus releasing an appropriation for other more urgent calls. We have made progress this year and even greater progress is possible in the coming months with increased giving which is the direct responsibility of us all.

We have established the society's finances on a sound basis and are now ready to capitalize on all opportunities which may become apparent as time goes on. We have cash reserves equal to nearly eight thousand dollars representing amounts we would have sent to China, Java, Holland, and Germany except for exchange restrictions which will be immediately available to those fields upon cessation of hostilities. We are on the threshold of greater accomplishments which will become even greater with increased individual support.

In closing, I would like to quote again from Edwin Markham, who wrote:

"Giving is living," the angel said,
 "To feed to the hungry sweet charity's bread."
 "And must I keep giving and giving again?"
 My selfish and querulous answer ran.
 "Ah, no," said the angel, his look pierced me
 through,
 "Just give until the Master stops giving to you."

FOUKE SIXTIETH ANNIVERSARY SERVICE

Fouke Seventh Day Baptist Church in Fouke, Ark., will hold its sixtieth anniversary service starting September 24. Messages from all those who have worked for the church or the school will be appreciated.

Rev. Charles Bond from Little Genesee, N. Y., will be a guest during these services and will help with special meetings beginning September 19.

Clifford A. Beebe,
 Pastor.

Woman's Work

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

HONOR ROLL, SUPPLEMENT

Adams Center, N. Y.

Cpl. Francis Greene
Ronald Greene, S 1/c

Battle Creek, Mich.

Orville Arnold
DeWitt Aurand (Honorable discharge)
Neulon Boehm
George Bottoms
Richard Burdick
John Edward Cornish
Gordon Crandall
Paul Ronald Crandall
Wade H. Crandall
Samuel Hastings
Leon Lawton
Robert P. Lippincott
Milton Maxson (Honorable discharge)
Arthur Millar
Hugh Simpson
Ralph Spells
Bernard Talbot
Donald D. Watkins
Roger Willis
Merrill R. Van Noty

Chicago, Ill.

A/S Allison L. Burdick, Jr.
Pfc. John Lenenberger
Pvt. John Sherman
Corp. Robert Sherman

Daytona Beach, Fla.

Pvt. Charles B. Brossier
Sgt. Eugene Mead
Lt. David E. Rogers
Ens. A. W. Sarver

Fouke, Ark.

Glen M. Davis (Honorable discharge)
Sgt. Wesley Harris
C. T. Mitchell, MM 1/c
Roy Mitchell, S 2/c
T/Sgt. Malcolm G. Pierce
A/S Wardner E. Fitz Randolph
Pvt. William P. Fitz Randolph

Gentry, Ark.

George Robert Ratliff

Little Prairie, Ark.

Pvt. Preston H. Mitchell

Middle Island, W. Va.

Lucy E. Fleming
Brady Sutton, Jr.
George Sutton
Walter Sutton
Donald Travis
Duane Travis
Alfred Willis

New York, N. Y.

Lt. Ralph W. Babcock
Cpl. Thomas A. Boyd
Pvt. Henry L. Cottrell
Lt. Lee B. Cottrell
Lt. W. R. Lawrence
Kenneth L. Maxson (Inactive duty)
Lt. Donald T. Prentice
Pvt. Albert Regenbrecht, Jr.

Pvt. Charles C. Regenbrecht
Lt. Arthur E. Stukey
Comm. F. Hamilton Whipple
Pvt. Ernest B. White
Pawcatuck, Westerly, R. I.
Cadet Charles W. Ferguson (Killed in plane crash at Cuero, Tex.)
Pvt. Kenneth C. Whitford (Hon. discharge)
Salem, W. Va.
Aldis Davis
Pfc. Adelbert M. Swiger
Paul B. Swiger, S 2/c
Pvt. Joseph R. Vincent
White Cloud, Mich.
Capt. Ellis Johanson

