

**LOOKING AHEAD**

In the October 16 issue of the Sabbath Recorder appeared the Conference message prepared by Professor Leland W. Hulett of Milton concerning the "Need of a Reserve Fund." This "rough" graph was prepared by him at the request of the Committee to Advance the Financial Program; it shows the trend in budget receipts since 1939 as compared with the budget quota. The series of question marks is inserted simply for emphasis. Budget receipts have never equalled the quota during the period illustrated; it took the specials to bring the line above the quota. The graph for 1944-45 suggests that this year we should try to get budget receipts above the quota and let the specials be "extras."

**DO I HEAR A SECOND?**

Brother Hulett's article in the Recorder of October 16 rang true to many of us. So, let's do something about it! For what are we waiting? Come on with your approvals—backed by a bill or two. We know it's right! Let's do it! —Paul Mahoney. California.

**CHINA LETTERS**

Written by  
Dr. Rosa W. Palmborg  
Seventh Day Baptist Medical Missionary  
to China, 1894 - 1940

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**THE SABBATH RECORDER**  
Plainfield, N. J.

"Why don't you get some new toys?" said the modern mother to the toy dealer. "You are selling the very same kind that I had when I was a girl."

"Ah, madam," replied the wise old toy dealer, "what need of new toys when we have new children all the time?"—Texas Outlook.

# The Sabbath Recorder

Vol. 137

PLAINFIELD, N. J., NOVEMBER 27, 1944

No. 22



**REV. VICTOR W. SKAGGS**  
Pastor of the Piscataway Seventh Day Baptist Church at New Market, N. J.  
(See this issue for his statement of belief and the summary of his ordination service.)

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# The Sabbath Recorder

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## Editorials

### LAYMEN'S RESPONSIBILITY

We believe in and depend much upon the laymen of the church. By them money is raised for missions, schools, evangelism—in fact for all types of Christian work done in the church and denomination. Were it not for the financial help given by the Babcocks, Potters, Cottrells, and many others of more modest means what could have been done? But we believe that is only one avenue through which laymen should operate. The common man, workman, artisan, clerk, teacher—the man and woman in all common walks of life—owe more to the cause of Christ than can be paid in contributions and gifts, large or small.

The laymen of the early church offer us an example that more should follow: "And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad . . . except the Apostles . . . Therefore they that were scattered abroad went every where preaching the word." Acts 8: 1-4. That, we believe, was not official "preaching," but personal testimony and telling the good news about Jesus and salvation—the workman telling his fellow laborer.

Isn't that what we increasingly need today? The president of Conference, himself a layman, believes it is. Valuable and needed as the Word is, preached from the pulpit and brought personally day by day by the pastor, it is not enough. Edgar Guest has well expressed the idea in some verses showing

the importance of the layman's work. Here are the verses credited to him by "The Church Officers' Gazette."

Leave it to the ministers, and soon the church will die;

Leave it to the womenfolk; 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.

Now a layman has his business, and a layman has his joys;

But he also has the training of his little girls and boys;

And I wonder how he'd like it if there were no churches here,

And he had to raise his children in a godless atmosphere.

It's the church's special function to uphold the finer things,

To teach that way of living from which all that's noble springs;

But the minister can't do it singlehanded and alone,

For the laymen of the country are the church's cornerstone.

When you see a church that's empty, though its doors are open wide,

It is not the church that's dying, it's the laymen who have died;

For it's not by song or sermon that the church's work is done;

It's the laymen of the country who for God must carry on.

It is true—the great work of the church, the witnessing work—must be done by the laymen. In the usual church among us there is one minister; the rest are laymen.

This is on an average perhaps fewer than one active minister to two hundred lay people. So there is something God expects each one to do. A growing movement must depend upon the layman regardless of the potency of its machinery, our leadership.

The real need then is not more, or even of better machinery and organization, but more and greater fidelity on the part of every lay member to the duty and privilege of personal effort in winning people to Christ. Our promoter of evangelism, Brother Greene, senses this and has set us a challenging goal. This duty rests upon every one of us who bears the name of Seventh Day Baptist. The responsibility was never committed to a few men or a special class; it belongs to all of us.

