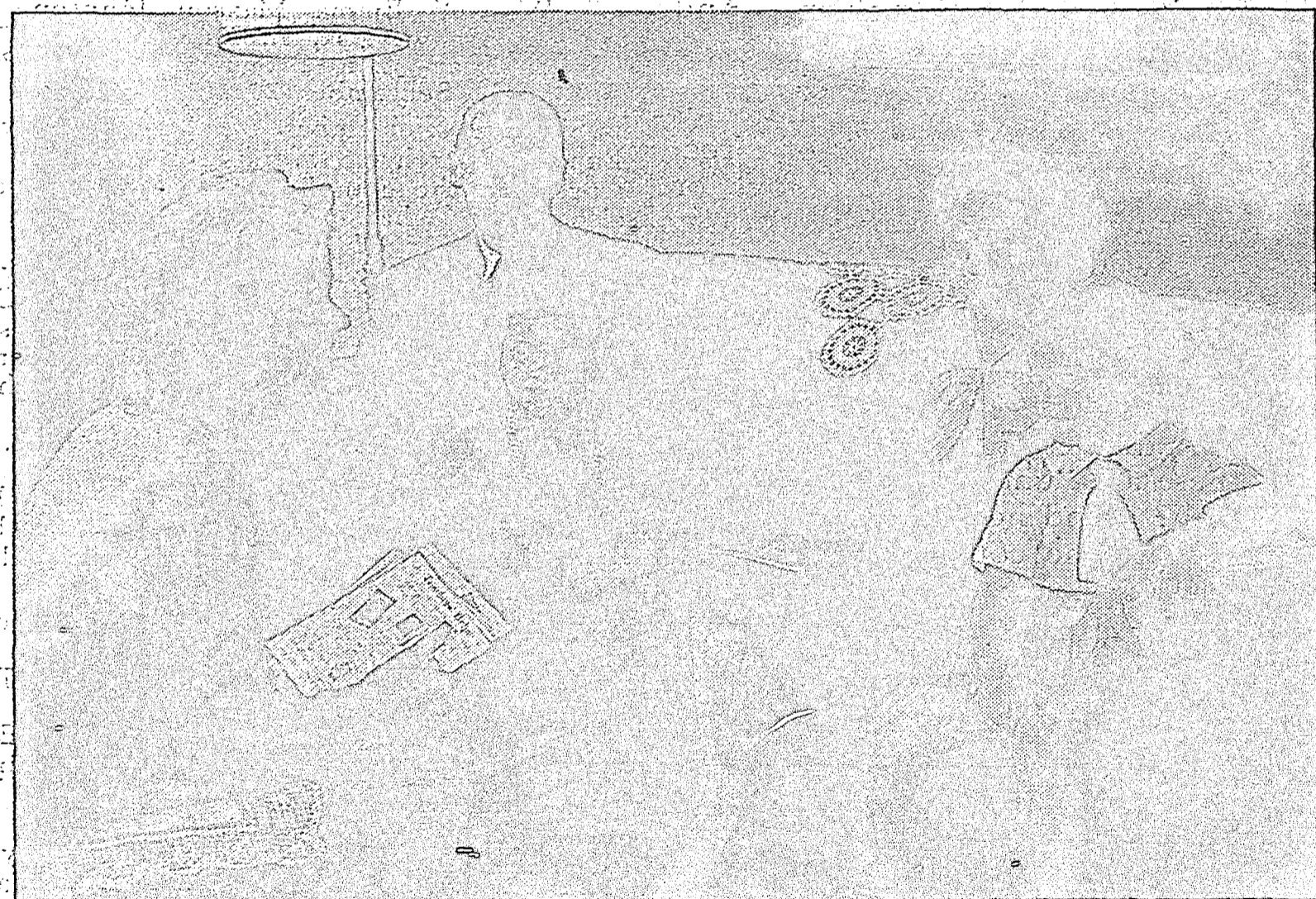


THE SABBATH RECORDER

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.



PROGRESS
through
COOPERATION

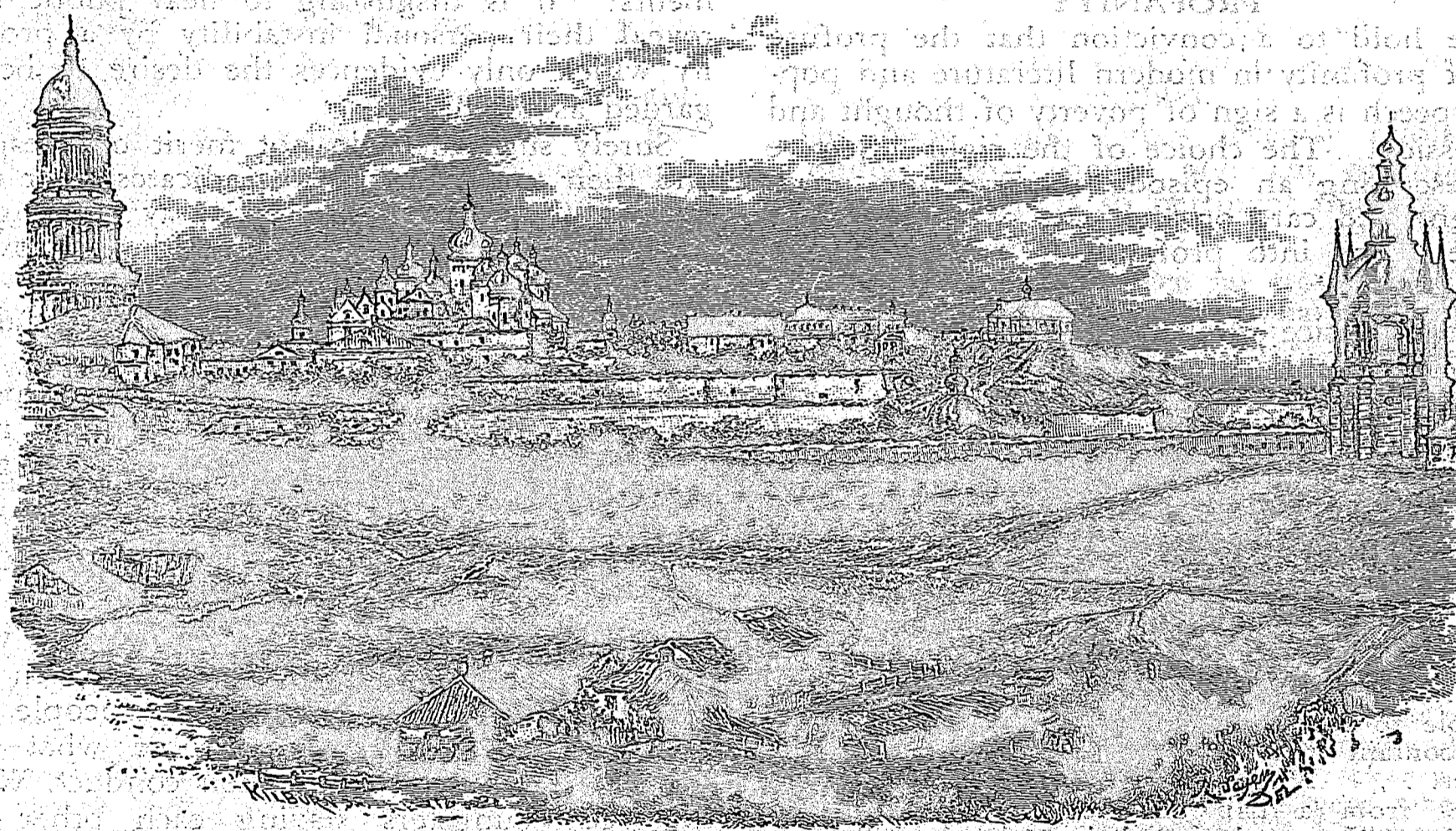
This is a cooperative message from
Thirty Official Church Publishing Houses
in the interest of a better postwar world

The Sabbath Recorder

Vol. 137

PLAINFIELD, N. J., OCTOBER 16, 1944

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 Dniéper 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.

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. Walter L. Greene

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Editorials

PROFANITY

We hold to a conviction that the profuse use of profanity in modern literature and popular speech is a sign of poverty of thought and expression. The choice of the right adjective in describing an episode requires too much thought and care on the part of the speaker, so he drops into profanity—"it was a ——— nice picture."

Such practice is alarmingly on the increase by men in public life and in the armed forces, though it has always been bad in the latter. Maybe it is lack of good taste, as well as a sign of poverty, as Dr. Norman Vincent Pearle, pastor of the Marble Collegiate Reformed Church, recently declared. As reported by the Watchman Examiner, he said:

It seems that we are developing quite an aggregate of "tough boys" in American public life today. I refer to the fact that it is scarcely possible to read a newspaper any more that does not contain the explosive "damns" of public figures. . . . For example, a leading public figure arrives from a trip and leaps from his plane shouting, "I am damn glad to be back." . . . Just today, one of our officials in Washington, speaking of a certain board's policy, said, "It would be pretty damn tough." . . . The public men of other years may have cussed plenty in private, but they had the good taste to keep it out of public address.

By another New York City pastor, Dr. John S. Bonnell of the Fifth Avenue Presbyterian Church, the increase in profanity is called "a manifestation of instability."

