

has seen much service in the Pacific theater and has received the Purple Heart for wounds received in the Solomons.

The ladies of the church were entertained recently when they talked informally of work to be done. Light refreshments were served.

A pleasant guest at the parsonage the past few days was Mrs. George Potter, of Alfred, a daughter of Pastor Ehret.

Plainfield, N. J.

Our city was quite visibly affected by the hurricane, September 14, that traveled up the Atlantic Coast. We experienced again a complete black-out. The next morning showed large trees down all over the city, blocking streets and sidewalks. Probably the greatest damage would be felt by electric and telephone companies, because of so many of their wires being down. As this is written—four days later—the streets are still dark and some of the homes are without electricity and telephones. We feel, however, that we have a great deal for which to be thankful; for what does a little inconvenience for us mean in comparison with loss of life and of homes? Perhaps it is a good thing for us, once in a while, to have to use candles for light, carry a flashlight when we walk on the streets, go without telephones, and make-shift in some way when our refrigerators, electric clocks, etc., do not function. At least it should help us to appreciate our material blessings more and not take them too much for granted. Anyhow, we have no deaths to report and not any great property damage—just a few minor inconveniences.

The prayer meeting Friday evening was led by Miss Lucy Whitford. Her topic was Fear, which was quite appropriate at this time; and in spite of no electric lights, Miss Whitford was undaunted and conducted her meeting by candlelight. It was a helpful and interesting service. At the Sabbath morning service the electricity had not been restored to the church, so the piano was used for hymns and anthems instead of the pipe organ, and a few candles up in front gave the necessary light for the pulpit and choir. The change did not detract at all from the service, for we had a very inspiring sermon by Rev. Charles L. Copenhaver, minister of the Congregational Church.

We miss Pastor Warren very much, but the people are taking hold of the work will-

ingly—each one trying to do his part. The committee appointed to supply the pulpit is doing some good work. At our Sabbath morning service, September 9, Conference reports were given by four of our members. Miss Ruth V. Hunting talked on General Impressions; Miss Jeanett B. Dickinson talked on Young People's Activities; the Commission was the topic of Courtland V. Davis; and L. H. North gave us a good report on the Business of Conference. These addresses were interesting and instructive.

The Missionary Committee of the church, of which Miss Ruth Hunting is chairman, has been appointed to secure leaders for the prayer meetings for a period of three months. We are having some good meetings.

The Missionary Committee of the Women's Society, assisted by the Missionary Committee of the church, is sponsoring a collection of new and used clothing for the liberated peoples of Europe. This is part of a nation-wide effort.

The class in Evangelism has resumed its study, meeting twice a month, with Rev. H. C. Van Horn as leader.

Correspondent.

Marriages

Davis - Bowen.—St. Sgt. C. Allison Davis of Milton and Pvt. Bernice Bowen formerly of Evansville, Wis., were married in the parlor of the Milton Seventh Day Baptist Church on August 29, 1944, with Rev. Carroll L. Hill officiating. Sgt. Davis has just returned from twenty-nine months' service in India and will report at Miami Beach on September 12. Pvt. Bowen reports back at Parris Island, S. C., on September 5.

Obituary

Hemphill. — Deacon James Wallace, son of Silas P. and Mary E. Hemphill, passed away at his home near Coudersport, Pa., on August 30, 1944.

He was born in 1869 and married Elizabeth Mae Roberts on January 15, 1908. She passed away in January, 1939. He served as a faithful deacon in the Hebron Center Seventh Day Baptist Church for many years.

Children who survive him are Leroy, Burton, Mae, and Max an adopted son. Also left are two sisters: Mrs. Vina Burdick and Mrs. Ruth Barrett. Two brothers, Walter and William, survive him.

Funeral services were in charge of Rev. Charles Bond assisted by Rex Zwiebel. R. E. Z.

The Sabbath Recorder

Vol. 137

PLAINFIELD, N. J., OCTOBER 9, 1944

No. 15

A Prayer for Beauty

By Evelyn Gage Browne

Help me to live beautifully, O God,

Amidst life's sordid things;

To find in lowly ways and humble tasks

The lift of wings;

To paint a bit of sunset's glorious light

On every somber cloud;

To keep my spirit gay and unafraid,

My head unbowed.

Help me to find the lovely flowers of faith

Neath fallen leaves of fear;

To stud my skies of night with golden stars

Of hope and cheer;

To add a touch of beauty to my world

When life seems dull and bare;

Help me to live beautifully, O God—

This is my prayer.

# The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor L. H. NORTH, Manager of the Publishing House

William L. Burdick, D.D. Mrs. Okey W. Davis  
Mrs. Walter L. Greene Harley Sutton

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## Editorials

### AN IMPORTANT MISSION

Right along the line of home mission emphasis of a wider and deeper evangelism and the reclamation and deepening of spiritual life is the mission for Bible school teachers and parents.

Too often the teacher is ill prepared or lacks vision of opportunity and possibility, while the parent is careless and indifferent to his responsibility.

To face such a situation the International Council of Religious Education, in which forty-two Protestant denominations and thirty-one state councils co-operate, and the Department of Evangelism of the Federal Council of Churches are holding during October and November a "National Mission to Christian Teachers." Teams of specialists in evangelism and religious education will meet for three-day conferences in thirty-two sections of the country to discuss with state, denominational, and interdenominational leaders, and with Bible school teachers how to make the church and the family more church school conscious.

Dr. Harry C. Munroe, International Council's director of the Mission, declares that the need is for a revival of the evangelistic spirit in the Bible school, the church, and the home. The most important thing for those responsible in these fields is to win boys and girls to Christ. "Upon that personal allegiance to Christ will depend what the coming generation does about world problems." Revitalized emphasis on the evangelistic role of the church school as builder of tomorrow's

church and world will call for special training of church-school teachers. It will call for parents to understand what the church school teacher is trying to accomplish and to learn how to do their part at home to prepare their children.

These three-day missions—where our people may be able to attend—will be held at Columbus, Ohio, October 11-13; Providence, R. I., and Charleston, W. Va., October 18-20; Minneapolis, Minn., October 22-23; Denver, Colo., October 29-31; Newark, N. J., November 1-3; Des Moines, Iowa, November 8-10; Rochester, N. Y., November 12-14; Topeka, Kan., and Albany, N. Y., November 15-17; Harrisburg, Pa., November 19-21; and Los Angeles, Calif., November 29 - December 1. Des Moines, Iowa, November 8-10, seems to be the nearest point for the Wisconsin churches. Representatives from these churches might give encouragement to our Sabbath school in this city while attending the mission.

In order to reach Bible school teachers and parents in widespread numbers plans will be made for smaller missions and rallies to be held throughout the different states. Our local church, as one of a denomination participating in this evangelistic movement, will be appealing to its members to help carry out the purpose of the National Mission to Christian Teachers. As church members or parents we can volunteer to be teachers dedicated to winning boys and girls to Christ—even if it means giving up some pleasing diversion: the extra nap, golf, or club. One's

home can be offered as a meeting place for Bible study for unchurched children of one's neighborhood. Perhaps as important as anything will be to remain in the Sabbath school, thus encouraging by one's own example.

### TO SABBATH RECORDER READERS

Emphasis is being given this month by the editors of religious publications to the value and promotion of our church papers. That the Sabbath Recorder has been needed and appreciated is well attested by the interest and support of at least four generations of readers during the past one hundred years.

In this issue we feature an article by Homer W. King, editor of the Protestant Voice, that is worthy of careful attention.

The press is one of the most potent influences in forming public opinion in spite of the bid in that field made by the radio. Judging from the local weekly papers coming to the Recorder's desk, few of our pastors avail themselves very fully of the opportunity afforded by these journals. At the present time one of our younger pastors is making a study of this matter, and, we hope, some of his findings and observations will be published here.

Only about one church paper enters every twelve American homes according to a survey made by the Protestant Voice. Yet, the religious press today is at the threshold of its greatest opportunity in history, believes the editor of the Voice. He reports a confession of a modern English journalist in which the admission is made that his profession has never clearly or adequately perceived the value of religious news—now termed "news of the highest order, inescapable news." It's big news in itself when the secular press begins to wake up to the potency of religious news. So let our pastors and other interested leaders increasingly make use of the secular press.

Urging this, however, we must say the secular press cannot take the place of the religious journal. There is a place and a definite need in every home for a religious paper—and that journal in Seventh Day Baptist homes is the Sabbath Recorder.

### WHAT CAN WE DO ABOUT IT?

There are several things that can be done, this month particularly.

Let pastors bring the church paper definitely before their people. Give emphasis to the Religious Press Month.

Let a committee with a vigorous, interested chairman be appointed to survey the homes of the parish in the interest of the Recorder, seeking to make the church 100 per cent Sabbath Recorder conscious and supported. We will send free rolls of Recorders for samples on request.

Why not a Sabbath Recorder night of a social order with games or entertainment centering in Recorder material? Draw the young folks into this.

Our Conference president this week has some good suggestions.