Like the procedure of extending the Bible influence as suggested sometime ago by Dr. Eric North of the American Bible Society, the work must be "out there where the man," without Christ touches the man who has Christ. "The religion that would spread among men must be offered by man to man and its power seen in dominating the lives of all its adherents and making them eager for its dissemination as a testimonial of its worth."

Yes, such is the need of the church, a need of daily witnessing, faithful "conversational" evangelism. With laymen loyal to such a responsibility and procedure the witness of the church will be most powerfully felt and spiritually built up. Under God let us go forward in such endeavor, trusting in the Lord Jesus Christ for strength.

### HE DOESN'T CONSIDER THE CHURCH

To the question of what does the soldier think of the church, the reply is "He doesn't." So says Chaplain Russell C. Stroup, a Presbyterian minister, writing in the October number of Harper's magazine. The chaplain's article must shake out of complacency any self-satisfied church or churchman. The article, if it reflects the general situation, reveals a condition that should concern us who love the church and still believe that what Christ said about its unshakability is true.

"To most soldiers," says this chaplain, "the church is dead, and weeds grow over her grave. There is little vitality," the chaplain believes, "in a church which has so signally failed to impress itself on the consciousness,

to say nothing of the conscience, of a generation." The writer in Harper's thinks that churchmen and especially the clergy are quite unaware that the world has passed them by. While it may be thought that this is an overpessimistic view of the church, one can agree with the declaration that "The time has come for self-examination and self-condemnation." The fault is not alone in the world, "but in ourselves."

The soldier reveals himself and his attitude toward the church not in what he says but in what he does or fails to do. In this the chaplain observes the soldier is not much different from the civilian.

The chaplain sees the soldier irked by "the prattle" lectures "on the evils of stud poker, profanity, and jungle juice" in the light of "the evil which has brought them to this hour, threatening their lives and the life of the world," and evil "not contained in these paltry sins." They know the awful necessities of war have made them wreckers and killers. They have been taught to shoot, stab, and throttle their enemies. They have been exiled from peaceful homes and the creative work they knew to live like rats in muddy holes. They feel instinctively that the physical and spiritual suffering of war in which they have shared must result from the sins of the world." (Emphasis, ours.) They have a desire "to understand the reason for the cross on which they hang and that other Cross where goodness, justice, mercy, beauty, honor, and love are crucified. They desperately hope that the world may be saved, but how?"

In other words, the soldier thinks he sees the Church more concerned with "petty sins and paltry virtues" than with the more deeply vital matters. Is not "the function of the Church to convict the world of sin and to call men to repentance"?

The soldier is greatly concerned, too, that the Church shall demonstrate its integrity by unifying its own household before preaching forgiveness to nations; that it shall tackle its own materialism as well as that of the world in practicing true democracy in race, class, and other relations.

Chaplain Stroup in writing all this believes in the inner integrity of our soldiers and that they are truly religious though little conscious of or interested in the Church.

The situation must challenge every one of us to a larger exemplification of Christ's life and spirit whose body the Church is.

#### LUCCOCK SCORES AGAIN

For years ministers have been benefiting by the writing of Dr. Halford E. Luccock, professor of homiletics at Yale University. His "Preaching Values in Old Testament in Modern Translations" and "Preaching Values in the New Translations of the New Testament," to mention but two among many of his books, have been illuminating and inspiring. Now he comes out with "In the Minister's Workshop," a book which gives to many churches the promise of better preaching. Not that the book offers a storehouse of outlines or ideas or sermons as such, but by way of inspiration to better workmanship. The book is concerned chiefly with problems of the preacher's workshop.

In Dr. Luccock's mind, sermons are tools, "words the soul's ambassadors," people one of the great sources of sermons, and the true preacher "the channel of a communication and not the source of it." As the true preacher should, he strikes fire in his very first sentence. On hearing a great preacher another says of him, Dr. Luccock quotes, "He seemed to be the channel of a communication, not the source of it." This describes all true preaching. It is exemplified in the prophets of old—their "charter"—"The Word of the Lord came."

So the Bible also is presented, as well as the people, as a great source storehouse and must be used if the preacher is to speak with the "reality of a God who speaks."