War times generally see a rise of profanity due to wide-spread resentment against war conditions which limit human freedom according to the journal quoted. Its editor com-

ments: "It is disgusting to hear public men reveal their personal instability by a profanity which only evidences the desire to be regarded as tough."

Surely such men do not merit our respect, and their use of profanity indicates their poverty in thinking of God—to say nothing of their disrespect and dishonor shown toward him and his laws.

We may not be able to do anything about the present practice of profanity on the part of those who represent us more than to express our disapproval. We can show more concern by better teaching and training in home and school.

PRESS MONTH AND SABBATH RECORDER

The Sabbath Recorder is one of more than 200 religious journals emphasizing the value of religious literature in home and church during the present month. What our people read determines in very large degree what they think, their attitudes, and their conduct. When we see youngsters slaying each other and holding up pedestrians with toy "tommy guns" and the like we know what they have been reading. Many news sheets cater to this kind of journalism which leads to much juvenile delinquency.

The religious press has been slow and delinquent in furnishing good wholesome material, dramatically presented, for home use. Colored pictures and colored sheets are expensive and consequently are beyond the means of most of our papers. But the need is recognized and Protestant Press Month is one of the means we can use to impress upon our people the importance of the Christian

paper and the need of every home to support and encourage the use of such literature.

We appreciate the efforts of our Conference president, Perley B. Hurley, to extend the influence of the Recorder by getting it into more of our homes and in getting it read by more people. In spite of the paper's lacks it is full of interests of the kingdom of God. A letter just this morning to the editor tells of the thrills the reader recently had been getting in reading articles of the Recorder. Where one's treasure is, said Jesus, there will the heart be also. If we are interested in the work of the denomination and of the great Church of Christ at large we will be putting our hearts into the work. Interest is awakened by knowledge and knowledge comes from information; information is furnished by the religious journals. Then why not a larger support? Why not an extension of journalism's influence by enlarging the subscription list, as Mr. Hurley urges?

A brief letter has gone out to all the churches and some individuals with the Recorder mailing list of subscribers in communities represented which will help in efforts to promote this work. Rolls of Recorders for samples will be sent free to people who will ask for them to aid in their solicitation.

TRUTH AND THE FOREIGN-BORN

There are many ways to spread racial friction says Dr. William C. Kernan, Director of Christian Institute for American Democracy in his column, "In Good Faith." One way is to seek to discredit a man's character and beliefs by emphasizing the fact he was born in a foreign country. He continues:

As if that had anything to do with the case! Where a man happens to have been born means nothing. What a man is and what he stands for are the proper standards by which to judge him. If he is right and speaks truth we ought to be for him—no matter where he was born. If he is wrong and speaks falsely we ought to be against him—no matter where he was born. For character and truth are not defined by or confined to geographical areas.

Shakespeare was born in England, Hugo in France, Tolstoy in Russia. We neither accept nor reject their literary works because of that. We judge them on their merits.

Ehrlich was born in Germany, Pasteur in France. We do not refuse to accept the results of their scientific discoveries on that account.

The Pilgrims and the Puritans came from England. But no one has yet dared to charge that they made no contribution to American life because of their English origin.

Sir Oswald Moseley, also born in England, believes in fascism. We should oppose him, not

because he was born in England, but because the principles that he advocates are wrong. If a man's principles are wrong, being born in England, or elsewhere, will not make them right. For truth is not determined by geographical areas.

Thomas Mann was born in Germany. He resisted the Nazis, refused to accept their principles, and fled to America. Our attitude toward him has nothing to do with his birthplace. We make up our minds about him on the basis of what he is as a man, what he believes in, and what he stands for.

And, if a final word need be said, Christians, who owe everything to Christ, will remember that he was born in Palestine.

BECAUSE THE WAR COMES CLOSER

More and more is complacency being driven out of American attitudes as news filters in of names we know among the "missing," or "killed in action." People are apt to become callous in feeling at the oft-repeated news comment of "casualties few," or "only one plane lost in the action." The casualty is not small if it includes your son or mine, or that of some friend or neighbor.

The New York Times recently published an editorial that should give any complacent person pause. It is so pertinent that we give it in full. It follows:

Because the war has been far from our shores, a good many of us Americans have felt lucky. We have been out of it, so far as our personal comfort is concerned. The war has been in Poland, Italy, France, China, and in distant, dim Pacific islands. It has not touched us yet, and by all present signs it will never cross our horizon.

While those of us who feel that way congratulate ourselves on our safe remoteness from the battles and the suffering, someone beside us in the office in the city is strangely silent. Some near neighbor in our peaceful residence street has three stars in the window, one of them a gold star. Someone remarks, "Remember little Michael, who used to run our errands? Here's his name in the list of the missing." Some morning the newsstand where we pick up the daily paper is unaccountably closed. Another day our butcher, usually cheery and chatty, has no smile, no answering word when we chaff him about the emptiness of his showcases.

As in the city, so in the village. The pleasant little town where we seek vacation rest has become a place of elderly people and of children. The flag above the street at the post office tells us why. "Pineville's enrollment, 312," it says. We miss the boy in overalls who used to deliver the milk. His father serves in his stead and does not linger to talk. The village carpenter whistles no more at his work. He is thinking of a youngster in India. The sturdy lad who used to run the pump at the filling station was last heard of, we are told, piloting a transport plane across the Atlantic. The schoolmaster wears an arm band. His son was at Tarawa.

The battles are in far lands, yes. But the war is here—in every city block, in every country lane. Perhaps it is time for some of us to discover that.

CONFERENCE PRESIDENT'S MESSAGE

The FIRST Prayer Meeting

It was in Dr. and Mrs. Ben Crandall's front room early next morning after Conference. Six of us stood with arms about each other, all in silent prayer while Pastor Hurley prayed audibly. All prayer meetings are much worthwhile but the influence of that meeting will go on with me for a long time and will never be forgotten.

My wish is that many prayer groups may be formed and meet regularly at a time other than the weekly church prayer meeting; keep those going stronger than ever, and increase the attendance many fold. Let's hold these special meetings till holiday time at least.

Let the men's classes of the Bible school make a group or groups, hold neighborhood companies—large or small. Riverside men's meetings varied from three to thirty, but we received great inspiration and blessing from them last year. The women usually have their Dorcas or circle meetings weekly. Let them use part, at least, of each of those gatherings in prayer service.

Pray for a greater denominational desire for soul winning—a desire to win souls not only to Christ but to Christ and the Sabbath.

P. B. Hurley.

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., at 2:00 p.m. on Sunday, September 17, 1944, with Lavern C. Bassett presiding and the following members present: Lavern C. Bassett; Herbert C. Van Horn; Courtland V. Davis; Mrs. Frank E. Lobaugh; Mrs. William M. Stillman; Irving A. Hunting; Franklin A. Langworthy; Mrs. Herbert C. Van Horn; Miss Lucy Whitford; Victor W. Skaggs; and L. Harrison North, manager of the Publishing House.

The board was led in prayer by Rev. Herbert C. Van Horn.

The minutes of the meeting of July 9, 1944, were read and adopted.

Corresponding Secretary Herbert C. Van Horn submitted his report which was adopted.

Condensed report follows:

Correspondence since the July meeting includes letters from England, New Zealand, Africa, Canada, besides widespread areas in our own country.

The secretary attended General Conference, presented the annual statement of the American Sabbath Tract Society, and participated in the Tract Board program conducted by President Bassett. He attended the July meeting of the Missionary Board and one Executive Committee meeting of the Federal Council of the Churches of Christ in America. At this meeting the committee approved the action of its Advisory Committee concerning the omission of "Sunday" in the Council's published literature so far as this proves consistent with the widest and most effective use of the publications. Minor changes were made in conformity with this action at certain points in this year's literature for World Wide Communion. This concession was made in deference to Seventh Day Baptists, members of the Council.

Mr. Van Horn also spoke in some detail of his work at Conference.

L. Harrison North, manager of the Publishing House reported for the Supervisory Committee that publishing work has kept up to the usual summer record and is now increasing.

For the Budget Committee, Mrs. William M. Stillman recommended that the budget salary for the treasurer's assistant be made \$312.00 instead of \$300.00 as listed in the report of the committee, and that the budget item for rent be changed from \$600.00 to \$750.00 because of the expected increased payments on account of rent by the Recorder Press.

It was voted that the Budget Committee's recommendations be approved.

Following this meeting the annual meeting of the New York and New Jersey Societies was held. The boards and officers of the previous year were re-elected except that Nathan E. Lewis became first vice-president and Franklin A. Langworthy became second vice-president.

The adjournment of the societies was followed by a brief meeting of the newly elected board at which Corresponding Secretary Herbert C. Van Horn submitted the following recommendation which was adopted:

Correspondence from Mrs. Cecil Wharton from Columbus, Miss., urges our sending to that city Rev. Judson Harvey Stafford for a Sabbath Evangelistic Campaign. Mr. Stafford is willing to go on that mission if arrangements can be made for his traveling expenses, "trusting in the Lord for subsistence." Your secretary recommends that if satisfactory arrangements can be made, we accept Mr. Stafford's offer and use from funds allocated to field work an amount not to exceed \$150. Mr. Stafford thinks that two months should be given to this sort of an effort in that vicinity and to the encouragement of the work in Hammond, La., only a hundred miles or so away.