SUMMARY OF ITEMS REPORTED BY SOCIETIES

First Alfred

The Ladies' Aid local funds have been used largely for repairs and improvements on parish house, redecoration of the primary Sabbath school rooms, new shades and drapes for some twenty windows, refinishing of floors, etc. The Evangelical Society has held nine meetings during the year, co-operated with other church women in Armistice Day program on "The Price of an Enduring Peace," and in World Day of Prayer program. The theme of the society's programs was "Sharing" and was fruitful in helpfulness: included were the following: A Japanese student, Miss Negaro, who told of a Wyoming settlement for evacuees; Mrs. Edgar Van Horn spoke on "Something on my Heart" (temperance); Mrs. Milford Crandall, "The Power of Prayer" (summarized in the Recorder); Mrs. Clarence Hallenbeck spoke on "Mothers of Soldiers," (a faith strengthened appeal); Mrs. Lloyd Watson, on what she termed a "Party of the Spirit" with helpful suggestions on our methods of prayer. "Freedom of Worship," and "Our Freedoms," were topics covered by reviews of papers which had been given elsewhere and were requested by some who had heard them. Worship services at all of the meetings have been most helpful, and short papers on "Religion in the News" continue to be a part of the programs. "Strength for Service" has been sent to our boys as they are called into service. Improvements in the living quarters of the students at the Gothic, music for the Junior choir, copies of "China Letters" for college and public school libraries,

flowers, cards, etc. to sick members or shut ins, are among our local expenditures. We have worked on the board's fourteen goals. The president and secretary for the coming year are: Mrs. B. R. Crandall and Mrs. Edith Beyea.

Second Alfred

The Ladies' Aid (Women's Industrial Society) has had as their special project this year work for the Red Cross. It is to be noted a group of younger women are taking active part in this society. Their new officers are: Mrs. Carlton Greene, president; Mrs. Irving Palmiter, secretary; and Mrs. Albert Rogers, keyworker.

Andover

Reports work on all but number four, six, and eleven of the fourteen goals.

Independence

The Ladies' Aid has been helping with the pastor's salary, repair of the parish house, and fitting up rooms for pastor and wife to stay in temporarily. They provided Christmas baskets of fruit for sick and shut ins and have worked with the Red Cross. Meetings curtailed on account of gas rationing have been resumed and fulfill a distinct social need in the community. Mr. L. O. Greene was an appreciated guest speaker in September.

ANNUAL MEETING

The annual meeting of the Board of Directors of the Women's Society of the Seventh Day Baptist denomination will convene in Salem, W. Va., September 10, 1944, at 2:30 o'clock.

Greta F. Randolph,
Secretary.

FOUR YEARS WAR EMERGENCY WORK

By American Bible Society

The American Bible Society has completed its fourth year of war emergency work. During this time it has distributed to the United States Armed Forces and Merchant Marine, 4,250,843 volumes of Scripture which include 51,102 New Testaments, carefully packaged in waterproof containers, which the society hopes "will never be read!" These are the books that have been placed on lifeboats and rafts, yet should such an emergency rise there has been ample proof of the strength and comfort stemming from such reading of the Word.

There are also 2,300 Bibles supplied as lectern Bibles for Army chapels and ships of the Navy and Merchant Marine.

"Thank God for your Testament, son," said Captain Eddie Rickenbacker to Sergeant Johnny Bartek as the little party of seven after drifting for nearly three weeks in the Pacific, was finally brought ashore.

In the Bible Society's files are many letters of gratitude from the fighting men who have found time in the fox holes, on the beaches, and in the quiet of their quarters to put to the test the great truths of this Book. "You are doing the type of work that we all depend on from day to day, from one minute to another—the blessing and courage from God," wrote a Nisei medic from Italy where his division has been in the heavy fighting.

More than a half million books have gone to prisoners of war, refugees, and civilians in distressed areas of Europe. This work required Scriptures in 41 different languages, a miniature tower of Babel, containing such unusual items as Scriptures in Afrikaans, Bambara, and Galla.