Suggestive treatment of a great variety of subjects vital to the minister—such as literary forms, reading, writing, alertness of eye and ear, delivery, preaching as a two-way traffic, habits of study, the use of the Bible, how to preach on contemporary themes—will help the ministers "to stimulate their homiletical inventiveness and enrich the content of their preaching."

This is a good book for our younger men to study and will be a joy, stimulus, and inspiration to us who are older. "Channels" are we? Maybe channels become clogged. Here is a book that will clear the mind and challenge the soul. It is published by Abingdon-Cokesbury Press, Nashville, Tenn., and can be purchased for \$2.00.

#### CONFERENCE PRESIDENT'S MESSAGE

##### First Things First

When I went into business I gathered a few tools in a chosen room and next placed a large sign in front so my name could be seen and read easily from both ways.

What does my business or any other business have to do with the Seventh Day Baptist denomination or Seventh Day Baptist churches? It appeals to me every Seventh Day Baptist church should be a place of business, business for the King. Each place of business should be boldly marked so everybody, local or just passing, may know that Seventh Day Baptists exist and where they are.

A trip around some of the churches in New York last summer revealed most of them had only small boards which were difficult to read from the road even though you stopped your auto. New York is only typical of what exists over the country. A year ago I went into one of our towns unannounced. After getting a hotel room I went out on the street to find the church so I would know where to go next morning. I asked many people with no satisfaction. Finally a boy thought it was "down that way." I went down that way and found three churches. One had a small identification high in the gable, but it was not Seventh Day Baptist. The pastor told me next day "everybody knows where the Seventh Day Baptist church is." It was marked, but I had failed to see it. The mark was in one of the risers of the cement steps—S. D. B. Church.

In Alfred last summer on Sunday p.m. of Conference week a stranger asked me, "What Theological Seminary is that?" . . . "Everybody does not know."

Will each of you step out in front of your church and observe how inadequately it is marked. Will you not then take steps at once to place large eye level signs, not just S. D. B. Church, but Seventh Day Baptist Church. "Everybody does not know." When the church is off the main highway or street, will you not obtain consent and place a large sign on the corner nearest the church with an arrow directing to it.

At Medford, Ore., I saw a sign which pleased me greatly. It was about five feet by eight feet set on posts in the lawn near the

walk so it could be read from both ways. It was lighted at night. It had only the name of the church and "Welcome" all in very large plain readable letters.

Will you join in letting more people in more states know more about Seventh Day Baptists and where they may be found.

P. B. Hurley.

#### ORDINATION SERVICE

(Information for this article was obtained from a report sent by Carroll W. Hoxie, clerk of the Pawcatuck Church and of the ordination council and from a write up appearing in "The Westerly Sun.")

A very impressive and largely attended ordination service was held Sabbath afternoon, November 18, 1944, in the Pawcatuck Seventh Day Baptist Church of Westerly, R. I., at which time Brother Wardner T. Fitz Randolph of the Fouke, Ark., Seventh Day Baptist Church was ordained to the gospel ministry.

The council was held at the Pawcatuck church at the request of the Fouke Church, this church being represented on the council by Rev. Clifford A. Beebe, Miss Anne Beebe, and Mrs. Wardner T. Fitz Randolph. Others on the council were pastors, deacons, ordained men and laymen from the Rockville, Second Hopkinton, First Hopkinton, Waterford, and Pawcatuck Seventh Day Baptist Churches.

Mr. Fitz Randolph is being sent by the Missionary Board to Jamaica, B. W. I., as a missionary, and is leaving for his new field in the near future.

The meeting was called to order by the president, Mr. George B. Utter, and after the reading of the call and roll call of churches, Rev. Harold R. Crandall and Carroll W. Hoxie were elected moderator and clerk, respectively. Prayer was offered by Deacon Lewis F. Randolph of the Second Hopkinton Church.

Mr. Fitz Randolph then gave his statement of Christian experience, call to the ministry, and Christian beliefs. (His statement of beliefs appears in the Missions Department of this issue.)