On authorization by vote the chairman appointed standing committees of the board for the ensuing year as follows:

Advisory Committee—Courtland V. Davis as chairman, Asa F. Randolph, Mrs. Herbert C. Van Horn, Herbert L. Cottrell, Miss Lucy Whitford, Wm. L. Burdick, and Karl G. Stillman;

Committee on Distribution of Literature—Victor Skaggs as chairman, Herbert C. Van Horn, Charles F. Harris, Lester G. Osborn, Courtland V. Davis, Albert N. Rogers, Donald E. Lewis, Frank R. Kellogg, and Herbert L. Cottrell;

Supervisory Committee—Nathan E. Lewis as chairman, Franklin A. Langworthy, Luther S. Davis, Mrs. Frank E. Lobaugh, Donald E. Lewis, Orra S. Rogers, Irving A. Hunting, and George B. Utter;

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.

MEN AND MISSIONS SABBATH

The Laymen's Missionary Movement is asking all Protestant churches to observe the second week end in November as Men and Missions Sabbath. If this date is not a desirable one, another should be selected.

This has been done for fourteen years, and the custom has been growing in favor. As the following data shows, the number of cities in which the churches joined in its observance has grown:

Year	Cities	Year	Cities
1932.....	640	1938.....	1,343
1933.....	837	1939.....	1,601
1934.....	1,120	1940.....	1,722
1935.....	998	1941.....	2,215
1936.....	1,291	1942.....	2,677
1937.....	1,317	1943.....	2,928

The importance of laymen in the work of the church and the extension of Christ's kingdom cannot be overestimated, and it is imperative that the churches be made to realize this, as well as the laymen themselves. Edgar A. Guest expressed this when he wrote:

Leave it to the ministers, and soon the Church will die;
Leave it to the women-folk, the young will pass it by;
For the Church is all that lifts us from the coarse and selfish mob,
And the Church that is to prosper needs the layman on the job.

Committee on Files of Denominational Literature—Corliss F. Randolph as chairman, Asa F. Randolph, and Lavern C. Bassett;

Investment Committee—Lavern C. Bassett as chairman, George R. Crandall, Miss Lucy Whitford, J. Leland Skaggs, Nathan E. Lewis, Mrs. Wm. M. Stillman, and Orra S. Rogers;

Auditing Committee—Asa F. Randolph as chairman, Irving A. Hunting, and Donald E. Lewis;

Budget Committee—Mrs. Ethel T. Stillman as acting chairman, Courtland V. Davis, Nathan E. Lewis, Asa F. Randolph, Lavern C. Bassett, Hurley S. Warren, and J. Leland Skaggs.

It was voted to adjourn to meet on Sunday, October 22, 1944, with the society's committee on Denominational Literature.

Courtland V. Davis,
Secretary.

We have Children's Day and Mother's Day and it is well that we indicate the responsibility of laymen by the observance of Laymen's Missionary Sabbath.

Every church must arrange its own program, and it will add interest and helpfulness if the laymen are given a large place in the service.

A booklet containing suggestions and material has been prepared by the Laymen's Missionary Movement and copies have been sent to all pastors and church leaders where there are no pastors. Additional literature may be secured by addressing the Laymen's Missionary Movement, 19 South La Salle St., Chicago 3, Ill.

W. L. B.

SOME THINGS WE MUST NOT LET GO

No person can have all the things which he desires, even if his bank account is unlimited. There are some things money cannot buy. It cannot buy character, love, friends, respect, and knowledge; and there comes a time when it cannot buy health.

We desire things good and not good, and we are constantly making choices. Often we choose which one of two or more things we will have. We cannot have both or all; therefore we choose. We cannot follow certain ways and retain friends, respect, and character. Some let the things of pure gold go for

the things that glitter; others cling to the worth-while things at great cost. We pass this way but once. We will be dead a long time when we are dead, and we must not let the choicest things slip away from us.

Any period is a testing time, but the tests which come at certain times are severer than those present at other times. People in times of prosperity sometimes forget the Giver of all, become more worldly and give less of time and money to the Master who gave all for them.

Again, times of depression test our true missionary spirit. It is hard for many to give when depression is resting like a blight upon the land, and the temptation may be very great to let the church and missions suffer. Consequently certain mission fields must be dropped entirely and workers recalled elsewhere.

In times of discouragement we are reminded of the first disciples. When the great testing time came, even Peter deserted his Lord. He became panicky, fear gripped his soul, he chose what seemed to be for his own interest and let his Master go. The work is the Lord's, the wealth of the world is his. We must not desert him by deserting his work whatever may be our lot. There are other things we can sacrifice with less loss to ourselves and the world than to leave church and mission work out in the cold. We must not let these things go!

W. L. B.

LETTER FROM SHANGHAI

(This letter is furnished through the kindness of Dr. George Thorngate. It had been deleted, and it was without date or signature, but it was written by Mabel L. West and is the last data the Missionary Board has received from the missionaries in Shanghai.)

In the school there are some 1,200 students including kindergarten and high school. You know that the so-called Burdick-West residence is used entirely by the school now: the upstairs for the lady teachers, and the lower rooms for offices and waiting room. Tong Ming has his office in Miss Burdick's old office. The little room between the former dining room and kitchen and the pantry are piano practice rooms. Mrs. Koo, the Bible woman, and her family live in the kitchen and upstairs which is a lot better than being in the old gatehouse. She cooks in the kitchen that was made for the school girls' cooking class under that class room at the back next the ser-

vants' quarters. The servants all live there—not in the Boys' School part at all. There are fewer boarders than ever before—or at least for twenty years or more. Miss Zau Lien is in charge of the dormitory and does all she can in the religious work for them by holding special meetings during the week.

The school suffers from want of one or two to put more time on the order and upkeep of things. There is scarcity of funds, of course. The buildings will need much in the way of repair when funds are available. Then Professor T. M. Chang is very busy with his work.

In the church the attendance is good. The church building is in use every day by some part of the school. On Sabbath day the higher primary (fifth and sixth) have their meeting in the auditorium. Often outside speakers are invited, though Prof. T. M. Chang does speak sometimes, also Mr. Tshaung, the pastor, and the new assistant Mr. Kyung. As assistants in the religious work of the school are Chester Chen, a regular teacher, and a young minister from Moore Memorial.

Pastor Tshaung is one who works hard, but has not learned just how to share responsibility as he will later, no doubt. He preaches one Sabbath and Mr. Kyung the next. The latter stays here some of each week—has a room in what was the servants' east room. There are meetings three evenings and two afternoons in the church for new members and for children. They hold cottage prayer meetings in several places during the week. Mrs. Koo is very busy visiting members of the church.

Scarcely a Sabbath goes by but that there is a committee meeting after church held downstairs—here, because it is roomy and convenient. There has been a good deal of praying over sick people, but unhappiness has grown out of some cases because the children died. (Meningitis.)

They do not have a good choir now because the young people have their own in the morning. Mrs. Loo is still the organist and treasurer. They pay the pastor now.

THEY CAME IN LOVE

By Dorothy P. Cushing

When Miss Mary W. Hurlburt, Congregational missionary in Elende, Angola, West Africa, made a long walking trip among the villages, she came to one spot where the whole

countryside turned out to see her dolls, a mechanical cat, and listen to the victrola. Three campfires gleamed in the darkness. Before Miss Hurlburt spoke the elder rose and said: "This is the first time we have had a white person in our village who came with love in her heart and with no other motive than to be with us and help us. The government official has been here, and the priest has passed through, but this is the first time a white person has come to us out of love and good will."—Christian World Facts.

GOD'S PRIORITY RIGHT

By Dr. John E. Simpson, Minister

God demands priority in two important things. They are:

Kingdom Affairs

They are on his list of top-ranking priorities. "Seek ye first his kingdom, and his righteousness." Jesus said, "When ye pray, say, Thy kingdom come. Thy will be done, as in heaven, so in earth." Also "Go ye therefore, and make disciples of all nations." That is a mission program—world-wide.

Kingdom Finances

One of the earliest commands of scripture requires that God be given priority in money matters. The kingdom of God has been held back because we have been unwilling to give him priority in money matters. A great church statesman recently declared that "It has never been a matter of securing young life for mission service. The problem has always been the getting of money to send them." Nor has it been that we have been unable to do so. The estimated cost of destroying one great city alone would have paid the entire expenses of ten thousand missionaries in Japan for seven years.—Laymen's Missionary Movement.

SUGGESTED RESOLUTION

The Christian's Responsibility in the Election

The absence from the country this year of a considerable portion of the electorate has tended to focus attention on the soldier vote. Important as that is, it should not be allowed to obscure the fact that failure to exercise the franchise is a persistent evil in American life and a serious drag on the democratic process. Since 1924 increasing numbers of voters have participated in presidential elections, but a recent careful study indicates that in 1940 less than two thirds of the qualified voters

cast their ballots. This is not an impressive showing in a nation which regards itself as the foremost democracy in the world.

We urge upon all members of our churches of voting age the primary duty of Christian citizenship—to vote intelligently, conscientiously, in the interest of the nation as a whole in view of our responsibility to the world.