During these four years the aid given by the American Bible Society to the British and Foreign Bible Society and the Netherlands Bible Society has consisted of grants in funds and books in areas which could not be reached by them. Scriptures in African languages have been published in New York for the British Society. A remittance of \$10,000 was made in 1944 to the British society to aid in the publication of Scriptures for Burma. Tons of paper were shipped to the Netherlands East Indies before that area fell into enemy hands.

Publication in Europe has been started within the past year to meet the increasingly urgent needs and to replenish the great losses caused by the war. Distribution will be made through as many channels as possible during the war period and as soon as hostilities cease. In Switzerland twelve editions have been prepared for immediate distribution; in Sweden, eighteen editions are being printed for distribution after the war.

SABBATH SCHOOL LESSON FOR SEPTEMBER 16, 1944

The Kingdom Strongly Established.
Scripture—2 Samuel, Chapters 1—5.
Golden Text—Psalm 125: 1.

Young People's Work

Jeanett B. Dickinson, Editor

Please send all material and suggestions to 510 Watchung Ave., Plainfield, N. J.

CAMP MEDITATIONS

(These short meditations were written by various Seventh Day Baptist young people while they were attending either the Rocky Mountain or Lewis Camp.)

As I sit here facing the east I cannot help but think of the wonders of God. This large plain that is spread before me is only a tiny per cent compared to the universe. I stop and think just what a small person I am; then I remember that God is constantly watching over me; then I realize that no matter how little, I am really quite big in the eyes of God. I can't help but wonder if God has time to watch over each one separately, but then I remember the twenty-third Psalm: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me," etc.

And as the sun climbs higher into the sky and the sun flowers commence to turn with the sun I can't help thinking that we are as the sun flowers turning our faces to God (if we are Christians); if not, we are like the morning glory. Perhaps part of the time we are open to God, but the rest of the time we close up—keeping the rays of God from reaching our heart.

One of the things that I enjoy most in camp this year is the alone hour. I had never thought of going off by myself and talking with God. All of the classes, chapel, and vespers help to bring God closer to us and help to make us more thankful and willing to share with others. Camp can help us young people to bring other lost young people to the light. Fun deserves its place in the world too. God would want us to have fun, when it is in its place.

Camp means more to me than just a gathering of fine Christian companions. It means fellowship with God and a chance to examine my own heart and to better myself. It gives me a chance to get away from the rest of the sin-sick world and a chance to think of what to do to help rid the world of its sin. I'm sure that each of us will go from camp with a desire in his own heart to live fuller and

more consecrated lives for Jesus Christ our Lord.

Dear God: How can we ever make ourselves worthy of thee? You have given us so much—the beautiful mountains and the wide plains; you gave us your Son, too, and we sinful mortals seem so small and unworthy of your great love. I sit here on this rock, one of your very creations, and look over the beautiful valley and wonder how anyone could doubt that there is a God. Help those people to see you in the wonders of nature and give me strength and wisdom that by some word or deed I can help them to find the light and wonderful comfort in knowing that you are forever present to help us in need or trouble.

I have just finished reading the Sermon on the Mount; how wonderful it would be if everyone would live by what it tells us. The earth would be truly a wonderfully happy place in which to live—help me and everyone here at camp to live as nearly by it as possible that we may be good examples for the rest of the world.

In Jesus' name I ask it,

Amen.

This camp is something I've dreamed of for a long time. I was in hopes it would turn out like this, being alone in the beautiful mountains and the spirit of God about one. It gives me such a deep feeling as if nothing else in the universe could change. The camp has been a wonderful inspiration to me, having the thought that God created these magnificent structures. When I look around myself it seems that nothing else can take the place.

I am so happy to be a Christian and have the privilege of coming to this camp and worshipping our Saviour alone.