Mr. Fitz Randolph told how he had been connected with the Seventh Day Baptist Church since childhood. He was born in Shanghai, China, where his father, Rev. Gideon H. Fitz Randolph, was a missionary. They came to live in Fouke, Ark., and at the

age of twenty-three he was licensed to preach. He graduated from Alfred University and Alfred Seminary, but did not follow his calling at that time. He went as an employee of the railroad postal service. He became a deacon of the Fouke Seventh Day Baptist Church, and he said that the opportunity had come to go to Jamaica, and he and his wife answered the call.

After the questions, deliberation of the council, organ voluntary, and coronation, the invocation was offered by Mr. Crandall. There were musical selections by the choir. Rev. Ralph H. Coon of the Ashaway Church read the scripture and offered prayer. The congregation then joined in singing "Holy, Holy, Holy, Lord God Almighty."

The ordination sermon was delivered by Rev. Eli F. Loofboro of the Waterford Church, and the charge to the candidate was made by Mr. Crandall.

Rev. Trevah R. Sutton of the Rockville Church delivered the obligation to the Christian ministry. The consecrating prayer, with the laying on of hands, was delivered by Rev. William L. Burdick, corresponding secretary of the Missionary Society.

He was welcomed to the ministry by his own pastor, Rev. Clifford A. Beebe of Fouke, Ark. In his speech, Mr. Beebe reminded Mr. Fitz Randolph how they had started out together as students at Alfred, fought in the first war together and now he was glad to say after all these years he was able to follow his original intention of entering the ministry.

Following the singing of the hymn, "Lord, Speak to Me That I May Speak" by the congregation, the benediction was pronounced by Rev. Wardner Fitz Randolph.

#### NATION-WIDE BIBLE READING

Sabbath, December 9	Psalm 27
Sunday, December 10	Isaiah 55
Monday, December 11	Psalm 121
Tuesday, December 12	Philippians 4
Wednesday, December 13	Revelation 21
Thursday, December 14	Luke 15
Friday, December 15	Ephesians 6

"We speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

## Missionary

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.

### A STATEMENT OF BELIEF

By Rev. Wardner Fitz Randolph,  
A Missionary to Jamaica

(Given at the time of his ordination by the  
Pawcatuck Seventh Day Baptist Church,  
November 18, 1944.)

#### The Bible

I believe that the Bible is the inspired word of God and, as interpreted by the teachings of Jesus Christ, is a safe and adequate guide to faith and practice: "For the commandment is a lamp; and the law light; and reproofs of instruction are the way of life." Proverbs 6: 23.

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Psalm 19: 7.

Any other foundation is shifting sands. "But in vain do they worship me, teaching as their doctrines the precepts of men. Ye leave the commandments of God, and hold fast the traditions of men. And he said unto them, Full well do ye reject the commandment of God that ye may keep your tradition . . . making void the Word of God by your tradition, which ye have delivered: and many such like things." Mark 7: 7-9, 13.

"Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." 2 Timothy 3: 16, 17.

Holding this conviction about the Bible, I have tried to conform all my beliefs to its teachings and to them alone.

#### God

God is a spirit. He is eternal, the Creator: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Psalm 90: 2.

He manifests his power and wisdom through his creation: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Romans 1: 20.

"O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him are all things. To whom be glory forever. Amen." Romans 11: 33-36.

He is holy and loving, merciful and forgiving!

"Holy, holy, holy, is the Lord of hosts." Isaiah 6: 3. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Romans 5: 8.

"Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Psalm 103: 13, 14. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matthew 7: 8.

#### Jesus Christ

Jesus Christ is the Son of God: "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matthew 3: 17.

He was with God in the beginning: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." John 1: 1-3.

Jesus Christ was not only the Son of God, but he was human, even as you and I. "And the Word became flesh, and dwelt among us." John 1: 14.

"Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel." Matthew 1: 23.

In his humanity is grounded our hope that we also may live lives that are well pleasing in God's sight. His life is a pattern by which we may fashion our lives; his teachings are a catalyst which if introduced into our lives, give to our experiences new meaning, separating the dross from the gold. His death

and resurrection are our hope of eternal life. Belief in him and acceptance of him as our Saviour brings forgiveness for sin.