There is a grand old legend about the imprisoned Martin Luther; guides at Wartburg Castle show an ink spot on the wall where Luther hurled his inkpot at the devil. The combined efforts of Protestant editors this month will hurl a lot of ink. It must not be wasted.

### CONFERENCE PRESIDENT'S MESSAGE

#### The FIRST Request

Yes I suspect there may be even many requests or goals before the end of the Conference year. I am very anxious that this first one may meet your approval to the extent of complete compliance. Would like to talk to every member of the denomination personally. Since that is not possible it appeals to me the next best is a message to you each week in the Recorder, with your responses to me direct if you desire.

The Recorder should be a good way for me to get those talks to you, but the Recorder is not in every home and so I will fail to reach some. Since this now is reaching only a few, will each of you take upon yourself to get someone else to subscribe, or if you wish, pay for it yourself and send to him.

For some years I have acted as Recorder agent locally. For all those years one subscriber has paid \$5 asking that a Recorder be sent to someone who has not had it before or to someone who would like it but can ill afford it himself. Last week another person renewed his subscription and paid for three others. This should happen in other states.

Everybody at it! All shoulders to the wheel! Let's make the Recorder not only self-supporting but more spiritual and a better medium of idea exchange.

P. B. Hurley.

### NEW SABBATH SERVICES IN WASHINGTON

Unattached Sabbath believers and members of Seventh Day Baptist churches away from their home churches, and others interested are cordially invited to attend Bible school and worship services Sabbath days

in Washington, D. C., at the Mount Vernon Place Methodist Church, 900 Massachusetts Avenue, N.W., (lower entrance).

Sabbath school ..... 10 a.m.  
Preaching ..... 11 a.m.

Harold E. Snide, a Sabbath-keeping minister, is in charge and in expectation of organizing a Seventh Day Baptist Church. Mr. Snide has friends at Adams Center and has known Pastors Loyal F. Hurley, Leon M. Maltby, and E. S. Ballenger.

Our own Sabbath believers in the city should co-operate in this new movement.

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.

### EVERY MEMBER A MISSIONARY

(Talk given by Pastor David S. Clarke for Missionary Board program during Conference.)

The emphasis in home missions of late has been "every member a missionary." This has been characteristic within our own denomination and its missionary organization. It has been the developing theme in first-day Protestant denominations. The new sects which have grown up within these fast-moving days have trained their members for missionary work among their neighbors in mind, heart, and purpose. Some people believe these sects have overdone their training by prodding their members to speak offensively and irreverently about accepting Christ. However, they offer a challenge—a very decided one—to us who are losing membership although, perhaps, our leaders are making the Sabbath position known among the church's leaders.

The theme of "every member a missionary" is a reflection on the home field of the foreign mission endeavor to train native workers in Christian education, evangelism, and administration. A wise pastor is known for his ability to organize and educate his people—the "natives"—to carry on their Christian activities, as a church and as individuals. In foreign missions, the native worker more completely conveys by his life the teachings of Jesus than a Christian with native New England or native Wisconsin habits. In home fields, the professing Christian layman can better convey Christ to the

halfhearted Christian or the outright infidel than the minister can alone.

Just what are the implications of the new emphasis on "every member a missionary"? Some of them perhaps can be fathomed in this speech.

The leaders of our denomination and the denomination itself seem to be known among other church leaders out of proportion to the Sabbath truth's being known to neighboring Christians of lay Seventh Day Baptists. Too many Christian laymen have never heard of Seventh Day Baptists—and not because they have not worked with and talked to Seventh Day Baptists.

The men who have consecrated their lives to God are witnessing for Christ and the Sabbath far out of proportion to other baptized and dedicated Christians. Is it not logical to conclude that we need a new godliness in our church? This has always been a need in the general Christian church, but we are confronted today with wily and subtle forms of ungodliness.

The sects which have grown up around us are well-known generally for their absolute faith in the Bible. Behind this faith lies a willingness to look at things from what they believe God's viewpoint and not from man's, accepting with almost blind obedience their mind's inspiration, doing as some one's Bible interpretation commands them. We admire their personal sacrifice to follow what they feel is God's will. We deplore their

lack of discrimination and their consequent downfall and inconsistency of Christian practice.

Two courses of action might suggest the way to meet the challenge for a new godliness.

Jesus Christ said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Too many of us have thought: "I must have enough money, enough social standing to face my neighbors. I'll have to give up my Sabbath." And, without thinking, morning devotions, grace at meals, and gracious compassion in life have also been left out because we have had too many wants. We have thought we wanted financial security rather than security with God by keeping his commandments. You and I have heard men say: "I'll keep the Sabbath as soon as I can earn enough money to." That is too late! Their Sabbath won't be there waiting for them!

The greatest want we must have is the want to do God's will—"the commandments of God and the faith of Jesus." We must express this in action if we are to win converts.

The time is ripe for the return of such phrases as "Godspeed" and "God bless you" and "thank God." We have all heard and used too much the God-denying "good luck" and "thank your lucky stars." Men have analyzed life into so minute compartments in the scientific field that we Christians have followed suit. We have fallen out of the habit of thanking God for the course of events, of the fascinating and necessary habit of trying to see how God can be so wonderfully good to us day by day.

Every member of our churches is supporting the home mission endeavor when he pledges himself to a new godliness in this humanitarian generation, grasping new powers and opportunities to serve, because God is for him.

The second implication which the new emphasis upon "every member a missionary" in the home field seems to point to is the eradication of part-time Christians. There are many symptoms of part-time Christianity. The Christian who considers church activities before he does the Christ he is following

is one symptom. Another is the "society-goer"—Ladies' Aid, W.C.T.U., Brotherhood, C.E., etc.—who won't be found praying to God with other Christians in church. Still another is a condition found in some churches where the retired men and the young people without financial responsibilities are the church's chief pillars.

As conference delegates who have sacrificed time from busy lives, let us see to it that our fellow church members who are busy in active jobs realize the importance of the Christian life. Let us make them the object of a special missionary endeavor, bringing them into church fellowship by whatever means will secure their salvation. They are the village businessmen who perhaps are striving to do right, but who spurn both Jesus Christ and the body of his followers. They are busy doctors, plumbers, bakers, grocers, and farmers who need Christ. We must get those who have confessed Christ but who have fallen away because their business has become all "busy-ness" and not a "vocation" or "calling." We must act as missionaries to them to get them to be Christians first and business men second. If a brotherhood is the way to start these businessmen upon an all-round Christian viewpoint, let us use that. But let us become home missionaries to the active men and women in our communities.

"The report of the disorderly walk of non-resident members by any church clerk having knowledge thereof" was called for in the Conference constitution of 1805. We can notice today that one of our greatest unsolved problems is the nonresident Seventh Day Baptist's relations to the home church and to the Sabbath.

A recent and much discussed book on agriculture, "Plowman's Folly" advocates a plowing process by harrows to use the green fertilizers of decayed vegetable matter rather than a deep plowing to work in commercial mineral fertilizers. It would seem that the "Sabbath-keeper's folly" is to have lost so much rich power from the nonresident Seventh Day Baptist by plowing under close contacts with him through all members as well as the pastor. Pastors generally have kept contact. Members have not—in fact, have in some cases overduly criticized the member for becoming a nonresident.

In order to show nonresidents that the whole church is concerned for them; that we believe they ought to and can stand up for the Sabbath in their vocations; and that we need their fellowship at our associational and local yearly or quarterly meetings, would it not be advisable to organize in our churches a "contact corps" for nonresidents? Some of our nonresidents have been known to hear from the home church only by way of a blank pledge card. If signing a pledge card and sending a check is the only activity a nonresident plays in his church, I fear both he and his fellows can be accused of "part-time Christianity."

One of the greatest impulses behind the home mission field is the "urge for souls." Do we have enough urge to save young people from losing their souls by losing the Sabbath in a city to keep up correspondence with them, to furnish incentive for them to return for quarterly meetings, to look them up when we are away from our homes in their cities? Are we willing to overlook the many little things about the hometown boy and keep our concern for him when he is gone outside of direct Seventh Day Baptist contacts? Are we willing to pray for struggling youth, to encourage them in every possible way when their temptation is greatest?

The possibilities in the postwar period are immense: for the Sabbath and a five-day work week; for developing Sabbath-keeping businesses and communities; for material and physical freedom of every kind. Let us grasp the opportunities for spiritual freedom and development on the home mission field—in your church and mine.

### PROMOTING FINANCE

By D. N. Inglis

(This viewpoint was given during the Conference program of the Committee to Promote the Financial Program.)

The thesis of this short discussion is "That most of us, in our service of giving, have not dignified our giving sufficiently to place it on a level with other so-called Christian services." You see, I fully believe that giving is basic worship. "Search the scriptures," we are told, "for . . . they are they that testify of me." From the earliest record of man, as presented in the Scriptures, down to the letters of Saint Paul we find that giving

in some form was considered as an act of worship. It might be the sacrifice of an animal or the presentation of that which was grown in the field or the garden; but whatever the sacrifice might be it must be of the best: without blemish, the first fruit, not the leftover or that which might be conveniently spared after self had been served. He who brought the gift was making a sacrifice; he was showing his gratitude, not sparingly but by presenting the best that he had. That is the reason why I use the term "dignity in the service of giving."