THE ASSOCIATIONAL LETTER

The Seventh Day Baptist Southwestern Association to sister associations sends Christian greetings.

As our fifty-fourth annual session held at Edinburg, Tex., comes to a close, we feel gratitude to God in being permitted to hold this convention despite adverse conditions.

The distance of the Edinburg church from the other churches of the association, war conditions, and sickness in the community have hindered attendance at the meetings; yet we feel that the Holy Spirit has blessed our sessions.

None of the officers of the association were able to attend; but the Fouke and Little Prairie churches sent their pastor, and the three eastern associations sent Pastor Charles Bond of Little Genesee, N. Y., who met with the Edinburg church in this convention.

Brother Bond's timely presence and help have been indispensable to the success of these sessions, and we are deeply grateful to him and to the associations which sent him for the time and expense necessary for the trip.

The time and place of our fifty-fifth session have been left to the incoming Executive Committee.

We pray God's blessings upon you all in all your work; and remember us in prayer.

The officers for 1945 are as follows: president, Gerald Coalwell of Hammond; vice-president, Lee Monroe of DeWitt, Ark.; recording secretary, Miss Hazel Scouten of Fouke; corresponding secretary, Miss Emerald Mae Stillman of Fouke; and treasurer, Mrs. Irene Mason of Nady, Ark.

In behalf of the Southwestern Association and by request of the acting Corresponding Secretary.

Clifford A. Beebe.

Edinburg, Texas,

September 17, 1944.

Woman's Work

Mrs. Olney W. Davis, Salem, W. Va.

WE, THE PEOPLE

By Anna Lord Strauss

President National League of Women Voters

Would it matter to you if your church were closed, your minister were shot, and your freedom to worship God in your own way ceased to exist? Do you realize that in every country in which the people have been deprived of their vote, freedom of religion *has* ceased to exist? Not only have these voteless peoples of the world been persecuted for their religious beliefs, but for their political beliefs—what they say, what they write, and even what they think.

And yet, in this country of many freedoms, millions of our people are voteless. They have lost their vote, not by law, not by war, not by tyranny,—but by inertia, apathy, just plain laziness. Active citizenship should be a natural part of every well-rounded life, to take its place along with the rearing of children, housekeeping, earning a living, and the church.

We feel a responsibility, once we have brought children into the world, to feed them, clothe them, teach them, keep them honest, and make them wise. The people of this country gave birth a century and a half ago to an idea—the idea that every citizen is responsible for his government. We have fed that idea through the decades; we have fed it with bullets, we have fed it with words, we have clothed it with laws. And the ideal child has good general health, but it is slightly underweight. For there are still those who feel no responsibility for their government.

The idea that each of us can do something about government is a young idea. Representative government is in its childhood. Lest it sicken and die, we have a responsibility to feed it with the lives of American men on the battlefield. Lest it steal, lest it kill without justice, lest it fail to love its neighbors as itself, we must watch over it, teach it, keep it honest.

Most of us subscribe to the notion that ours is a government "by the people." But it is so easy to slip in the thought, "by some other people—not me." How often do we shrug our political shoulders and say, "Oh well, it's

too bad. But what can I do about it?" It is hard to imagine what would have happened on the Normandy beaches if thousands of American soldiers had shrugged their military shoulders and said, "Oh well, I am just one in a million. It doesn't matter if I stop fighting."

It is interesting to ponder what it is that keeps men fighting against overwhelming odds even unto death. Is it not their sense of responsibility for faithfully performing their little segment of the whole job? Is it not their deep conviction that upon the shoulders of each one of them rests the success or failure of the battle?

And it is something else too. Each man taking part in an invasion has been drilled for months and months, over and over, in the precise job he is to perform. When the time for action comes, he fulfills his part automatically. He doesn't have to stop and think at each step, because he knows what to do through constant practice. He is simply applying under specific circumstances a habit made familiar through routine.

The homemaker reacts in the same way to the daily tasks which have become automatic through practice. She has been participating in the job of making beds so long that it never occurs to her to shrug off the bed-making altogether and go to a movie. She can look ahead to the complaints of her family, and she prefers the satisfying, tangible results of making the bed.

But participating in government is not generally so automatic. Neither are its results so tangible. If you fail to vote, no government comes swooping down on you with complaints or a big, broad stick. You alone can't point to any particular law and say, "I did that. My vote gave my city a better public school." And yet your vote was one of those which did—if you voted.

Participating in government can become as automatic as making beds or dodging from door to door to escape a rain of bullets. It is simply a matter of practice. And we can all practice every day in our own home.

Just exactly what do we mean by "participation in government?" Do we mean concern with the problems of government and the decisions which government must make?

Yes. Do we mean reading the newspapers and magazines with care, following what our Congressmen and other elected officials are doing? Yes. Do we mean talking about foreign policy with our friends and families and neighbors? Yes. Do we mean making up our own minds what government should do in the best interests of the general welfare? Again, yes.

And participation in government means more than that. It means voting, always, whenever the opportunity presents itself. Furthermore, it means voting with knowledge—knowledge of the issues and of the candidates. Nobody in America can ever say that there is no way for her to find out about government. The papers are full of it; the radio is full of it; the magazines are full of it. The public library can help you; a great many citizens' and voters' organizations can help you; and your church groups can help you. You can attend the meetings of your School Board or City Council; you can appear and speak before Council Committees; you can join a political party and become effective in choosing the men and women who will run for office. You may even run for office yourself, no matter what your color, race, or creed.

There are many ways in which you can influence your elected representatives once they are in office. You can write letters to them and urge others to write. Elected officials honestly want to know what people think. You can also call on officials and ask them what they intend to do. You can organize your friends or church members for action in particular cases.

Often, by your very presence you can influence government. A large, middle western city was having a lot of trouble with corrupt judges. So a group of women arranged to have one person sitting in the court at every session, taking notes. After a few years of publishing the results of their constant supervision, enormous changes were wrought in that city's courts.

It is the personal responsibility of every one of us to participate in government. If we have inefficient government, the fault is ours; if it is conducted for the benefit of the few, it is the fault of the many; if we have dishonest government, we, as individuals, are responsible. We cannot escape the responsibility by letting some one else take it. Like a pass to the zoo, responsibility for government is "nontransferable." For the material, mental,

and moral health of every one living in the United States, for the freedoms which we cherish above life itself, we as individuals are responsible. —The Church Woman.

A PLEA FOR THE INTERNATIONAL PROSCRIPTION OF RELIGIOUS PERSECUTION

(A release by the Joint Conference Committee on Public Relations, representing the Northern, Southern, and National Baptist Conventions)

The Baptists of America, over eleven million in number, all of whom by personal choice and act have become members of the more than 65,000 churches in this country, are now, as they have ever been, the vigorous defenders of religious liberty, not for themselves alone, but for every man everywhere in all the world. Our definition of this principle is set forth in the following words:

Religious liberty is the recognition, the establishment, and the safeguarding of the rights of the individual, to the end that in all matters pertaining to religion he may act freely in giving expression to his attitudes and convictions;

That he shall neither be enjoined nor be molested, as he associates himself with others holding to like beliefs, and

That those so associated shall enjoy, as their natural right, the propagation of their religious opinions and convictions, unhindered by any civil authority.

We stoutly oppose religious persecution and intolerance by any church or state on earth, and we call upon those who at the close of the present World War will frame the bases of international collaboration in the interest of a permanent world peace to put an end to every form of religious persecution by accepting and adopting in its essence the proposal made by President Wilson to the Paris Peace Conference in 1919:

Recognizing religious persecution and intolerance as fertile sources of war, the powers signatory hereby agree, and the League of Nations shall exact from all new states and all states seeking admission to it, the promise that they will make no law prohibiting or interfering with the free exercise of religion and that they will in no way discriminate, either in law or in fact, against those who practice any particular creed, religion, or belief, whose practices are not inconsistent with public order and public morals.

The Y.W.C.A. is operating centers in India famine areas both to dispense relief and to demonstrate to mothers how to use available food resources for their families.

THE VOYAGE OF COLUMBUS AND SOME OTHER ONES

More than eighteen centuries before Columbus sailed on the most memorable voyage in human history, men were discussing the sphericity of the earth and the possibility of going east by sailing west. Aristotle, who lived 384 to 322 B. C., concluded from study of the stars that the earth was round. "Wherefore we may judge," he wrote "that those persons who connect the region in the neighborhood of the Pillars of Hercules with that towards India, and who assert in this way that the sea is one, do not assert things very improbable." And from the days of Aristotle, John Fiske tells us, men learned in physical science accepted the theory that the earth was round.

Seneca, the Roman, who lived in the first century of the Christian era, made a striking prophecy in one of his tragedies. "There will come a time," he says, "in the later years, when ocean shall loosen the bonds by which we have been confined and when an immense land shall be revealed."

Many others in the intervening centuries wrote on the subject. Eighteen years before Columbus sailed, he had an interesting correspondence with Toscanelli, and the letters back and forth are of deepest interest and significance. Toscanelli, whose counsel was sought by kings, was an enthusiastic believer in the possibility of reaching the spice islands by a westward route. It was Toscanelli who sent to Columbus a copy of a chart that a little while before he had made for the king of Portugal, which showed the Atlantic Ocean as he conceived it to be. No American continent is shown on it. The entire voyage of Columbus was based on a geographical blunder, but back of the blunder was a correct theory that had in it most momentous possibilities.