#### The Holy Spirit

The Holy Spirit is the Spirit of God within us: "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye." 1 Corinthians 3: 16, 17.

He is a comforter, a teacher, a source of power: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I have said unto you." John 14: 26. "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my ordinances, and do them." Ezekiel 36: 27. "If ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live." Romans 8: 13.

He is a regenerator: "Jesus answered and said unto him, Verily, verily, I say unto thee, except one be born anew, he cannot see the kingdom of God." John 3: 3.

#### Man

Man was created by God in his own image: "And God created man in his own image, in the image of God created he him; male and female created he them." Genesis 1: 27. By this I believe he means the intellectual possibilities, moral responsibilities, and spiritual nature. "For thou hast made him but little lower than God, and crownest him with glory and honor. Thou makest him to have dominion over the works of thy hands; Thou hast put all things under his feet." Psalm 8: 5, 6.

Man through failure to live up to his moral responsibilities and through disobedience brought sin into the world; and sin brought death: "Wherefore, as by one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5: 12.

This sinful nature of man, this heart, out of which cometh forth "evil thoughts, murders, adulteries, fornications, thefts, false witness, railings." This nature may be completely changed if we accept Christ and believe and have faith in him: "But without faith it is impossible to please him: for he

that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Hebrews 11: 6. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Romans 10: 9.

This new relationship with God, is variously spoken of in the holy Word. It has as many names as there are different aspects of this relationship:

Adoption—"For as many as are led by the Spirit of God, these are the sons of God." Romans 8: 14.

Atonement—"The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7.

Conversion—"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matthew 18: 3.

Justification—"By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Isaiah 53: 11. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Romans 5: 1.

Reconciliation—"We pray you in Christ's stead, be ye reconciled to God." 2 Corinthians 5: 20.

Regeneration—"Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." John 3: 3.

#### The Church

The Christian Church is composed of all the redeemed of God joined together in a common hope and a common purpose, with a common Leader: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built on the foundation of the apostles and the prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." Ephesians 2: 19-21.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28: 19.

#### Baptism

Baptism by immersion was practiced by John the Baptist. Jesus was baptized and

commissioned his Church to go, to teach, and to baptize.

Baptism is not only a public acknowledgment of your new relationship with God, but has deep spiritual significance: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised

up from the dead by the glory of the Father, even so we shall walk in newness of life." Romans 6: 3, 4.

#### The Lord's Supper

The Lord's Supper was instituted by Jesus Christ to bring to our remembrance his suffering, his death, and his resurrection. He commanded: "This do in remembrance of me." 1 Corinthians 11: 24.

Mrs. Okoy W. Davis, Salem, W. Va.

## Woman's Work

### WORSHIP PROGRAM

By Mrs. Eldred Batson

#### Stewardship

Hymn: "Lord, Speak to Me That I May Speak."

Scripture reading: Psalm 34: 11-19.

A Meditation for Women

(Selections from "Pattern For Stewardship," by Gladys S. Romeyn.)

I heard the voice of my conscience asking: How shall I render a good account of my stewardship in the season that lies just ahead? I must be **prayerful**. At the very beginning of each new hour of endeavor, I must remember to pray; for, if I am overwrought, I shall need Christ's quieting presence. If I am heavy with weariness, I shall need the lift of his limitless power. If I am enmeshed in the monotony of endless tasks, I shall need the thrill of his voice speaking my name and telling me his kingdom will come sooner if I do my share—yes, my stewardship must begin with prayer.

I must be **educated**. How else can I pass on the knowledge that my society must have? I must study until the compassion of my heart and the keenness of my mind unite in new eloquence! Then shall I be able to speak with eager authority words which will warm, stir, challenge, until they too read, and learn, and work, and give. Stewardship demands that I educate myself.

I must be an **artist**. Artistry puts beauty into stewardship. I must use the colors of every race and show that none can live in self-sufficient isolation. I must paint boldly, dipping my brushes in the oils of love and tolerance, allowing no blur of prejudice to

mar my craftsmanship, nor fear the critics who may say foolishly that East and West shall never know each other! Let me paint a picture of world brotherhood—an artist whose canvas shall be the lives I touch in my society.