To me there is nothing sacrilegious or secular in the placing of giving of money on a level with personal work, or prayer, or with whatever may be the expression of religious feeling, or gratitude, or praise. I cannot separate the different manners of service; they are all service if practiced with design and with method, and fervently. James wrote in his epistle, "Show me thy faith without thy works, and I will show thee my faith by my works." It is not sufficient to tell a person to depart and be warmed and fed and then not provide the means for bringing about the process of being warmed and fed. It is not enough simply to set up a splendid program and budget. Our faith is demonstrated in the support of the program.

Christ certainly placed a high concept on the gift of the poor woman who gave her all. She was in a position to ask the Lord to bless her effort, for it represented her most intense interest and gratitude. I sometimes think that we may be rather ashamed to ask a blessing on our gift—being so far from the limit of our endeavor. Not that I think generosity or gratitude may be measured by the amount given; the yardstick is the sacrifice which accompanies the gift and the love for the cause and is a basic idea in generosity. Some one has said that no one may have claim to being called a generous giver—nay, even a giver—until he has first paid all that which was due—that which was his debt. Then, and only then, can one make a gift.

We grumble at the payment of taxes without even giving a thought to the privileges and blessings and accommodations which are ours to enjoy hourly because of them. But let these blessings of life, liberty, and the pursuit of happiness be placed in jeopardy or

taken away; then we begin to realize what a small thing is a tax when compared with that which it brings. Then will the true patriot offer his life along with his goods that the blessings may be retained for his posterity or even for his fellow men. But would it not be better to make sure of this ideal by careful study and support in due season, rather than to wait until they are placed in danger.

The church to which we belong does not make financial support a requisite for membership even though it does invite its members to join in the service of co-operation in bearing or sharing the financial burdens. The church ministers, in its restricted way, to the needs of all, whether they are contributing members or not. But gratitude for this should find some form of expression in the sacrifice of thought, time, talents, energy, and of goods. The ideal way to make effective the injunction of the Master would be to go personally and carry the good news; otherwise we can only furnish the means by which our representative may go and act as our agent in bringing the message of salvation to all the world.

I asked a man once how he managed to meet his financial obligations on time and raise the large family that he had. "Well," said he, "we sometimes do not get all that we would like to eat, but an obligation or a debt must be met first of all—we eat if the debt is met."

If we, as church members, would meet our obligations in like vein there would be absolutely no need for a Committee to Promote the Financial Program. There would be funds for sending and funds for sustaining, yes and with measure running over. When we dignify our service of financial giving as well as dedicate our time and talents, there will come a surge forward such as we have not felt for a long time.

"Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." This is the one idea that this committee has had in mind in writing letters to the young people: to place high on the list of personal obligations the call of the church in its attempt to fulfill its mission, not only here but throughout the earth; to grow in giving as the ability to give increases and to find such satisfaction and joy in this service that it may no longer

be called perfunctory or commonplace, but that it may be dignified by the name of Christian service — not measured by the amount but by the ability and the interest and the will to perform.

### DR. DULLES CONTINUES AS CHAIRMAN

John Foster Dulles, who has been seeking a non-partisan approach to the peace in conversations with Secretary Hull as the representative of Governor Dewey, is continuing as chairman of the Commission on a Just and Durable Peace at the request of the Federal Council of Churches. A statement to this effect was issued September 20 by Rt. Rev. Henry St. George Tucker, president of the Federal Council, in response to inquiries.

Bishop Tucker disclosed that last spring Mr. Dulles himself, anticipating that he might be called upon to assist Governor Dewey as one of his advisers on foreign policy, had asked the Federal Council for guidance as to whether he should continue as chairman of the Commission during the pendency of the national election.

In a letter to the Federal Council Mr. Dulles made clear that he did not contemplate participation in partisan debate or speaking in the political campaign but believed he would be carrying out the Commission's injunction to Christians to seek as citizens to translate their beliefs into practical realities. However, Mr. Dulles said that he did not wish to do anything that might impair the influence of the Commission, and he appreciated that during a national election partisan feeling runs high and motives are readily misunderstood.

The Executive Committee of the Federal Council of Churches, acting upon Mr. Dulles' request for guidance at its meeting in May, unanimously requested him to continue as chairman.

### SEMI-ANNUAL MEETING

The semi-annual meeting of the northern Wisconsin and Minnesota Seventh Day Baptist churches will be held at Dodge Center, Minn., October 13-15, 1944. The theme will be Victory. 1 Corinthians 15: 57.

Mrs. Ethel Greene  
September 26, 1944.

## Woman's Work

### REPORTS

#### Milton Junction, Wis.

2. We gave a one year subscription of the Sabbath Recorder to a nonresident member.
3. We've had one program on tithing; the leader made it very interesting.
4. We have given \$100 to the Women's Board for evangelism.
5. Several of our members are members of the W.C.T.U.
8. Nearly every worship program in the Sabbath Recorder is used some time during the year.
10. The president uses Psalm 121 and sometimes the Prayer of St. Francis for the opening service of our meetings.
12. Mrs. John Fitz Randolph had charge of World Day of Prayer this year. When Mrs. Randolph leaves we will have no key worker until the new year.
14. This is the second year our society has sent the Upper Room to the boys in service from our church and C.E. society.

Mercy E. Garthwaite,  
Secretary.

July 2, 1944.

#### Richburg, N. Y.

The Ladies' Aid reports the goals have been studied and used, especially, "the special project of evangelism sponsored by the women of the denomination"; the temperance movements; study of China Letters by Rosa Palmborg; use of religious literature; tracts of wide variety have been kept in a conspicuous place in the church, and many have been used not only in our own community but have also been sent to outsiders in personal letters.

#### Southeastern Association

Following is the report of the societies of the Southeastern Association for the year ending July 1, 1944:

Five societies have been active during the year. Most of these societies mentioned use all or part of the goals and spoke of them as an incentive to greater effort.

Special mention was made of the use of certain goals. One key worker visited most of the church members soliciting for Sab-

bath Recorder subscriptions, and another had a quiz program centered about the Sabbath Recorder. Goal number nine also received special mention in several reports. Most societies place some booklet of daily readings in the homes of the church members and friends to encourage Bible reading and study. One society has appointed various members to help work toward goals that have been previously neglected.

#### Plainfield, N. J.

We have forty-seven members. Twelve members are employed, six are of inactive age, twelve are absentees or out of town leaving us a very small working force; but, in spite of this, we have met and sewed for Red Cross, folded dressings for Muhlenberg Hospital, and accomplished quite a bit of practical work.

While this report does not carry quite so much to encourage us as some reports do, we realize the times are different, and every one is more or less affected by the changes.

I hope my next report may be a little more glowing—wait and see.

#### Disbursements

Denominational Budget .....	\$ 52.50
Women's Society .....	60.00
Student loan, Milton .....	25.00
Student loan, Salem .....	25.00
Fund to aid return of missionaries .....	25.00
Flowers, gifts, and fruit .....	19.25
Red Cross Christmas gift, \$10; annual drive \$10 .....	20.00
Palatka Mission .....	15.00
Plainfield Recreation Community Play- ground equipment .....	20.00
Recorder subscription .....	2.50
Missionary Federation dues, etc. ....	7.54
Fund allocated for stove for parsonage, and other projects .....	82.24
Shades for parsonage .....	6.30
100th Anniversary Party .....	10.62
	<hr/>
	\$370.95

Elva C. Champlin.

Promoter: There are two sides to every question.

Prospect: Yes, and there are two sides to a sheet of flypaper—but it makes a lot of difference to the fly which side he invests—Watchman-Examiner.

### VOCATIONAL COMMITTEE REPORT TO GENERAL CONFERENCE

The service of the Vocational Committee under existing conditions has naturally been very limited. Uncle Sam took all the desirable young men, and there were not enough young women to fill the positions offered. We feel, however, that the situation following the conclusion of the war will provide an unusual opportunity for service, not only on the part of the churches but on the part of the Vocational Committee.

The following statement by Brigadier General Frank T. Hines constitutes a real challenge to the church and especially to the Vocational Committee.

A poll shows 5 per cent of our returned service men would go back to school after the war at their own expense, but if they had Government subsidy while in training as is proposed in bills now in Congress, 80 per cent would go back to school. From 15 to 20 per cent would like to go to school part time, even if they had a good job, in order to improve themselves. A further analysis of the figures shows that of those who would like to go back to school, 90 per cent are under 25 years of age and single and 71 per cent are high school graduates and college men; 89 per cent of those who desire more education are on the high school level or above, and only 11 per cent are grade school men. We must not forget that some 2,000,000 man years of college education alone have been lost to date.