The ideas that one could reach the far east from the west were in the air. As John Fiske writes in his *Discovery of America*, "What Columbus did was not to originate them (the ideas) but to incarnate them in facts and breathe into them the breath of life. It was one thing to suggest as a theoretical possibility that Cathay might be reached by sailing westward; and it was quite another thing to prove that the enterprise was feasible with the ships and instruments then at command."

Or, as Fiske remarks in an earlier passage, "The originality of Columbus did not consist in his conceiving the possibility of reaching the shores of Cathay by sailing west, but in his conceiving it in such distinct and practical shape as to be ready to make the adventure in his own person."

There never can be another voyage like that of Christopher Columbus. The reunion of two halves of the world after 50,000 years or more of separation cannot be done twice. But there are other voyages still to come. For eighteen or nineteen centuries other great ideas have been in the air, accepted by the majority as true, waiting to be organized. Some of those who sail on these voyages are likely to be sent home at last in chains and in disgrace. But some Columbus eventually will bring to this waiting world a federation of nations, a co-operative plan, a world court, and not only the end of war for all time but the machinery through which good will and brotherhood can operate among all the races of men. Editorial in *The Christian Leader*.

CONFERENCE PAPERS OF VITAL INTEREST

(On Conference Sabbath afternoon the work of the Committee to Promote the Financial Program of the denomination was strongly presented. Last week the Sabbath Recorder carried one of five papers read, as prepared by members of the committee. Others follow here.)

NEED OF A RESERVE FUND

By Leland W. Hulett

My wish would be that I might deliver this short paper to you in person, but circumstances do not permit. And since the members of your committee to promote the financial budget feel that we have a plea to make or a cause to sponsor, we are writing these letters in the hope that the reading of them at this afternoon session will stir your thinking and arouse your enthusiasm to a higher scale of giving than previously.

My remarks will center about the idea that as a denomination we must lay plans now for possible (and probable) lean years to follow this war and the postwar boom.

It is my thesis that if we do not make definite substantial increases in our denominational giving during the next two or three years to give us a "backlog," if you please, of resources for the times of stringency to follow, our entire denominational interests will suffer.

We have a definite financial responsibility to our foreign and homefield missionaries, and to the people of other lands who look to us for continued religious and financial support.

So, too, our schools, our denominational building, our Tract Board, our ministers will continue to look to us as supporters—ever increasing supporters—of the financial needs of the Church.

You nod your heads in agreement to what I have just said, but wishful thinking will not bring one extra penny into the collection plate. What we must do, I believe, is plan and work and sacrifice to make our thinking come true.

How much money would you invest in a company that did not set aside reserves to take care of the depreciation of their assets, or set up reserves in profitable years to retire their bonded indebtedness, or plow back into surplus some of their profits of good years in order to carry on a policy of uninterrupted dividend payments when the going gets rough, financially speaking?

Or again, how much faith do you have in the story of Joseph's interpretation of Pharaoh's dream of the seven fat years followed by the seven lean years. And if you believe it implicitly, how are you helping to apply it in our present times?

It seems to me that we must have a program of reserves in our denomination to carry us over the periods of lean years which are sure to recur in fairly regular cycles. Whether it is time to start another program of church budget allotment, or the time to put a full-time financial agent on the field is a decision for the Conference and/or the Commission to decide. But I do believe that it is time for all of us to dig deeper into our pockets to create these financial reserves which will be so sorely needed about four or five years from now—and perhaps sooner.

I know you have done increasingly well the last few years in your support of the Denominational Budget. I congratulate you on your efforts. However, now is not the time to rest on our laurels, or be complacent of our past endeavors. The ball player who stopped on third base to congratulate himself on his long fly ball deep in center field never stretched it into a home run.

Now I know it is unwise to suggest a general plan of action without suggesting a specific plan (poor as it may be) to be followed.

Therefore, I suggest the following schedule for building reserves.

I am not aware of the budget requirements submitted by the Commission for the following year, but I do know, as you do also, that we exceeded the budget this last year. I would therefore respectfully suggest that the treasurer of the Conference be instructed to set aside 50 per cent of any excess receipts over the adopted budget of the ensuing year until such time as the receipts of the treasurer of the Denominational Budget exceed the budget by \$5,000.00, after which time 75 per cent of any excess receipts would be held out of the current cash available for current expenses, etc.

This reserve fund should be invested in the highest types of security, and should not be converted for denominational use until such time as the receipts in any denominational fiscal year fail to equal the budget adopted for that year. The fund should then be drained of only enough money to balance the budget, and not more than one-fourth of the fund should be diverted into current account in any one year.

The Commission members should be appointed as trustees of the fund, with authority to buy and sell securities for the fund. Any dilution of the fund in excess of one quarter in any one year must have the approval of the General Conference meeting in regular or special session.

To illustrate my plan, I suggest the following fictitious figures. Assume the budget adopted to be \$23,000, and let us also assume that the treasurer received \$30,000 during our next fiscal year. The treasurer would set aside \$2,500 of the first \$5,000 by which the receipts exceeded the budget, and the denominational interests would also have an additional \$2,500 over the budget to use for current needs. Then 75 per cent of the remaining excess receipts would be diverted to the Reserve Fund (\$1,500) and \$500 would remain for current use. This would set up a total of \$4,000 in the Reserve Fund the first year. The more money given during the next two or three years, the greater the fund, and it would allow a greater amount (one-fourth of whatever the fund totaled) to bolster up the budget in a lean year when receipts did not amount to enough to balance the budget.

It seems to me this could be made an incentive to all of us to exceed the budget by as much as possible, because we would be giv-

ing more generously at a time when it did not "hurt" so much, and we would be pleased with the knowledge that we were continuing the worthwhile work of the denomination at a time when the work would otherwise suffer.

Will you please consider the feasibility of my plan, or some other plan which will put into *action* a cushion for the years ahead which otherwise may not be too bright financially if we as a denomination operate on a hand-to-mouth, day to day, and year to year basis.

BROADENING BASE OF INCOME

By Prof. William D. Burdick

The purpose for which our committee was established is well indicated by its title, "The Committee to Promote the Financial Program of the General Conference." The methods by which this may be accomplished most effectively are not as obvious. Hence, we are bringing to you some of our problems for advice and suggestion.

The committee has based its work the past two years on certain assumptions:

1. That our goal should be a permanent expansion of the financial support of our denominational interests;
2. That to accomplish this we must enlist many Seventh Day Baptists who are not now contributing to the denominational budget; and
3. That to secure financial support we must arouse in the individual a keen interest in denominational affairs.

Naturally, our first objective each year is to help raise the amount of money specified in the budget adopted by the General Conference. In spite of the fact that contributions to the budget for each of the past two fiscal years have increased \$1,500 and \$1,300, respectively over each previous year (due primarily, no doubt, to better economic conditions), we regretfully recognize that receipts have not equalled the budget in either year. To meet the proposed budget for 1944-1945 we must secure gifts about 8 per cent greater than those of the past year. Undoubtedly we should make our appeal first to those who contributed the past year to increase their contributions by at least 10 per cent. But we believe that it is not enough to encourage those now giving to be more liberal. We are more anxious to broaden the base of denominational giving so that in the years ahead we

as a denomination can more adequately meet the calls for help which are certain to come following the war. We need to be increasing each year the number of denominationally minded Seventh Day Baptists until all are contributing as their ability permits. For "where your treasure is, there will your heart be also."

One of our most perplexing problems, then, is the selection of effective methods of increasing the number of people who share in the support of our denominational program. There are two groups of individuals which we should approach: adults who for one reason or another have not been regular contributors and children and young people who have recently become or will in the near future become wage earners.

This latter group we are contacting in a series of letters sent at about four month intervals, the first letter having been mailed in May and the next to be sent next month. In these letters we are trying to arouse in the children and young people an interest in denominational matters, so that they will be eager to have a part in financing the program. We hope that our efforts in this direction will bear fruit in future years. We are indebted to pastors and Sabbath school superintendents for the mailing lists which we have used; unfortunately we have had none from several of the churches. If this project seems worthwhile, those of you from churches from which we have no mailing lists can help us by assuming responsibility for the preparation of such a list.

It is not as easy to reach as many as we wish in the adult groups. We have available such means as church announcements by pastors, co-operative efforts by local finance committees and articles in the Sabbath Recorder. Each of these methods has a limited range. We believe that there are some who do not attend church services regularly or read the Recorder who might become interested in our denominational work if the proper method of approach could be found. It has been suggested that once or twice each year we send to each Seventh Day Baptist family a letter containing denominational news of particular appeal with the belief that if we can increase interest in denominational affairs we will increase the will to support them. Preparing and mailing such letters is not an impossible task, but the difficulty of securing mailing lists possibly is prohibitive. We would, of

necessity, depend on local leaders for these lists and it would be no small task in some communities to prepare them. Is there merit enough in the suggestion to make the effort worth the time and energy involved?

From time to time we have made available to pastors information which we thought could be presented profitably during the Sabbath service or on bulletin boards or otherwise to increase knowledge of and interest in the work of our denomination through its boards and societies. Is this material of value? If so, how can we improve it, and how can we get it into wider circulation?