I must be **Christ-centered**. It is not enough to abound in good deeds unless I do all to the glory of Christ. My stewardship must mean that I love him and that I want to prove it by centering my life in him. Suppose I were satisfied with the approval of my friends when in my heart I knew Christ called me to do much better. Suppose my gift box were to hold more than any other (though it could easily have contained twice as much because God had prospered me!)—all these would count for little. In humility and love, I must keep Christ in the center of all my serving.

I must be an **example**. It is a challenging thing to be a Seventh Day Baptist woman! There are some who will judge my denomination by me. I am living for or against my church—not only on Sabbath, not only at prayer meetings, not only when the Ladies' Aid Society meets—but when I miss a bus, or pass by misery with eyes averted, or rationalize about using my car for pleasure, or use the truth lightly. Someone may think: "That is the way these Seventh Day Baptists manage their Christianity!" And, alas, it would be only myself yielding to the temptation of a whim. Yes, I must be a steadfast example. The eyes of little children, of eager youth, of critical adults, are watching and judging Seventh Day Baptist womanhood. I must live radiantly in God's sight, moment by moment, and all will be well with my stewardship.

Thus did I meditate, and lo, my conscience showed me a clear vision of what would come to pass if I should follow this simple pattern of selfless thoughts and deeds:

I must be **P**rayerful

I must be **E**ducated

I must be an **A**rtist

I must be **C**hrist-centered

I must be an **E**xample

Yes, Peace, Thy Peace

Hymn: "When Peace, Like a River"

Prayer: Father, teach us how to pray; help us to see the value of proper knowledge, of beauty, of doing all that we do for the glory of Christ. Help us to be true stewards

## Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

### BOARD ELECTS OFFICERS

At the October 8 meeting the following officers were elected: president, Rev. Albert N. Rogers of Alfred Station; vice-president, Dean A. E. Whitford of Alfred; treasurer, Dr. Ben R. Crandall of Alfred; secretary, Professor John Reed Spicer of Alfred; executive secretary, Harley Sutton of Alfred Station; corresponding secretary, Harley Sutton.

A vote of appreciation of the long and faithful and efficient service of Dr. E. D. Van Horn as president of the Education Society and the new board was unanimously passed by the directors.

It was voted to express to Mrs. Dora K. Degen the board's sincere appreciation of her long and effective services as corresponding secretary of the board. It was also voted to send to L. Ray Polan an appropriate expression of the board's appreciation of his years of faithful service as treasurer of the board.

A hearty welcome was extended to the following new members of the board of directors: E. F. Hildebrand; Rex Zwiebel; Miss Wilma White and her alternate, Miss Emma Burdick.

Due to illness of her mother, Miss Wilma White was unable to attend college the first semester. Miss Emma Burdick was appointed editor of the Beacon for the first semester.

for Christ that they whose lives we contact day by day may see in us his true followers. Amen.

### RUSSIAN WAR RELIEF

A letter from Mrs. Beulah Burhoe, secretary of the Inter-Faith Committee of the Russian War Relief, requests that the Women's Board let the women's groups know about the special campaign to send a shipload of Christmas gifts to the children of the Soviet Union. For further information read "Merry Christmas, Tanya," on page 383 of the last issue of the Sabbath Recorder, see your local Russian War Relief Committee, or write to Russian War Relief, Inc., 5 Cedar Street, New York 5, N. Y.

From the executive secretary's report:

Sixty-one report cards were sent to the Sabbath schools and fifty-six returns were received. This co-operation is deeply appreciated.

Twenty-four churches alone or in co-operation with other Seventh Day Baptist or other churches of the community held vacation schools this year with an enrollment of 1,015. Brief reports of these schools have appeared in the Recorder.

The following churches were visited: Nile, Leonardsville, Brookfield, Adams Center, and De Ruyter, N. Y. At these churches one or more meetings were conducted. The general work of the board, Sabbath school work, visual education, co-operation of home and church, and a plan for lay leadership development were some of the points of emphasis in these meetings. Conferences with teachers and superintendents of the Sabbath school were held whenever possible.