The fact that only 23 per cent of the men have had more than three years of civilian work experience, and that over half have had only one year or less of civilian work experience, will make it necessary to adjust these men vocationally largely upon the basis of interests and aptitudes.

May the Vocational Committee offer a few suggestions?

1. The young men and young women having the brunt of this world conflict are of the ages represented in the "last battalion" in many of our churches. This would seem an opportune and psychological time to form a young adult fellowship adapted to local church and social conditions for wives, sweethearts, and sisters of service men, combined with those of both sexes who have been holding the home front along all lines. Such an organization would provide an excellent receiving and steadying influence for the returning young adults. Pastors and laymen may have to make many adjustments during the reconstructive period. The necessary elasticity during this period can come through a social-religious group of this type better than through traditional church channels.

2. To return to Brigadier General Hines' statement, "With eight out of every ten returning service men planning to go back to school with Government subsidy," what an opportunity to influence these young adults to attend our denominational colleges; nine out of ten are under twenty-five years of age and seven out of ten are high school graduates and college men.

True, many of these will want vocational training, but many are also fine material for the professions, liberal arts, and training for civic leadership. There is no better agency to prepare them for lives of future service and accomplishment than the small Christian college. May we all keep Alfred, Milton, and Salem to the fore.

3. An employment angle demands very careful consideration, and here is where the Vocational Committee may be of special service. According to General Hines, one out of three came into the army with no work experience, and only one out of four have had more than three years of civilian work experience. The careful and thorough study of their respective abilities and aptitudes is most desirable for each of these men, whether for school or immediate employment. These tests will be given by the committee when desired at no cost to the individual.

4. Re-employment and placement are most vital matters with many of the returning service men. Many of their former jobs have disappeared entirely. There has been a serious dislocation of workers, not only in industries and occupations but, also geographically. For example, New York has lost a million, and California has gained a million. Some communities have had a change in population as high as 45 per cent, especially in industrial areas.

In conclusion the Vocational Committee urges that the pastors of our churches and interested laymen seriously study the re-establishment and re-employment of our returned service men and women—religiously, socially, educationally, and industrially.

We wish to be of real service to both employer and employee. Will you kindly keep us informed of every possible opening for these men and women, and we hope they will make their wants known.

We hope the members of the denomination will help to make the Vocational Committee a real clearing house.

## Christian Education

Rev. Harley Sutton, Alfred Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

### CHRISTIAN EDUCATION IN THE POST-WAR WORLD

(Conference address of Dr. E. D. Van Horn, president of the Seventh Day Baptist Board of Christian Education.)

We are entering the twilight of a new world when I wish I could say, "Old things have passed away; behold, all things are become new." What the new day will bring us depends upon the consecration and high wisdom with which we plan and carry forward our task of building a more Christlike world. During these dark days of global war civilization, to say the least, has all but been in eclipse, a moral blackout. Now we are faced with the task of building a new world: a world in which fear, greed, hate, and racial antagonisms must be replaced by a world of mutual confidence, co-operation, and good will. These must become the ruling motives of our common life.

A thoughtful analysis of the problems to be faced in our postwar world must reveal the necessity of building into that world the principles and ideals of our Christian religion. A peace built on any other foundation will not be an enduring peace. If our new world is to be made safe from those evils which plunged us into this last and most terrible of all wars, we must see to it that the Christian philosophy of life becomes dominant and not some heathen cult. Might never makes right. That has been amply demonstrated in this war, else Germany would have won. "Righteousness exalteth a nation: but sin is a reproach to any people."

It is indeed a great matter of encouragement when Christian denominations recognize the necessity of uniting upon a general program of religious education. The Methodist Church in its Quadrennial Report says:

As a distinct movement, religious education took organized form near the close of the nineteenth century. It came into existence in the United States as the direct result (1) of the gradual secularization of education over a long period of time, transforming public schools—which were originally religious schools—into secular institutions with the teaching of the Bible and of religion and in the majority of cases all religious observances taboo; (2) the resulting sense of need to supple-

ment public teaching under the auspices of the churches; and (3) the growing emphasis within religion (organized) on education as a means of evangelism and on educational methods as contrasted to the method of revivalism.

As the magnitude of our task has grown upon us we have come to feel more than ever our dependence upon God and the force of the Psalmist's warning that "Except the Lord build the house, they labor in vain that build." After all, judging from worldly standards, "God's ways are not our ways"; for at the very point where we thought our scientific skills seemed perfected, we failed and our civilization broke down, and where we thought we had the genius and the wisdom to achieve human perfection we find ourselves in a mass destruction of human life such as the world has never experienced. For generations now we shall be repairing the damage and loss to the bodies and souls of men. We may humbly ask, is it for such a time as this that our Board of Christian Education has come to the kingdom?

Seventh Day Baptists have always ranked high in the field of Christian culture and education. From our earliest history fathers and mothers have coveted for their boys and girls the advantages of education in the select schools, academies, and colleges under the best of Christian influences. Be it said to their credit, many of them have taken advantage of these opportunities and achieved for themselves a notable record as educators and Christian leaders. In the days ahead, there will be a greater demand not only in the field of technical skills but especially in the field of Christian leadership.

I am literally appalled at the amount of human repair work that will have to be done in the reconstruction days ahead: the broken bodies that will have to be repaired in the program of rehabilitation, the warped and tangled minds to be straightened, the mental adjustments necessitated by cherished plans that have been deferred or disrupted in earlier years, the recovery of morale and of lost faith in God and man—these and many other problems in our social and religious life will challenge the best in us all.

In 1931 the brilliant French novelist ReMarque wrote his novel, "The Road Back," in reply to the novel, "All's Quiet on the Western Front." In the progress of the novel, ReMarque presents a scene in which a group of ex-soldiers are defending in court one of their number who has been charged with murder. In a frenzy of resentment one of them makes this brief but pointed speech:

You should have come to our help! But no, you left us alone, in that worst time of all, when we had to find the road back again! You should have proclaimed it from every pulpit; you should have told us so when we were demobilized. Again and again you should have said to us: "We have all grievously erred! We have all to find the road back. Have patience." You should have shown us the way, what life is; you should have taught us to live again. But no, you left us to stew in our own juice. You left us to go to the dogs. You should have taught us to believe again: in kindness, in order, in culture, in love. But instead you started again to falsify, to lie, to stir up more hatred, to enforce your miserable laws. One of us has gone under already, and here stands the second!

At the close of this war more than after the last war we shall have to show multitudes of young people the road back to faith and kindness, how to live again at peace with their fellow men and with God.

Basic in this program of Christian education will be the renewed emphasis on the place the home must take in restoring the lost values of life. With eighteen millions of the home-makers of the United States engaged in the war industries it will not be difficult to find the cause of the juvenile delinquencies which have come to worry the law enforcement officers in America today. While the nation owes a great debt of gratitude to the women who have played an important part in the winning of the war, how could it be otherwise than that we should have a general breakdown of the home influence which makes a nation great and happy. Am I right in saying we need a revival throughout America of the art of homemaking where growing boys and girls shall have restored to them the moral and spiritual influences essential to human welfare and happiness? Christian Education must not be delegated by parents to other hands but must begin in the homes of America if we are to have the soil out of which comes an enduring peace. What shall it profit our nation if we win the war and lose from our

homes the things that make America great? No, the Board of Christian Education must and will place first in its program, home training in the Christianizing of America. For all our efforts in church and community betterment will be of little value if we neglect the values of home training and influence.

A second point that will need emphasis in these postwar years is a more passionate longing for the good life. I may be wrong, but I have a fear that in our fondness for programs and educational methods we may lose sight of the urgency of our cause. We are apt to overlook the value of keeping our hearts responsive to the call of the good life, a passion for truth and goodness and high morality.

I share with others a revulsion against that type of emotionalism which stirs mental excitement but leaves the will untouched. I think there is a real danger here of a widening chasm between the less tutored group of Christians in the church who easily fall prey to the emotional type of revivalism and the more educational group who are better informed with regard to religious psychology and scientific child study and who believe in the more rational type of evangelism. The early church had the same problem to meet as Paul warns in his letter to the Corinthian church. The thirteenth chapter of First Corinthians is the solution to that problem. Given that fundamental virtue of all teaching and practice we shall avoid both the excesses of emotionalism and cold formalism which characterized the early church.

The "more excellent way" of which Paul spoke and was so abundantly demonstrated in the life and work of Jesus is the way which the Church must choose today. This is what I mean when I say we need more of that reasoned passion which Jesus manifested in his life and work. An inward compulsion prompted him in his ministry of healing and teaching. "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

A third and prime essential in the postwar world will be a spirit of tolerance and co-operation. The church will face a broken, disillusioned, and devastated world. There will be desperate need of a healing ministry—healing of body, mind, and soul. This will

require sympathy, understanding, and patience. We as a people constitute a very small but important sector in the battle line of the Church against the powers of death and darkness. Both within and without the denominational circles there is a clarion call for unity and co-operation.