The Seventh Day Baptist Conference is an association of all of our churches, and we as a committee are the servants of all. We wish to do the job you have assigned us in the best possible way to accomplish the purpose outlined. We need your criticisms and suggestions.

GIVING AS A CHRISTIAN SERVICE

By Robert Greene

As the committee, selected by Conference to promote the financial interests of the denomination, we have continually stressed that the giving of self in Christian service is the most important duty and privilege of each individual. We feel that everyone having this strong loyalty will be ready to aid the cause by giving of his means to promote missionary, educational, and other interests. His financial service many times has to replace his actual participation in the project.

The Seventh Day Baptist Denomination is noted for its loyalty to every worthy cause. However, as a people, we are not particularly liberal in our giving. Of course, there are individuals who are giving all and more than they are able. And in past years, many have made gifts that are continuing to work for the cause of Christ. The total contribution by all of our people to all the denominational interests is much smaller than it should be. This can only mean that many of our members, both resident and nonresident, are giving very little or nothing. If you should ask our denominational treasurer for the average weekly contribution of our people, you would be shocked at his answer.

Shall we fold up and admit that we are a failure as a denomination when we have been given the great commission to uphold and promote the Sabbath and the religion of our Saviour? By all means, *NO!* But we must

come more fully to the realization that more is needed than lip service. We must make financial giving a living part of our Christian service. We must do it every week and be thinking about it every day. Perhaps it is necessary that we establish a better attendance at the worship services and the business meetings of the church. There seems to be a direct relation between attendance and contribution. Then we must consecrate our money to perform the services that we are unable to do ourselves.

As outlined by the secretary of our committee, we are carrying out a rather extensive program to bring interest and recognition and instruction to all of the youth of the denomination. We are all convinced that only by regular systematic giving by all our members and their families can we develop and maintain the projects that are essential to our growth and welfare.

A question always before us is: shall we support a budget for the denomination where all boards and societies and special interests receive their proportionate share or shall we give to individual causes as promoted by special appeals? We know that any particular object, as the returning of our missionaries from China, receives the hearty support of all. This shows that we have only to be conscious of the need and worthiness of a project to be really generous in its support. Perhaps we should use more imagination in our giving and think of every contributor in terms of specific service, as supporting a missionary on a particular field or contributing to the training of young men and women for Christian service. Perhaps a combination of the two methods of giving is the answer to the problem. This can be accomplished by supporting the united budget which is the systematic way of guaranteeing that every interest shall receive proper support. At the same time, we can keep before us the consciousness of all the needs and receive the mental assurance that we are aiding the cause of Christianity by every contribution.

With this sense of Christian service, we will want to give regularly and liberally to all of our denominational interests as grouped into a denominational budget. Without this service of money, our Christian service cannot be entirely acceptable.

VISION PLUS CONSECRATION

By Dr. Geo. E. Crosley

Every good citizen who is able, to the best of his ability, provides for his family, shelter, food, clothing, and those things which make for good health, education, and good living.

Not every one can or does spend the same amount, but sometimes according to ability, and sometimes according to temperament does he make provision for his family and himself.

Regardless of what he may thus spend for himself, the things he thus provides will be to a large extent valueless unless he or some one for him also spends for such things as roads, schools, churches, electricity, telephones, and other public services. He pays for these things through taxes, and pay he must.

Now what about the good Christian? He too, pays something for the support of his local church. Sometimes he pays according to his ability, sometimes he just pays. To provide a suitable place of worship, a minister, music, Bible school, and all that makes possible a normal church life, there must be suitable payment by some.

For the Christian, a church home is as necessary as the family home. It should be suitable and well provisioned. However, this is not all. The church home cannot fulfill its function as a church unless it too has connection with and is a part of a denomination. By itself it cannot provide colleges, Bible school helps, denominational literature, missionary enterprises, and the many other functions possible only by or through a denominational organization. These things are not paid for by taxes—not in this country—and we're glad for that. But they must be paid for if we have them, and we must have them if we are to long survive.

The income tax is now the most popular

and generally accepted form of taxation. Working people, professional people, salaried people—every one, young and old who has income pays the income tax. A tithe? A tithe means a tenth—10 per cent. Even the low income wage earner pays two tithes or 20 per cent after a small exemption; higher incomes pay three, five, and in some cases up to eight or nine "tithes" on their income.

"Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Let's not forget either the local church or the denominational budget, and set aside at least one tithe, ten per cent of our income, for this work.

Where would the denomination be today if farsighted Seventh Day Baptists had not provided legacies which through the years have provided thousands of dollars each year in the form of interest and dividends for the support of our various interests? These funds are not used up—they are still producing income and will continue to produce on through the years.

For most of us, our name and place will be forgotten within a hundred years. If we are among those who are worried by the fear that we will be forgotten, what more enduring memorial can be found than a legacy known as the "Smith" or the "Jones" Memorial Fund" for some specific purpose or for the general good and welfare of our work as the Memorial Board may from time to time determine?

Remember—even if invested in present low rate government bonds, a hundred dollars in one year brings in \$2.50; in ten years, \$25.00; in a hundred years, \$250.00—and will be still going as strong as ever.

Let's give thought to the future of our work and in the present make a will—and in making it, remember our religion.

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

A FIELD TRIP IN THE CENTRAL ASSOCIATION

It is most interesting to meet people for the first time whose names appear in Sabbath school or church reports. I was not disappointed in my mental picture of laymen of the churches visited. Young people who are Sabbath school teachers and superintendents

in these churches, as in all of our rural churches, are proving to themselves and to us all that rural life has much to offer in the way of business possibilities and in a happy and successful way of life. These young folks are doing a splendid job on "the home front," of our denominational work. They realize that older folks are going to render valuable service for years to come but that

gradually the heavier part of the work will be theirs.

I knew the pastors of the churches at Leonardsville, Brookfield, Adams Center, and De Ruyter, but did not know much of the fine work they are doing. It was a helpful experience for me to live for two days each with these pastors and their families and to see the evidences of the good work they are doing with their people.

Sometimes churches may be tempted to think of themselves as small churches. A minister from Canada was visiting in England. On Sunday morning he visited a large church. After the service in talking with the pastor he said that he served a small church in Canada. The pastor looked the minister in the eyes and said, "There are no small churches!" Every church is in a very real sense as large as the Church Universal. Every boy and girl in Sabbath school and church is a potential leader as a layman, a minister, or a missionary—and deserves the best training possible.

What does your secretary present to the churches when on a field trip? Below is a brief outline:

I. A statement of the importance of Christian education.

II. An explanation of the organization and work of the directors of the Board of Christian Education.

III. The work of the executive in office and on field trips.

IV. Discussion of the Sabbath school:

A. Importance of having regular meetings of teachers and workers.

B. Suggestion that the International Standard, be used in measuring the work being done and plans for improvements.

C. The idea of a parent teacher meeting and other ways the home and Sabbath school and church can work together.

D. Emphasis on more careful consideration of quarterlies used in classes of children and youth. The need of pastor and superintendent helping teachers study the quarterly as a whole before the quarter begins so that plans can be made for the whole quarter.

E. Need for a number of subscriptions of The International Journal of Religious Education, which has practical and inspirational help for all teachers and workers.

F. Need for a library of good books for teachers and workers.

G. Emphasis on the doing of one, or at least only a few things at a time, so that folks

will not become confused in trying to do too many things at once.

V. Visual education

A. How pictures can be used in teaching lessons, new hymns, and in worship services.

B. Demonstration of the flannelgraph.

VI. Presentation of a plan for the development of lay leadership, as outlined in the leaflet entitled "A Guide."

A. Religious development: The use of a plan for further religious development for a period of one year. Personal devotional practices—reading the Bible and other suitable resources are essential. Participation in church meetings, community activities, and cultivation of worthy friendships all stimulate religious development.

B. Churchmanship

1. Participation in the worship, fellowship, and financial support of the church.

2. At least one year of experience in church work.

C. Educational Growth

1. Reading

(a) Reading regularly a religious education magazine as The International Journal of Religious Education.

(b) One or more recent books of Christian education (other than those used in leadership training classes).

2. Meetings: Attendance during the year upon such meetings as study and discussion groups, workers' conferences, and conventions of Christian education.

3. Courses: Completion of two Second Series, which means a standard course as outlined by the International Council and will meet for ten sessions or five double session meetings, or four First Series, which means five sessions, or the equivalent (in hours) combination—one of which shall be in the area of the individual's work.

This plan has the endorsement of the Conference president in his emphasis on lay leadership. He says he hopes that a lot of these courses suggested will be courses in a study of the Bible. The suggested courses given by the International Council include many such Bible courses. Your secretary is suggesting this plan with an invitation for all laymen to enroll and those who complete the suggested requirements will be awarded the "First Certificate of Progress," at the meeting of General Conference next August. Will you be one

of those who will represent your church in this plan? See your pastor for details. Lone Sabbath keepers are urged to write to the secretary for a suggested outline of this plan.

Your secretary would like to say through the Recorder that the fine spirit of co-operation on the part of pastors and members of these churches visited in the Central Association is deeply appreciated. In every case where it was necessary for pastors to furnish transportation, contributions were made in this way which helps the board extend the services of the secretary.