SHIPS IN THE NIGHT

By Alice Annette Larkin

The Story Thus Far

Linda Sherman, a consecrated Christian, is now at Hilltop Farm helping to care for her Aunt Penny who was seriously ill. Living

with Aunt Penny are two young children, Lucy and Peter, who are grateful to her for taking them into her home. Her own son, Donald, left home several years ago when his mother spoke unkind words about his bride-to-be. No one in the family has heard from him since, but he and Frances are happily married and living on a tenant farm. Frances has been earnestly praying that Donald would accept Christ as his personal Saviour; he has recently done so and is extremely happy. While listening to a radio religious broadcast, Aunt Penny and Linda hear the announcement that Mrs. Frances Barnes was the violin soloist. Aunt Penny is sorry for her treatment of Donald and his wife; she sends a letter in care of the station with the hope that this lady is her son's wife. Due to a severe storm, some of the families in the valley come to Hilltop Farm seeking shelter and lodging; Aunt Penny welcomes them and realizes for the first time in years the true happiness resulting from the sharing with and making others happy.

Chapter XVI

The broadcast was over, and Frances Barnes laid her violin in its case. Picking up her music and a bundle of letters that had just been handed to her, she turned to her husband. "I'm almost ready, Don," she said. "Take care of this mail for me, will you?"

"Are all these fan letters, dear?"

"I don't know. I haven't looked at any of them. Now my coat, please."

The minister who had been conducting the service stopped the young people as they started to leave the studio. "It's been a joy to have you play for us again this week, Mrs. Barnes," he said. "Sorry you were ill for a couple of weeks. I trust you've fully recovered from the flu."

"Yes, thank you, I think I'm all over it now."

"That's fine. Glad you could be here, Mr. Barnes. I hope you'll decide to join our choir. We can always use a good singer, you know. And how about you and Mrs. Barnes becoming members of our church? Will you think the matter over this week?"

"Yes, we'll think about it," Don answered. "But don't count too much on us. There are questions we have to consider."

"Shall we go right home or stop at the church?" Fran asked when they were in their car.

"Guess I'd better get back to the farm as soon as I can," replied Don. "Mr. Prentice was anxious for me to look at one of the horses; I told him I'd look in at her while he was at church."

"Then we'll go home immediately. Oh, Don, you don't know how wonderful it is to have you come with me, and it's still more wonderful that you have accepted my Jesus as your Saviour. My heart's been singing over that ever since you told me when I came home from the studio that day."

"Mine's been singing too, dear. And it's your own true Christian living that has helped me more than you will ever know. You understand how it is about joining that church, don't you, Fran? You know I want to unite with some church just as soon as I can. I want to take my stand for Christ before the world; but, strange as it may seem, I can't reconcile myself to becoming a member of a church that doesn't recognize the seventh day as the true Sabbath. I say strange because I haven't kept the day myself. Please don't let what I said about the church hurt you, Fran. I've thought about these things a great deal lately, and I want to study the matter a little longer."

"We'll study it together, Don. I have been studying it some. And do you know what made me do it? Well, it was hearing some of the radio broadcasts in which the speakers tried to explain why the first day of the week is observed instead of the seventh. The more I study, the harder it is to understand their teachings. I'm beginning to think that your mother and her family have been right in their belief about the Sabbath, though I have kept Sunday all my life. If the Seventh Day Baptists would broadcast as others are doing, many people might come to know the truth."

"I know, dear, but they are small in numbers and broadcasting is expensive. What you have said has made me very happy—we'll talk about this later."

They were home in half an hour, and Don hurried to the barn. Fran hummed happily as she made preparations for dinner. Don was gone longer than he expected to be so she decided to look at some of the letters she had received at the studio while waiting for him. Hastily she scanned the return addresses and postmarks; it wasn't until she reached the last letter in the bundle that she saw a familiar name. Then she had to read

it twice before she realized who the writer was. "Mrs. Henry Barnes," she read. Why, that was Don's mother's name. For what possible reason could she have written to her? Tearing off one end of the envelope, she drew out a sheet of paper folded around a smaller envelope. Opening the paper she read, "If you who receive this are Mrs. Donald Barnes, the enclosed letter is for you and your husband. If you are not, pardon me for troubling you. Please return the letter to me. Thank you. Penelope Barnes."