Personally I love harmony, whether it is in music, in play, or work. If our postwar world is to recover from its lost faith and confidence, its diminished morale, we shall need a greater degree of harmony, good will, and co-operation than we have ever had. This does not mean that we shall have to submerge our personal convictions and hide them from the world, but rather through our spirit of friendship and co-operation with other Christians we shall commend the truths which distinguish us from others as a vital part of the normal happy way of living. Our Lord prayed that Christians might be one as he and the Father were one.

In the Quadrennial Report of the Board of Christian Education of the Methodist Church I found this significant statement, and with it I close:

In the postwar period the Church will face a world plagued with an unstable world order, an outmoded political structure trying desperately to survive; a world of economic contradictions, outmoded and ethically condemned; a world the ma-

## Children's Page

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

It has been a long time since my last letter to you.

Maxine will be two years old tomorrow. She will have a little birthday party tomorrow night, when the neighbor children will come down. Maxine and I spent two weeks this fall with Grandma and Grandpa Nelson. We had lots of fun, but Grandma said we kept her busy, too, like your little granddaughters did you.

Aunt Virgie was here to visit us this summer. She had Baby Leanne along. She was seven months old then and was trying to walk a little bit.

I will be four in November. Then I can have a birthday party.

majority of whose people lack the social intelligence to understand the forces that have brought our world society to its present plight; a world unable to reconstitute itself according to a more Christian pattern, with an educational system which even in the freest and most democratic countries is so beholden to political nationalism that it is neither sufficiently free nor courageous to guide youth in radical thinking and studying—radical in the sense of trying to get at the roots of the death threatening malady with which modern society is afflicted; a world in which millions and millions of its finest and fittest youth have been slaughtered, and uncounted millions of those who do survive have been so enfeebled in health and strength and so undermined by hunger and disease, so desperately tired of it all and with the emotional pressure and thrill of war removed they will be in danger of sinking into an apathy: an intense wanting to be left alone, a desire to live their own lives in quietness and peace untroubled by the world's sins and woes—that it will be all but impossible to arouse them to courageous and sacrificial activities in behalf of others.

May God help us to prepare ourselves so thoroughly and completely with the mind of Christ that we shall not fail him in this tragic hour.

### SABBATH SCHOOL LESSON

FOR OCTOBER 21, 1944

#### Religion in Education

Scripture—Deuteronomy 6: 4-9; Proverbs 9: 10; Matthew 7: 7-12; Luke 6: 39-45; 2 Timothy 2: 15.

Golden Text—John 8: 32.

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

I always like to have Mommy read the Recorder letters to me.

My second cousin, Elaine Ellinger, who will be ten years old next month, spent her second summer with us. She was here two years ago. She lives in Chicago, but had to go home to go to school, and we miss her. Her grandma and grandpa are Charles and Mabel Nelson.

Your little friend,

Virginia (Ginger) Lee Basler.

R. 3, Cuba Road,  
Barrington, Ill.

Dear Ginger:

I like to call you Ginger because it is such a cute little name. I just bet you are a lively little girl, "full of ginger" to use an old saying. I ought to call our little Gretchen

"Ginger," for she, too, is a lively little piece, even in her sleep. She walked in her sleep about three o'clock Thursday morning and fell bumpety, bump down stairs, cutting her lip and hurting her neck. I hope you never have that kind of an accident, or any other.

I hope you all had a fine time at Maxine's birthday party and will tell me all about it when you write again. Also I'll be anxious to hear about your birthday party next month. I remember about a birthday party our boy Claire had on his fourth birthday. A little neighbor boy who would be four years old eight days later shouted as they sat down for the birthday supper, "Mrs. Greene, where's the 'tato'?" Of course he meant potato. When I said we didn't have potato this time, he sighed and said, "What, supper without 'tato'!"

I wonder if you couldn't coax your cousin Elaine to write me a letter for the Recorder. Wouldn't you like to do that? I'd like to hear from her.

Your true friend,

Mizpah S. Greene.

Dear Mrs. Greene:

How are you? I am fine. Last Sabbath our Sabbath school class had to write a story about a boy or girl who was treated unfairly by some other person or persons and who showed forgiveness in some lovely way. Then my teacher asked me to write it to you. Then my pastor, Mr. Randolph, asked me to write it to you. So here is my story.

One day as Joan was on her way to school, just as she turned the corner she felt about a dozen snowballs going down her back. She looked up in time to see some of her schoolmates jump the fence and run away. She told about it at home and at school. But the next day she had a party and she invited all the children who had snowballed her the night before and was very nice to them. That night she said to herself, "I'm glad I didn't get mad at them for snowballing me, for I'm sure God is pleased with me now."

Yours truly,

Nancy Lou Kelley.

Berea, W. Va.

Dear Nancy Lou:

I am so glad you were urged to send me your charming little story. You have carried out so nicely the theme your teacher gave you. A forgiving spirit is surely one of the noblest traits of character, and one of the best ways to show forgiveness is by returning good for evil as your little Joan did. Sometimes, indeed we may be called upon to forgive the same injury over and over again. You know Jesus tells us to forgive those who have been unfair to us in any way, not only once, not only seven times, but "seventy times seven." And what greater reward can we hope to have for well-doing than the knowledge that God is pleased with us?

Jesus shows this forgiving spirit in the most wonderful way of all, for as he suffered many injuries and even death at the hands of his enemies he said, "Father forgive them for they know not what they do."

I do hope, Nancy Lou, that your teacher will give you other themes for stories and that you will send those stories on to me.

Sincerely your friend,

Mizpah S. Greene.

### MISSIONARY RELIEF WORKER SHIP- WRECKED BUT RESCUED

(Dr. Paul V. Taylor, Evangelical-Reformed missionary en route to China under loan by his board to the Church Committee for China Relief, describes his experience in these excerpts from a letter written in Colombo, Ceylon.)

The torpedo struck without warning at 2:45 a.m. In fifteen minutes the ship had sunk out of sight. Passengers and crew were all in lifeboats, afloat on wreckage, or with Davy Jones.

I was thrown end for end, but found my flashlight, picked up things I had laid ready, slipped into a pair of old shoes, went up stairs, put on the trousers I had in hand, slipped my panic bag over my arm, put on hat and glasses, then life belt. This took less than two minutes. Lifeboats were hitting the water by this time. The ship gave a lurch and landed me in the sea so gently that I was able to swim to the farthest lifeboat, without losing my glasses or my hat. I climbed into the lifeboat and helped row against the wind until my hands were blistered and I felt pretty weak.

Suddenly a big steel shape loomed beside our boat. We expected to be sprayed with machine-gun bullets from the sub, but it was an allied nations corvette. By 5:30 I was aboard the corvette.

For several days and nights almost two hundred extra persons were crowded on the steel deck and into the narrow quarters of the small vessel: badly sunburned, minus several nails, and plus occasional bruises—I am adding this account to the minor adventures of a missionary's life.

I lost all my baggage, money, papers, and

## Our Pulpit

### SABBATH PROMOTION: A RESPONSIBILITY OF THE CHURCH

By Rev. Erlo E. Sutton

(Address given during the Tract Hour at Conference.)

Text: Mark 2: 27, 28.

Seventh Day Baptists are interested in social justice, peace, liberty, education, worship, missions, and evangelism. In these things we have always been interested, but if we are not deeply interested in the Sabbath of the Bible and believe it vital not only to ourselves but to others there is little need of an American Sabbath Tract Society or of a Seventh Day Baptist denomination. It is the Sabbath truth we hold that makes us a distinct people and sets us apart from the great Baptist body.

We do not need to argue with ourselves concerning the validity of the Sabbath for we are already thoroughly convinced of the Bible truth of the Sabbath, and the true import of it is seen in its origin and relation to the worship of God in all dispensations. The Sabbath was instituted as an act of God at the close of his creative works. Its nature shows its design: a spiritual rest or communion with God. Jesus, its Lord, said it was made for man, and as such it was observed by the patriarchs. When God's law was formulated and lithographed at Sinai the Sabbath was defined as covering the family with all its members, including servants and guests. When worship was organized it was made fundamental in the organization. The prophets taught its sacredness, and Jesus its Lord made it fundamental

valuables—except 1 wrist watch, 3 safety pins, my passport, 1 pair dirty linen trousers, 1 torn suit of pajamas, one pair shoes, my glasses, 1 pen knife, and 1 hunting knife (which cut me out of bad tangles with ropes). My colleague from New York has only the bottom part of his pajamas, nothing else, and there is no seat in the pajamas.

The American Red Cross and the Australian Red Cross have helped us get going again. Thanks to the British Navy and the providence of God, we are carrying on.

—Church Committee for Relief in Asia.

in his kingdom. The apostles used it in their labors, and to this day we regard it as indispensable to the welfare and work of the church.

"The sabbath was made for man." When God blessed it he blessed it for man, and it belongs to man as long as he exists. In its nature it is to man an everrecurring blessing, reminding him of God and bringing him into communion with him. When God blessed the seventh day he made it an ever-increasing source of happiness.