Work Near at Home

Your secretary was invited to attend Sabbath School Worker's Conferences at Alfred and Alfred Station where he was asked to speak and where the work of the Sabbath school was discussed and literature handed out which included "A Guide," and emphasis on its suggested plan of lay leader development.

In both of these churches there is an organization of the Sabbath school teachers and

Children's Page

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

Dear Recorder Children:

I'm sure you were as pleased as I was to find two interesting children's letters in the Recorder last week. All the week I looked for letters for this week's Children's Page, but not one single one have I received. I hope you are as disappointed as I am, for if you are I'm pretty sure some of you will sit right down to write to me, and then letters will come "rolling in" for many, many weeks to come. Here's to a steady and ever-increasing harvest of letters from this time forth.

This week I have a little story for you.

The Peacemaker

Once upon a time there lived in a little country village a young couple who only lacked one thing, they said, to make them two of the happiest people in the world. And that one thing was a little child. And after awhile their prayer was answered, for God gave them a dear little baby girl. They named her Gladys to show how glad they were to receive such a treasure. And little Gladys surely lived up to her name, for never was seen a sweeter or happier baby. As the grateful parents watched her cunning baby ways and heard her laugh and crow so merrily,

workers with officers, regular meeting times for the consideration of important business matters and inspirational and practical helps for the work of the Sabbath school. At the last meeting of the Alfred Station group one Sabbath school class served a twenty-five cent supper which was enjoyed by all those present. Dr. Ben Crandall who is superintendent of the Alfred Sabbath School has told the secretary that he was willing to have his services used as the "Guinea pig," for trying out new ideas.

Please! Your secretary repeats the call to all Sabbath schools to send items of news, plans, and problem solutions, which can be shared with others.

Oct. 2, 1944.

SABBATH SCHOOL LESSON

FOR OCTOBER 28, 1944

Christian Motives for Living

Scripture—Psalm 4: 5-8; Luke 4: 4; John 6: 35;

Romans 12: 1, 2; 13: 12-14

Golden Text—Colossians 3: 1

every day seemed to them a day of thanksgiving to God who had given them this blessing. As she grew older she remained the same sweet, happy little girl, sweeter and dearer to them every blessed day. She didn't have many children to play with, but she had many playmates for all that. She loved the birds, the flowers, her cunning yellow kitten, her pink eyed white rabbit and her precious family of dollies, and oh, what fun she had with them.

When the little girl was tired of playing she would climb into her dear mother's lap and beg for a story which mother was always ready to tell, and that story telling time was the very happiest time of all for both Gladys and her mother. On the Sabbath the stories were nearly always Bible stories which the little girl loved the best of all, and at the close she usually learned a little Bible verse.

One day the verse was: "Blessed are the peacemakers; for they shall be called the children of God."

"Who are peacemakers, mamma?" asked Gladys. "I want to be one so that I can be a child of God." "They are people who are always making peace, that is, true happiness

for those around them. If you should see two of your companions quarreling and try to get them to be kind to each other you would be a real peacemaker. Yes, and if you always try to make everyone comfortable and happy you will be the best kind of a peacemaker."

"I'm going to try hard to be a little peacemaker, Daddy," said Gladys that night when she proudly repeated her new verse as she climbed upon her father's lap for his bedtime kiss.

One day two little girls, Mary and Nellie, came to play with Gladys. She was glad to have some little playmates her own age, and the three little girls spent a happy afternoon together. Mother set a little table on the porch, and they were going to have a little picnic party. But when Gladys went in the house to help her mother bring out the good things she heard the other little girls screaming. She ran out and found them quarreling over her little yellow kitten. "Oh, please don't quarrel. Wait a minute, and I'll get my little white rabbit. You play with the kitten, Mary, and Nellie can play with Bunny. Then after awhile you can change pets." Soon the little girls were playing happily with the pretty little pets, and when the dainty picnic table was ready, they ate with healthy, hearty appetites, and not one more quarrelsome word was spoken. Said Mary and Nellie together,

"We have had just the bestest time," and they ran home hand in hand.

One day Gladys saw a tiny girl crying because her brother was trying to pull her along so fast. She ran up and took hold of the child's other hand and said, "Let's see how fast we can run." The tiny girl began to laugh, ran along merrily, and was soon home. Another day Mary couldn't learn her lesson at school and was cross to Gladys. But Gladys sat down and helped her with her lesson, and Mary soon found that it was easy after all. When Gladys got home from school her mother sent her to the home of a sick neighbor with a basket of jelly and fruit. She found the neighbor's baby crying because the nurse was so busy with his mother that the baby had to be neglected. After Gladys had given the basket to the nurse she played with the baby until he was cooing and laughing happily. After awhile the little girl's mother came and the sick lady said to her, "Gladys is a regular little blessing."

"Yes," said her mother, "she is a real little peacemaker, making peace wherever she goes. No one can quarrel or be unhappy when she is around."

Let us all learn and practice this Bible verse, "Blessed are the peacemakers; for they shall be called the children of God."

Sincerely yours,
Mizpah S. Greene.

Our Pulpit

COMMENDATION VERSUS CRITICISM

By Rev. Judson Harvey Stafford

Text: Isaiah 40: 1, "Comfort ye, comfort ye my people, saith your God."

As a Christian minister my spirit is stirred very frequently by the unjust criticism directed against the members of our churches generally. Most of it is unwarranted, and none of it indicates very much Christian love in the heart of the critic for those criticized.

It is to be expected, of course, that the enemies of the cause of Christ will seek to discredit his people; they always have done so and we may expect them to continue, but when believers themselves speak disparagingly of the members of the body of Christ who do not see eye to eye with them on some point

of doctrine, it is nothing short of spiritual confusion.

Observant Christians will notice that these unkind critics inevitably feel that they themselves occupy a much higher plane of spirituality than others: their lives are much more holy, and in short they are glad they're not like the "professing church." One is constantly being reminded of the Pharisee whom Jesus spoke about: the one who thanked God that he was "not like other men."

Now I realize that there is room for improvement throughout the constituency of all our churches, but to make a blanket condemnation of the members of our congregations is not only unkind but positively wicked and wholly bereft of the Spirit of Christ.

In accord with the text of this message I feel that encouragement and grateful commen-

dation should be given to the many thousands of faithful ministers and congregations of our Christian churches in America who for many years have loyally "borne the heat of the day," giving gladly of their strength spiritually, physically, and financially so that our church doors might remain open.

Thus it is that the gospel of Jesus Christ is continually proclaimed; our little children have opportunity to learn of him who died for us; and because of these open doors men and women beaten down by sin may enter and find deliverance, peace of soul and eternal life in Jesus Christ, even as I, myself, did twenty-six years ago.

Thanks be to God for the faithfulness of his people throughout our churches! But our critical friends say, "The churches are worldly." Some even say, "They are spiritually dead!" With what loftiness of mind are these barbs hurled at faithful men and women who love the Lord and each other in the great body of Christ! This is not the Spirit of Jesus, to speak so harshly; far from it as can easily be ascertained by even a perfunctory reading of his teachings in the New Testament. It is true that he spoke forcibly to the hypocritical religionists of his lifetime on earth, but "He knew what was in man and had no need for any to tell him." Is it really so with you, my critical friend? May I gently remind you that this same Jesus told his disciples, "Judge not, that ye be not judged"?

I do not doubt your sincerity for a moment, but did it ever occur to you that you possibly are sincerely wrong? May I appeal to all who feel that they are justified in condemning the churches of today as being worldly, and non-spiritual to look at the record of accomplishment of these churches? Let's look at it very briefly:

The members of these Christian churches, from generation to generation, have kept the church doors open; have loyally supported their ministers; have built schools, colleges and universities; have established and maintained hospitals; have printed and distributed God's Word in the languages and dialects of the nations of the earth; have established mission stations in foreign lands, sent missionaries everywhere and even in these troubled times are faithfully supporting and caring for the work of Christ at home and abroad. Men and women, consecrated to such works as these mentioned, are indeed "the salt of the earth." I wonder what the community in which we

live would be like if all these criticized church people were removed from it.

In closing I want to exhort all chronic critics, in the name of the Master, to stop finding fault with the churches, and humbly ask God to forgive you for allowing yourselves to be so misled. Then take your firm stand, shoulder to shoulder, as good soldiers of Jesus Christ with those faithful, always dependable men and women who have stood inflexibly on the solid rock of truth in the past, who stand there now, and who, by God's grace, will be found standing there when our Lord returns. You will find a hearty welcome among us, and comfort for your troubled minds. Yea, come and help us to obey our text: "Comfort ye, comfort ye my people, saith your God."

DENOMINATIONAL "HOOK-UP"

Adams Center, N. Y.

Triangle Fellowship, a young people's group, representing three churches of the community, have met at the various churches during the summer. On August 19 they held an evening meeting on our church lawn, with eighty people present. Chaplain Wilkes of Pine Camp talked to the group and also sang; after the service he discussed different aspects of the Christian life with several young people who had expressed a wish to know more about it. This group also held a service of farewell and dedication September 3 for about a dozen young folks who were going away to school.

Our church is being used by the congregation of the Adams Center Baptist church while alterations are being made in their church edifice.