Donald was coming up the steps and Fran ran to meet him. "Oh, Don," she cried, "here's a letter from your mother. Open it and read it to me quick, please!"

Donald's voice broke as he read the words his mother had written, but there was joy in his heart. Tears sprang to Fran's eyes as she listened. "Oh, Don, dear," she said, "God has been good to us."

"Yes, he has given my mother back to me and to you. Fran, we're going home. We are going home tomorrow. Mr. Prentice wanted us to go for Mother's birthday, you remember, but we didn't. We'll have a talk with him this afternoon; I know he will say, 'Go by all means, son, you and Frances. Wife and I'll get along.' It can be only for a night and day at present, but we're going home—you and I, Fran."

"Yes, Don, you and I."

(To be continued)

GOOD READING

By Evelyn Ring

"A Chain of Prayer Across The Ages," forty centuries of prayer from 2000 B. C., by S. F. Fox, is one of the most unusual anthologies ever made. As devotional literature it is excellent and for studying the changes in prayer technique it is of great value. The prayers are selected from the Hebrew and Christian tradition of all countries and ages. It includes morning prayers, evening prayers, and prayers for special days and occasions.

"Prayer Poems" by Oscar Vance Armstrong and Helen Armstrong is a helpful book in supplying poems for special occasions. The range and variety of the poems is great. There are prayers for home, for friends, special holidays, prayers for those at sea and for those who fly, and prayers for the nation. Many of the authors are unfamiliar to most of us, yet the

poems themselves are sincere, and the fact remains that much satisfying poetry is being written by men and women today.

A twentieth century biographical interpretation of Christ is George Sherwood Eddy's "A Portrait of Jesus." It was written after fifty years of study of the Gospels and is a popular presentation of Jesus as the apostles knew him. The author's purpose was to present to men and women today not only the historical but also the living Christ.

OUR OWN POETS

Hearts

Our hearts—what human things they are—
Unruly like a child;
Until God's spirit dwells in them,
And makes them meek and mild.

—Bessie S. Davis.

SECOND PEACE CONFERENCE

Protestant church leaders of the United States will hold their second "peace conference" in three years at Cleveland, Ohio, January 16-19, 1945, to appraise the results of Dumbarton and other peace parleys and determine on a course of action to achieve their goal of a just and durable peace based on spiritual principles.

The spiritual principles were adopted by the first conference held at Delaware, Ohio, March, 1942. These were supplemented by the political propositions or Six Pillars of Peace promulgated two years ago by the Commission on a Just and Durable Peace, sponsor of both conferences. The commission was instituted three years ago by the Federal Council of Churches.

In the light of these church pronouncements the delegates to the Cleveland conference representing most leading Protestant denominations will study the developments of the past three years on the peace front. These include the pronouncements of the United Nations at Teheran, Moscow, Cairo, and Dumbarton, and the Connally and Fulbright resolutions passed by the two houses of the United States Congress.

The Protestant church leaders have been concerned that the United States and other United Nations move in the direction of a world organization that will have both curative and creative responsibilities, not merely repressive. These churchmen, through the commission, advised the government in their

judgment that this is the only kind of peace the Christian forces of the nation can accept. At the same time they urged their people not to be discouraged by particular settlements but to continue to press for world organization consonant with their ideals.

The conference will study both the international situation and the basic peace strategy of the churches. It is expected the conference will adopt findings and recommendations for consideration of the churches and public leaders. The recommendations of the conference will be submitted to the governing bodies of the churches.

To facilitate the work of the conference it was announced that two study commissions would be created. One will study the current international situation; the other the basic problem of the peace strategy of the churches. They will be urged to complete their work of drafting a statement and recommendations before December 15 so that all delegates will have an opportunity to study them in advance of the convening date of the conference.

The personnel of these two commissions will be announced soon.

Between three hundred fifty and four hundred delegates are expected to attend the conference and two thirds of them will represent various communions, within and without the

Federal Council of Churches which itself has a constituency of twenty-five million Protestants. Other groups which will be represented are:

Allied Christian bodies such as the Home Missions Council, Foreign Missions Conference, International Council of Religious Education, American Committee for the World Council of Churches and the United Stewardship Council.