The Sabbath being what it is, its promotion is one of the great responsibilities of Sabbath-keeping churches. Working together, we are doing this in part through the American Sabbath Tract Society. The publication of the Sabbath Recorder, the Helping Hand, books, tracts, and other literature is carrying out the mission for which the society was formed. With the printed page, and with other important activities, it has sought to promote the observance of the Bible Sabbath.

No matter how ably our publications may be edited, how thorough and scholarly our books, and how attractive our tracts, they will not reach the public, or even our own people, without the hearty co-operation of our churches. The Sabbath Recorder should be in every Seventh Day Baptist home; the Helping Hand in the hand of every one studying Improved Uniform Lessons; and tracts, especially those dealing with the Sabbath, should go to all who will read them.

Naturally the American Sabbath Tract Society cannot do all this detailed work. It

is the responsibility of the churches, and there are a number of ways by which they can help promote the circulation of Sabbath literature.

It may sound strange, but perhaps we need to promote the Sabbath among ourselves. We are, of course, convinced of the validity of the Sabbath; that the seventh day is the weekly Sabbath of both Old and New Testaments, the Sabbath of Christ and the apostles, and that it was observed unquestioned by the Christian church during the first centuries of its history, and that there have been Sabbath-keeping Christians from apostolic days to this. But are we thoroughly enough convinced that it is in the heart of God's eternal moral law to make us keep it in the spirit in which Christ taught it should be kept, in a spirit of helpfulness to ourselves and others?

To be Sabbath keepers in spirit, as well as in name, we must have a Sabbath conscience; if we are to promote Sabbath keeping among those who do not now observe it, we must show them its value. It is all too easy—if it is a matter of getting a job, or of getting a better one, or of getting a position more to our liking—to treat the Sabbath as though it had little meaning to us. To yield to temptations of this sort weakens our own conscience concerning the Sabbath and makes it difficult for us to promote its keeping among others.

Perhaps we also need to promote Sabbath keeping among ourselves by giving more time to the study of it. It is the one principal thing that makes us different from other Christian people. We need to be so familiar with the Sabbath in the Bible, with it in our own denominational history, that we are certain of our own faith and can give without a moment's hesitation our reasons for keeping it. Suppose we do repeat the Sabbath story or the story of our own denominational history, are not such stories worth retelling? As we recently heard a prominent young professional man say concerning this very matter, "Perhaps we need to encourage ourselves by patting ourselves on the back, and reminding ourselves that we have produced men and women of national, and even international note, and made history of which

we may well be proud." Israel was told to repeat over and over the story of what God had told them and done for them.

### III

We have produced and will continue to produce excellent Sabbath literature. Without the co-operation of the churches it may lie on shelves in the publishing house until it becomes yellow with age. Of course a few calls will come from interested persons for such literature, but it is the responsibility of the churches to create an interest in the Sabbath and a desire to learn more about it. People are, we feel, becoming more interested in what the Bible teaches about the great fundamentals of religion than formerly, and this helps open the door for us to present the Bible Sabbath.

Most of our churches have racks in which tracts are placed. Occasionally a visitor picks up one of them, and sometimes our own people take one to reinform themselves or if a new attractive one appears. While some Sabbath literature is distributed in this way and such well-filled racks should be in the front of every church, a church has not met its responsibility in Sabbath promotion when it displays a few tracts, no matter how good they may be.

### IV

A manufacturer who makes a superior article not only displays a few samples, but he advertises—sometimes at a cost of hundreds of thousands of dollars. In addition to this, he frequently sends men on the road to sell his goods to old customers and to make new ones. The Sabbath is a superior article, made by the Creator of heaven and earth, made for the use and good of man, and made holy by its Creator. Should it not be advertised by those who hold it to be sacred time, the only time designated in the Bible as the weekly day of rest and worship? The church is God's living, visible advertising agency. As such it must promote the Sabbath, and it has the best book of instructions in the world—the Bible.

A good promotional agency does not send out literature or men promiscuously but to a selected list of prospective customers. It is no more reasonable to expect that every body can be "sold" the Sabbath truth than it is to expect everybody to purchase a new manufactured article, no matter how superior.



In the first place, it is of little use to present the Sabbath truth to a person who is not a Christian. If he is not interested in Christ as Saviour, he is not likely to be interested in the Sabbath of which he said, "I am Lord." The more deeply religious one is, and the closer he holds to the Bible as his supreme guide in faith and Christian living, the more likely is he to be interested in the Sabbath.

Cases of this nature are continually coming to light, and there are some who have united with our denomination, having accepted the Sabbath through their own study of the Scriptures concerning it. During the past few years three rather outstanding cases of this nature have come under our personal observation. One such case is that of a retired business man and family who belong to a Baptist church, and will continue to belong to it, but observe the Sabbath; another is a well-to-do elderly lady who has observed the Sabbath for years, with the full knowledge of her Baptist pastor, yet she remains prominent in the work of her church; another is a Baptist minister who observes the Sabbath, has preached it to his congregation, but thus far prefers to remain in the Baptist faith.

It is with open minded Bible students like these that we can best promote Sabbath observance. And with such cases being frequently brought to our attention, cases where people through their own Bible study have accepted the Sabbath, why should we hesitate to promote one of the central truths of the full gospel? If the mind is not open to the truths of God's word, then it will do little good to thrust the Sabbath question upon any person. But we do feel that the membership of our churches, if it really believes in the Bible Sabbath and searches for them, will be able to find many persons who will be glad to be led in Bible study concerning the Sabbath and will also be glad to study something of the history of one of the oldest Sabbath-keeping people.

#### V

One of the best ways we can promote the Sabbath as churches is to be a peculiar people, zealous of good works. This does not mean, as some think, that we shall be an odd people, peculiar in dress or speech, or that we wear a certain type of beard or cut of hair. It

means that we shall be a wholesome, whole-hearted, honest, thoroughly Christian people, taking our part in the world's work as it is today. We should make our Sabbath services so spiritual and helpful that those who enter our temples of worship will feel that they are truly houses of the Lord and that the Sabbath day on which we worship is truly sanctified of the Lord.

Instead of being hesitant about spreading Sabbath truth we should bless the Lord that he has revealed to us this ancient truth, the holy seventh day Sabbath; and that he has kept us all these centuries as exponents of it, notwithstanding all the inventions of those opposed to God's Sabbath to bury it in oblivion; and that he is pleased to separate a remnant that are resolved to follow his ways.

We should not be afraid of the Sabbath because some call it Jewish any more than we are afraid of Christ who was of the Jews. Men have hated the Sabbath, and men have hated the Christ, but this has not changed God's law or God's love. And this may I say to the praise of God and to the Lord of the Sabbath, and we think without boasting, that if Seventh Day Baptists knew how the Lord delights to meet with his people when they come together in the way of obedience in celebrating the Sabbath and in promoting it among those who do not now observe it, they would soon call the "Sabbath a delight, the holy of the Lord, honorable;" and honor him by ceasing from their work on the seventh day—the day which the Lord blessed as the Sabbath day. With this Spirit in the hearts of our people it would be a hardship for us not to keep the Sabbath ourselves or to promote it, as we believe God intends us to do.

#### YEARLY MEETING

Churches of New Jersey, New York City,  
and Berlin, N. Y.

The annual meeting of the Seventh Day Baptist Churches listed above will be held with the Marlboro Church November 3-5, 1944. According to Pastor Francis D. Saunders, the theme will be "Christ—The Head of the Peace Table"; there will be the ordination of the new deacons and deaconesses at this time. A good attendance is hoped for. Please bear in mind the dates.

#### THE PULPIT AND PRESS

They're Partners in God's Business

By Homer W. King

(Mr. Homer King is editor of the Protestant Voice; he is a member of the committee set up by the Associated Church Press for the promotion and observance of Protestant Press Month.)

As a lay editor of an interdenominational publication, I know American ministers as a boy knows his big brothers.

The letters from hundreds of pastors whom we editors never see provide the warmth and inspiration without which the most rugged editorial zeal would surely expire.

Their messages, ranging from the friendly pat on the back to the verbal spank in the pants, are not only fraternal in function but, whether we editors admit it or not, are the most influential force in religious journalism today.

If this brotherhood between church editor and pastor did not exist, the condition of the church press today would be a sorry one, to say the least. Indeed, the connecting link between the pastor's study and the editor's typewriter is the hottest pipe line in all journalism.

The teamwork of the pulpit and the press was never more vital because, in a sense, they personify freedom of worship and freedom of the press, two of the stakes involved in the present global conflict.

As the observance of Protestant Press Month is renewed, an opportune time has presented itself for the editor and pastor to re-appraise themselves as partners in the same enterprise—the propagation of the Christian faith.

As individuals you can find no two fellows in America more independent of each other, yet no two more intent upon a common goal.

Neither bridles his tongue in speaking out on a great issue or, for that matter, in criticizing the other.

I have seen scorching editorial denunciation of pulpit decorum in church papers that publish letters of high praise for the same journal written by representatives of the pulpit. On the other hand an editor of integrity does not suppress a letter—barring indecent language and other legitimate exceptions—merely because its publication is uncomplimentary to the paper's views.