Ten members of our church attended General Conference at Alfred. The following Sabbath several of them, including the pastor, gave interesting reports.

Add-a-line letters to service men and women are being sent out by this church.

Rev. L. O. Greene spoke on Sabbath morning, September 9, at our church service and again in the afternoon, following a picnic dinner at the church. Several persons indicated their interest in the evangelistic program by signing the personal workers' card. Mr. Greene spoke also before a group of interested people of the community on Friday evening and on Sunday evening. He and Mrs. Greene and Pastor and Mrs. Burdick called in

many homes while they were here. The Ladies' Aid was privileged to have them speak at an afternoon meeting held at the home of Mrs. Susie Gurley and Mrs. F. S. Jones.

On September 16 Mr. and Mrs. Raymond Prati and Evangelist Milo Adams were visitors at our church services. They gave some fine music with voices, guitar, and piano-accordion and also testified to their sincere love for the Saviour and his church.

Correspondent.

Alfred University (Alfred, N. Y.)

Welcoming the class of 1948, freshmen at Alfred University, President J. Nelson Norwood remarked that it was the 35th time that as a faculty member, he had seen such groups: that 42 years ago he "sat in the back row as green a freshman as you ever set eyes on."

"The depth and width of the knowledge possessed by those who come to college amazes a young fellow like me," he added.

Further remarks by President Norwood were centered around questions:

"What have you brought here?"

"You have brought youth, vigor, freshness (in a good sense of the word), hope, optimism, faith in self, country, democracy, your own future, and, I hope, in God," he answered.

"Freshman classes usually bring those things. If they did not, Alfred University could not be the institution that it is," he declared.

"What do you plan to take away?"

"You should take with you those same fine things, disciplined, strengthened, deepened, proved, together with competence in something.

"Get all the science you can: chemistry, physics, mathematics, biology, ceramics, but if you want to see American democracy perpetuated you must get more than science. You must get history, art, literature, music.

"There are problems in democracy somewhat deeper than will be touched in the present political campaign," he cautioned.

"How can we solve the bottleneck of distribution?"

"That's what breaks down; that's what broke down in '29," he declared.

"How can we solve the problem of race relations?"

"We can't do it quickly any more than we can grow an oak tree in a minute.

"And capping all the questions, How can we abolish war?"

There can be no continued prosperity for anyone so long as we must continue to specialize in producing destruction.

"A society of scientists can evolve production; a society of philosophers and artists could easily starve to death. We must have both," declared President Norwood. —Alfred Sun.

Nady, Ark.

Pastor C. A. Beebe on his return from Conference made a short stop at Nady during which time we had a meeting on September 3. Following the meeting we elected new officers.

We have had nice song services by our young folks. Our young people and others are taking interest in our meetings at the church. Last night, September 22, at our prayer service we opened with reading the 23rd Psalm which we studied with care. Then going on with the service was the young folks' singing and special music by R. H. Searcy.

Our plans are, with the Lord's help, to continue with more interest. Correspondent.

North Loup, Neb.

The ladies of the church have perfected an organization of the former Woman's Missionary Society and the Nellie Shaw Missionary Society into a joint organization which is called the Woman's Missionary Circle of the Seventh Day Baptist Church of North Loup. Mrs. A. C. Ehret was elected president; Mrs. R. O. Babcock, vice president; Mrs. W. T. Hutchins, secretary; and Mrs. J. A. Johnson, treasurer. The circle will meet on alternate Thursdays.

Correspondent.

Obituary

Coon. — Philip Langworthy, son of Helen E. Kenyon Coon (now Mrs. James G. Waite) and the late Leland W. Coon, was born in Westerly, R. I., January 22, 1929, and died as a result of a tractor accident at Bradford, R. I., October 1, 1944.

He was a sophomore in Westerly High School. He was baptized August 30, 1942, and joined the First Hopkinton Seventh Day Baptist Church. He was one of the ushers of the church, a regular attendant at Friday evening prayer meeting, and active in the Ashaway Christian Endeavor society.

Besides his stepfather and his mother he leaves two sisters, Constance Coon and Barbara Anne Waite; a baby brother; and his grandparents, Mr. and Mrs. Robert L. Coon and Mr. and Mrs. Amos Kenyon.

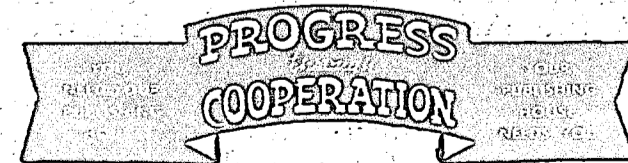
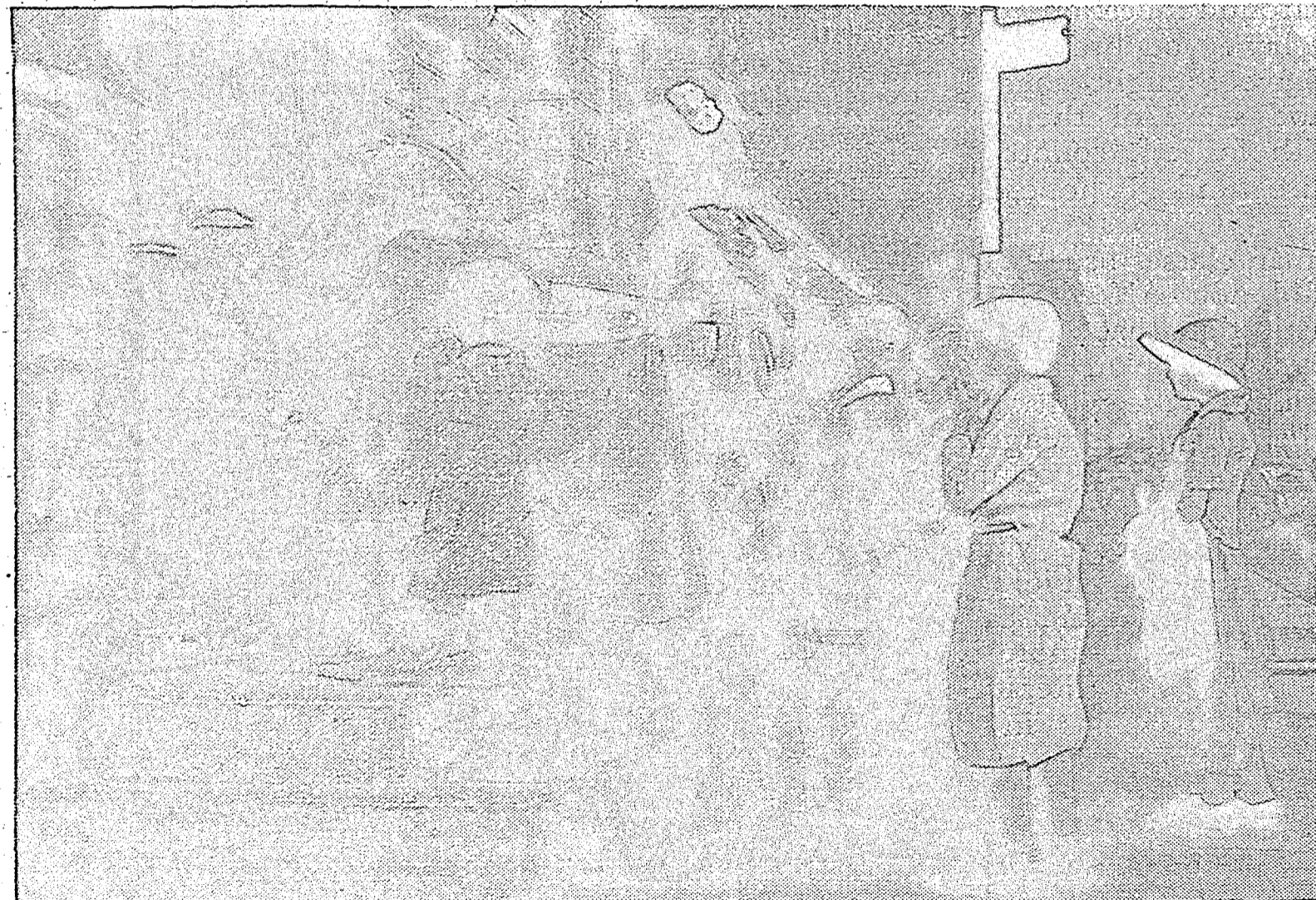
Funeral services were conducted by his pastor, Rev. Ralph H. Coon, and interment was in the First Hopkinton Cemetery. R. H. C.

THE SABBATH RECORDER

Into the highways and byways...

"Going to church" is an oft-used expression which only partly tells the story of Christian acceptance. In many instances the church must first go to the individual. Especially for the millions of spiritually illiterate children of America is this true. Evangelism among children is our militant challenge to the ever-growing threat of delinquency. Where children are led they follow—for good or ill. May the messengers of God grow in number and speed their steps in reaching the unreached.

Adequate and consistent teaching materials for every need are the concern of your church publishing house. For many years it has supplied printed helps to the churches of its affiliation with wisdom and understanding. With local church and official publishing house working in unison, who can say how far afield the eternal words will spread?



This is a cooperative message from
Thirty Official Church Publishing Houses
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THE CHURCH AND WORLD ORDER

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God.

Ephesians 6: 10-17.