Christian bodies conducting educational programs for World Order such as the Church Peace Union, Y.M.C.A., Y.W.C.A., United Council of Church Women, American Friends Service Committee, American Section of the World Alliance for International Friendship Through the Churches, Laymen's Missionary Movement, Laymen's Movement for World Christianity, Interseminary Movement and the United Christian Youth Movement, City and State Councils of Churches, members of the Commission on a Just and Durable Peace which includes more than one hundred church leaders, clergymen and laymen of various communions. The Associated Church Press will be invited to send a limited number of delegates and representatives of the press, secular and religious.

—From Commission on a
Just and Durable Peace.

Children's Page

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

OUR LETTER EXCHANGE

Dear Recorder Children:

This is the last day of Conference, and it has all been very interesting and inspiring; but oh, how we have missed you, my Recorder boys and girls! I did so enjoy meeting so many of you and it has been a great disappointment not to have a chance to visit with those of you whom I have met before and to have a closer acquaintance with others with whom I have only acted as a "pen pal." I have been disappointed, too, because I have received no children's letters for the past two weeks.

Today we are not attending Conference until afternoon, so I am taking the spare time to write to you. The reason why is that Pastor Greene is supplying the pulpit of the Methodist church. No, that isn't quite right,

for the Methodists are using our church for a month or so while their church building is being repaired and remodeled. One of their members said to me, "I hope you will come to our church in your church at least some of the time." Well, I have gone twice.

I believe that since we could not attend Sabbath school together yesterday I'll talk with you a little about the Sabbath school lesson. You know that for many years the people of Israel had no earthly king; only God was their king. But they were not satisfied and began to complain to Samuel, their God-given judge, prophet, and priest and beg for an earthly king to rule over them. Then God said to Samuel, "They have rejected me, that I should not reign over them."

So you see that when the Israelites chose another king they could not have God as king. So in the same way, when boys and girls and

grown people, too, choose anything or anyone else to rule their lives besides Jesus they are taking him off the throne of their hearts. Of course we can not know Jesus as King until we have chosen him as our Saviour. We must become real Christians before we can worship Jesus as our King. Sometimes people do not truly love Jesus with their whole hearts but let other things crowd him out. When Jesus so freely gives us salvation can we do less than give him the throne of our hearts?

Let us close our lesson with the two verses of a little song Vacation Bible School children love to sing over and over:

Jesus, Friend of Little Children

Jesus, friend, of little children,
Be a friend to me;
Take my hand and ever keep me
Close to thee.

Teach me how to grow in goodness
Daily as I grow;
Thou hast been a child, and surely
Thou dost know.

Sometime ago Editor Van Horn sent me a card which was handed him by one of the linotype operators, who said it was a child's card of one hundred twenty years ago and belonged to his wife's grandmother. On it is

Our Pulpit

STATEMENT OF BELIEF

By David S. Clarke

(Presented before the ordination council, Jackson Center, Ohio, June 17, 1944.)

(Concluded)

V. The Church

I believe the Church Invisible is the unified body of believers in Jesus Christ, brought together by the Holy Spirit to work for the kingdom of God among men and for the heavenly kingdom in the hereafter.

The Church Visible is the body of Christ's believers organized to seek the best understanding of God's will for service to both God and men. However badly broken by denominational hatreds, the Church will one day realize its true destiny as the channel of man's best efforts through Jesus to serve God.

The local church is the body of Christian believers who are organized by and for di-

a charming little poem, and I'm sending it on to you.

The Little Gleaner

The lark is singing his loud song,
Up in the sky's clear blue;
The thrilling notes gush down so sweet,
I can't help singing, too.

I have got quite an apron full
Of the ripe golden ears;
'Twill give my little sisters bread,
And dry my mother's tears.

Oh, why should I repine or weep
Because of our hard lot,
When ev'ry full ear seems to say,
"God will forsake thee not"?