The pastor and the editor cannot afford to miss what each can learn from the other. The two can view each other's work in perspective and benefit therefrom. An editor confessed to me that a pastor-subscriber, in a letter to him, had defined his own paper's policies better than he himself could have done, yet the correspondent was honest enough to admit he had read one suggestion in the paper that had saved a mission project from failure.

In the matter of the specific help which the pastor may lend to the editor in the matter of promoting subscriptions, I think editors will do themselves a great favor by reaffirming the key position which the clergy holds in circulation of the church press.

It isn't that the pastor needs a bouquet. But his role as the church paper's best agent can stand some dramatic emphasis.

I like to think of the pastors as local radio stations and the church papers as networks. Soul-nourishing and faith-inspiring as the message of religious press may be, without readers the editors' work is largely lost motion. Upon the pastors editors must depend for "tuning in" their congregations on what the church editors have to say.

Frankly, the ministry of words and the ministry of print must each promote as well as supplement the other. Two denominational papers report great increases this year in congregational subsidies for financing church-wide subscriptions, in line with the theory that since one's church contribution pays for the pulpit ministry it ought also to pay for the ministry of print. A casual word of reference to the church paper by the minister, the community's religious leader, may mean subscription orders.

We have stressed the editor's independence. Yet he is not averse to suggestion. Again, he may not have said so but he is influenced quite as much by letters that never see the light of day as by those which he publishes.

This suggests what is often true, that the pastor and editor may have a confidential relationship for their mutual good. Editors will freely admit that they have been saved many an embarrassing situation by alert ministers.

This relationship has another angle. Editors in turn receive scores of letters conspic-

uously marked "Not for Publication" in which pastors confide difficult or trying situations, and are consequently comforted by "getting the wind off their chest."

Finally, the layman looks to the pastor for guidance on what to read in the religious field, and the editor looks to the pastor for support of the paper he edits. The wise pastor knows his own ministry is enriched and improved by a well-read flock.

Truly, pastor and editor are traveling the same road.

### CONFERENCE SEMINAR ON SOCIAL ACTION

(Not reported because of insufficient time.)

The Seminar on Social Action met in the Community House under the leadership of Rev. Neal D. Mills. Mrs. Clark Stoodley was elected secretary. Mr. L. A. Babcock of Milton speaking on the problem of the liquor traffic, emphasized the far-reaching effects of our individual action. Even though we are small in number our responsibilities are great. We should be well informed on legislation, proposed bills before Congress and state legislatures, and vote intelligently. The laxity of moral conduct since the repeal of the 18th Amendment is cause for regret of that action. He suggested having a legislation committee in each church to study problems and bills, local and national, and bring them before the people. It could cooperate with a denominational committee which could exert influence upon representatives.

It was suggested that New York State church committees could keep in touch with the State Council of Churches and its committee on legislation. Temperance applications could be made in connection with many Sabbath school lessons other than the regular temperance lessons.

A discussion of interracial relations was led by Harmon Dickinson who emphasized that the teachings of the Bible tend to break down all racial barriers. We as Christians have a grave responsibility in securing equal rights for all races. It was suggested that the educational program in our churches should include a study of race problems seeking to inculcate a Christian attitude toward them.

Rev. Paul Burdick spoke on our denomination in relation to the problem of war and world peace. He felt that we should make a definite contribution to these times. It was voted to present the following resolution to the Conference for consideration:

Believing in one Father, God—who made of one blood all nations of men—and in Jesus Christ his Son—in whom we are united with all believers in one family—we recognize the sin of war as contrary to the laws of God and to the spirit and teachings of Jesus Christ, and in penitence recognize also our share in the common war-guilt of all nations in promoting their selfish interests without regard for the security and welfare of others, and that the cure of the war spirit cannot come simply by punishing those who seem to be especially guilty:

Therefore be it resolved

- (1) That we favor active participation in some form of international federation even though our own national sovereignty may be yielded to a considerable extent; and
- (2) That we reaffirm our faith in the gospel of Jesus Christ, the gospel of love, to solve all questions which lead to war, and that it is the failure to apply these principles in national and international relations that has always brought wars.

### IMPORTANT RESOLUTIONS

Upon vote the following resolutions were adopted at the Seventh Day Baptist General Conference held at Alfred, N. Y., August 22-27, 1944.

"Resolved that the General Conference of the Seventh Day Baptist Churches petition the members of the Congress of the United States of America to oppose any move to revise the calendar which would include a leap day or days or in any way cause a change in the cycle of the seven-day week."

"Resolved that we assure our government of our appreciation of the time, thought, and money which they are expending to strengthen the morale and armed forces, and

"Whereas, we feel that the consequences of the use of intoxicants by the armed forces is highly detrimental to their best welfare, and

"Whereas, also, the people of the homeland are also deterred in their defense work and other activities from their best effort and well-being by the use of intoxicants, that

"We humbly petition our government to, at least for the duration of the war, forbid the sale of intoxicants at home and abroad."

### EDUCATION AND RATIONAL MAN

By Rev. Wm. C. Kernan

Mr. George F. Reynolds wrote an article for the Saturday Review of Literature, issue of August 19, in which he made a plea for the education of man's emotions. He pointed out what is demonstrably true—that there is "need for more disciplined or better founded emotions" and, to attain this end, he stressed the value of the arts: "painting, sculpture, poetry, and other literature of power."

We can readily take this position without making the mistake, which some have already made, of inferring that because man possesses powerful emotions he must be, therefore, an irrational creature. For it is a contradiction in terms to assume that the emotions become disciplined, or educated, by themselves and without direction from some source. The attempt to educate the emotions makes sense only if we assume that man possesses a faculty for educating them. And he does. The faculty is reason by which true ends are distinguished from false ones and direction is given to life. After all, the emotions may be guided in any number of directions—toward good or evil, toward love or hate, toward justice or injustice.

Mr. Reynolds went to some lengths to develop this point. He wrote that one of the aims of education for the emotions should be "the discouragement of undesirable emotions such as . . . envy, hatred, and malice, and all uncharitableness." How does one decide that these are "undesirable emotions," if not by reason? And how, apart from reason, can one chart the course for that kind of education which will discourage them? An emotion does not sit in judgment on itself and decide that it no longer has any right to exist. Something higher decides that—if it is decided at all. Divine reason in man decides it, and the direction for education is thereby set.

We dare not fall into the error of the Nazis who have given the world a sound lesson in how the emotions, undirected by reason, can destroy man and all his choicest works.

We do not contend that men always act rationally or that reason, unfortified by grace, can by itself save mankind. We do contend, however, that man is distinguished from all other created things because he possesses

reason and that the hope of civilization lies in man's education as a rational creature who, by the grace of God, can learn to love God with all his heart, soul, and mind and his neighbor as himself.

New York, N. Y.

### Marriages

Mittong - Groves. — Sgt. Kenneth Mittong, son of Mr. and Mrs. Curtis Mittong of Clarksburg, W. Va., and Miss Pauline Groves, daughter of Curtis Groves of Jackson Center, Ohio, were united in marriage by Rev. Alva L. Davis on September 8, 1944, at the home of Mr. and Mrs. G. H. Trainer, Salem, W. Va. Sgt. Mittong returns to his duties at Camp Berkeley, Tex., and Mrs. Mittong to her teaching at Jackson Center.

### Obituary

Kenyon. — Amie E. Johnson, daughter of John W. and Emma Maxson Johnson, was born in Ashaway, R. I., December 19, 1898, and died at Jane Brown Hospital, Providence, R. I., September 21, 1944.

She was a member of the First Seventh Day Baptist Church of Hopkinton and was an active worker in the church and Ladies' Aid society and also in the Ashaway Grange. She was a registered nurse and served for several years as a visiting nurse in Westerly. She is survived by her husband, Howard C. Kenyon; a son, Clifford; a daughter, Janice; and a brother and sister, Mr. George O. Johnson and Mrs. Albert Arnold.

Funeral services were conducted by her pastor, Rev. Ralph H. Coon. Burial was in the First Hopkinton Cemetery. R. H. C.

Kenyon. — Ethel Joyce, daughter of Roger W. and Mary Sherman Kenyon, was born June 21, 1944, and died at Hope Valley, R. I., September 19, 1944.

Funeral services were conducted at Hope Valley September 21 by Pastor T. R. Sutton of Rockville. T. R. S.

Potter. — Bertha Burdick, widow of Edward M. Potter who died in 1919, was born in Almond, N. Y., March 12, 1857, and died September 20 at her home in Alfred Station.

Mr. and Mrs. Potter were married July 15, 1876, and to them were born two sons, William R. and Clarence D. Three grandchildren survive. Mrs. Potter was a member of the Second Alfred Seventh Day Baptist Church and secretary of the Doris Sunshine Society. She had been in failing health for two and a half years but was widely known in the community for her good cheer.