Lord of the harvest! help thou me,
Whatever may betide,
Assuredly in faith to say,
"The Lord will still provide."

Although I was disappointed because I could not see many of my Recorder children at Conference, I did see some of the parents and teachers; among them, Arah Mae, was your Christian Endeavor teacher, Mrs. Ayars, whom I like very much. You are fortunate in having her as your teacher.

Very sincerely yours,
Mizpah S. Greene.

vine purposes. Their fellowship together should be purposeful, their work in their community should serve men, and they should keep their self-respect in the community without ever denying Christ or neglecting their main duty of proclaiming the gospel. The local church is responsible solely to Christ and thus should keep pure the well-spring of the church's power—the individual Christian layman in fellowship with others.

VI. Man

I believe in man.

I believe man was created by God in his own image and that the spiritual qualities which he shares with his creatures make man the highest work of creation. I believe that the divine love which prompted God's creation of man continues down through all time. God seeks the return of his love by obedience and fellowship, and all afflictions are laid upon man in holy love.

I believe God is primarily a father in his relations with his creatures. Men are therefore brothers of each other and holy love is the goal in all their relationships.

I believe love is the primary binding force between man and God, and man and man. Love is the highest form of moral relationship; God intended that man should use love as his first line of attack on any situation in life. The law of God undergirds all the duties of love and instructs us in Christian duties toward men and toward God. Faith in Jesus Christ is the supreme guide for man's action. That faith is life-giving while the law is life-directing toward the true salvation in Christ.

God sent his Son into the world to redeem men from disobedience, and belief in him is the salvation from sin to eternal life.

We become true sons of God by faith in Christ Jesus.

VII. Sin and Salvation

I believe that all men have sinned and come short of the glory in which God created man. Because this is so, all men need a Saviour sent by God to redeem them. Faith in that Saviour, and not in some doings of men's hands, is needed for salvation and reconciliation to the Father.

I believe God intended by creating man in his image that man should be like him in character, although free to act otherwise. Moral freedom of choice is essential to God's character as a spiritual being—an all-powerful being. Man must be endowed with the same self-autonomy in his relations with God and man and the world.

Jesus Christ was sent as a man to show other men the full meaning of this, and through his life and death became the Saviour of all men. He saves men from the power of death and sin, through faith and a new heart, and brings them to eternal abundance of life.

VIII. Eternal Life

I believe that eternal life is the reward of those who have put their faith in Christ; and that Christ's life, death, and resurrection are the ground of our belief in that life. I believe that Jesus arose from the dead, and that he lives today as the Saviour of the faithful. He will be seen of men in heavenly glory to judge them and reward them according to their lives. I believe that the abundant life which God sent Christ to give to men begins in the

present and extends externally through all time.

The making of a "new creature" by "faith in Christ Jesus" is the beginning, and the new spiritual and glorified creature of the hereafter is the larger development of the abundant life.

My belief in the reward of eternal life adds incentive and purpose to following Christ in service to my fellowmen and love to God.

IX. The Sacraments

I believe that Christ sanctioned two sacraments for the practice of his church—baptism and the Lord's Supper.

I believe that baptism is an outward sign of an inward change—a burial with the crucified Christ to sinful deeds and purposes and risen life of love and faithfulness. I believe that baptism is an outward witness of one's repentance and confession of faith in Christ as Saviour and Lord and should therefore be a baptism of believers only.

I believe that Jesus was baptized by immersion and that we should follow his example, because of his command and because of the expressed symbolism of immersion.

I believe that the Lord's Supper commemorates the last supper of Christ with his disciples and the fellowship in his sufferings of mockery, trial, and the cross. It brings repentant believers into the fellowship of common communion with Christ and renews their pledged allegiance to him. It is a symbol of loyalty and service to one's fellows; it should be observed with the same humble spirit Christ exemplified in the sharing of bread and wine and the washing of the disciples' feet at the last supper.

It is a symbol that a man has taken into his life the very strength and life with which Christ faced his great hour of trial and death. The cup is the "new covenant in his blood"—the new covenant of the Christian to follow Christ. The bread, reverently taken, represents the broken body of our Redeemer given that we might put our trust in the abundant life with our Father.

X. The Sabbath

I believe that the Sabbath of God's Holy word is binding upon all Christians as one of the Ten Commandments which Christ came to fulfill. I believe that the Sabbath is the seventh day of the week, and that we should

preserve our loyalty to this as an example of complete obedience to the clear and expressed will of God.

All time is sacred, but God especially blessed the Sabbath for man's rest and worship. I believe that God created the Sabbath as an institution for man's good, and that any other Lord's day is mockery of God's power to create those things necessary for man's good. I believe that Jesus Christ kept the Sabbath and that he taught the true principles of Sabbath observance which should be followed in his church. I believe that God's creation and blessing of the Sabbath sanctifies all men's efforts to bring the kingdom on earth. Whether or not our generation sees the kingdom of God established on the earth, the proper use of our six days work and of the Sabbath of rest and worship puts the blessing of God upon all our days. Respect for the Sabbath makes the intent of our labors their real evaluation, rather than the number of days spent for God's work or the amount of money or property given to its upbuilding.

The Sabbath is a pledge of the eternal rest and a guardian of those deeds by which God judges who shall receive that rest.

XI. Evangelism

I believe evangelism is one of the chief tasks of the church and that the local and denominational members of the Christian body should organize agencies for the spreading of the good news of Jesus Christ.

I believe that all Christians should promote through some channel the work of teaching and preaching the gospel, and that no Christian should be "ashamed of the gospel of Christ" in his personal contacts.

I believe that each Christian should follow the commission of Christ by considering in what way he can support the world-wide spread of the gospel and acceptance of Christ by those who hear that gospel. I believe that evangelistic efforts should be continually re-examined to find new means and ways of spreading Christ's gospel.

I believe that Christians should support by their own rewards from labor or by their own efforts the teaching and preaching agencies of the church.

Note: In giving my statement of belief, the statements of belief accepted at the 1937 Seventh Day Baptist Conference were read in their respective places as expressing my belief also.

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 17, at two o'clock.

Lavern C. Bassett,
President,
Courtland V. Davis,
Recording Secretary.

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 17, at two-thirty o'clock.

Lavern C. Bassett,
President,
Courtland V. Davis,
Recording Secretary.

Marriages

North - Lindflad. — Mr. Merton Douglas North, New Auburn, Wis., and Miss Lois Lorraine Lindflad, Chetek, Wis., were united in marriage at the New Auburn Seventh Day Baptist church, Sabbath afternoon, August 19, 1944, by Rev. C. B. Loofbourrow. Their home is on a farm a few miles out of New Auburn.

Wheeler - Shipman. — Mr. Winston Wheeler, son of Mr. and Mrs. Edwin Wheeler, Nortonville, Kan., and Miss Eva Shipman, daughter of Mr. and Mrs. Homer Shipman, Larkinburg, Kan., were united in marriage in the Larkinburg Christian church on June 15, 1944, by the groom's brother, Rev. Alton L. Wheeler.

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.

FREE — Sabbath tracts emphasizing that it makes a difference what day we keep. Original illustrations, Bible examples, and direct Bible teachings used to make the point clear. Also has a message on Salvation. Any quantity, or single copies. Allen Bond, 60 Oak St., Salem, W. Va. 7-31-2t

The Sabbath Recorder

Vol. 137

PLAINFIELD, N. J., SEPTEMBER 11, 1944

No. 11

Conference Special

ONE HUNDRED THIRTY-FIRST SESSION

of the

SEVENTH DAY BAPTIST GENERAL CONFERENCE

Organized 1802

Incorporated: Rhode Island, 1927; New Jersey, 1938

Convened with

THE FIRST ALFRED CHURCH, ALFRED, N. Y.

AUGUST 22 to 27, 1944

Theme:

The Church of Christ in the World Crisis