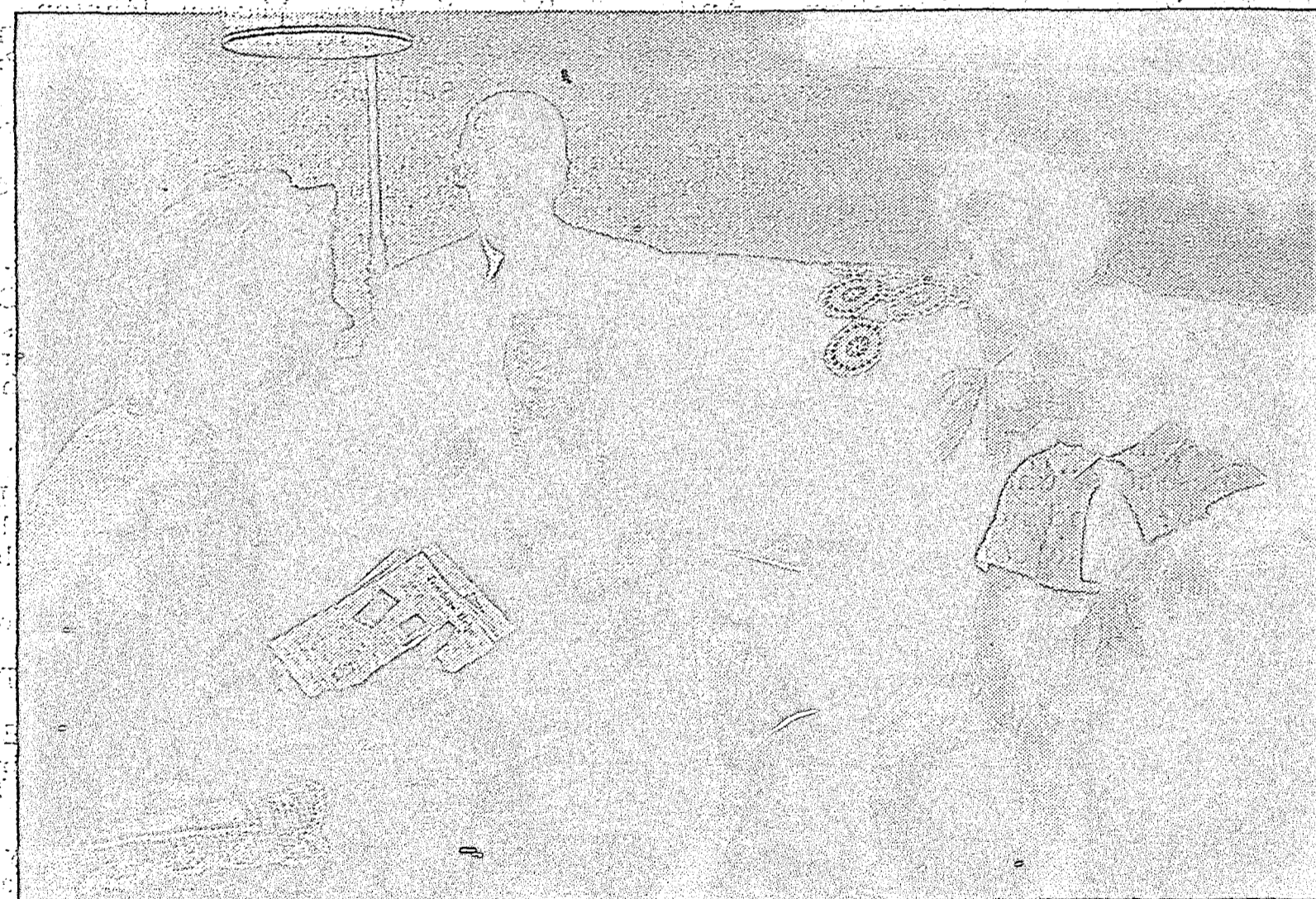
Funeral services were conducted by Rev. Albert N. Rogers assisted by Rev. Edgar D. Van Horn of Alfred. Interment was in the Alfred Rural Cemetery. A. N. R.

# THE SABBATH RECORDER

## Making every home an altar

Eighteen of the twenty-four hours in a school child's day are under the guardianship of the home. This heavy burden of training and guidance falls on parents, many of whom are unaware of their duty, some unequal to it. The Christian church helps shoulder the weight by holding week-day classes, encouraging church social life, etc. But the home remains the keystone of the better world we strive to build.

The message of Christ taken into the home arouses elders to new joys of parenthood, quickens in the young a sense of honor and love. Your official church publishing house provides special helps for Christian homemaking, child guidance, family devotions and leisure reading. As an important part of our plan to make a better world for our children, let us go together into the homes of America.



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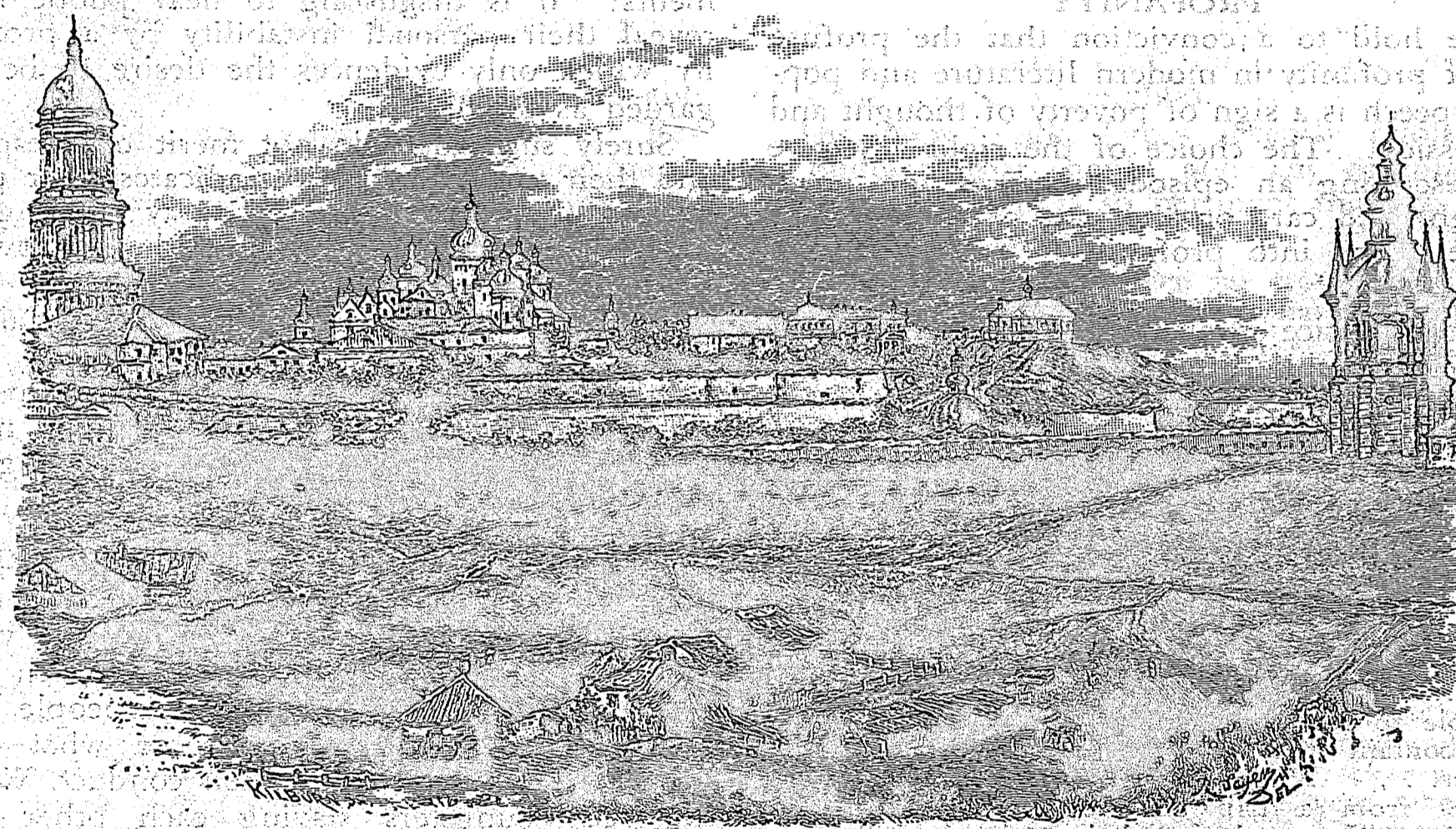
This is a cooperative message from  
**Thirty Official Church Publishing Houses**  
in the interest of a better postwar world

# The Sabbath Recorder

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No. 16



Printed from an old hand-carved wood engraving—rarely used these days.

Ancient Kiev, U.S.S.R., capital of the Ukraine, on the Dnieper River. Much in recent news, Kiev, now with its population of near 850,000, was in existence before the fifth century, A.D.; capital of Russia in the ninth to twelfth centuries; had the first girls' school in Europe (1086); and is famous for its ecclesiastical history.

—New Modern Encyclopedia.