Your secretary attended the Area Convention of the New York State Council of Churches held at Cortland, N. Y., September 21. Valuable information was received in leadership training, and much inspiration from the messages given by Dr. William L. Stidger and Chaplain Witherspoon.

A display of lesson helps and other literature was arranged for the General Conference delegates and many made use of this material.

A Seminar on Christian Education was conducted on Sunday afternoon of Conference. Short talks were given by Miss Lina Drake of Shinglehouse and Rev. Alton Wheeler of Nile. Mrs. Madge Sutton conducted the worship service. Slides on "Improving Your Teaching," were shown. About forty-two persons attended.

Your secretary attended the Western New York Summer School of Christian Education at Silver Lake August 6-12. He took a course in Youth

Work in the Church, visited other classes, and had valuable interviews with teachers in Children's Work in the Church.

Materials have been sent out to pastors, Sabbath school teachers and superintendents.

The directors voted to send Secretary Sutton to the meeting of National and Denominational Executive Secretaries which was held in Cleveland November 15 and 16.

The matter of publishing a children's paper was discussed and later referred to the Executive Committee for consideration.

The possibility of having Dean Whitford's paper on the development of the present board which was given at Conference printed in leaflet form was discussed and referred to a committee for consideration.

### SCHOOL AT JACKSON CENTER

Pastor David Clarke worked long and faithfully in planning a community school of Christian Education which was held from November 1-7. The Methodist and Lutheran churches of the village co-operated.

The schedule of each night was as follows: first class, "Personal Religious Living," and the text used was "Finding A Religion to Live By"; a worship service was conducted by the different pastors; second class, "Planning a Young People's Society Program." Both classes were taught by your secretary.

Your secretary preached the sermon Sabbath morning using as his subject, "The Christian and Money." Sabbath afternoon a meeting was held at the church at which time the work of the Church in Christian Education was presented by your secretary.

Calls were made with Pastor Clarke in many homes. Where there were children the importance of home training in Christian Education was stressed.

Jackson Center people have great admiration for David and Frances. These young folks are working very hard, and results are very evident. As is true of all our churches, there are loyal laymen in Jackson Center who are the foundation of our denomination as well as the local church. People at Jackson Center want all of you to keep praying for them and the work there. It was my first visit there, and it is now much easier for me to visualize these good people as I hold them up before God in prayer.

Harley Sutton.

### LAY WORKERS

By Philip C. Landers

Chicago — "Enthusiastic" support for the beginning of a long term program "to inspire and vitalize the lay teacher-evangelist in every local congregation" has come from the hundreds of Protestant leaders in Christian education who have attended the first six weeks of meetings of the National Mission to Christian Teachers, according to Dr. Harry C. Munro of the International Council of Religious Education, joint sponsor with the Federal Council of the Churches of Christ in America.

In addition to inspiring and educating the Bible school teachers and administrators and pastors for "winning boys and girls to Christ" and for "reaching the unchurched with Christian teaching," the National Mission meetings held so far were significant for the plans developed for taking the program into every community of the country.

For instance, Dr. Jesse M. Bader, secretary of evangelism of the Federal Council, and Dr. Munro, who is director of the United Christian Education Advance of the International Council, announce the following follow-up programs:

"Indiana leaders are planning a series of one-day 'Missions to Christian Teachers' in every county of the state. In Vermont, twelve area missions are set up. County missions in New Hampshire are being planned by a new committee on evangelism. Washington, D. C., leaders are facing the fact that the child population of the city under five years is larger than the total Sunday school enrollment. Co-ordinating efforts of denominations for missions in key communities and a one-day pastor's conference is the work of a committee of the new Rhode Island State Council. Teachers and officers of ten counties will be invited to each of nine missions planned by the Missouri Council of Churches."

"The National Mission to Christian Teachers has proved to be a call to a Christian educational program which is deeply and vitally evangelistic and to an evangelism which is soundly educational," Dr. Bader stated. "Just as Jesus combined evangelistic passion with a teaching method, so must we."

## Children's Page

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

We are up in Gypsum, Colo., now. It is beautiful country. It is near where Doctor Greene was; I would say about fifty miles from Camp Hale. It isn't quite as pretty as it was a few weeks ago. We are right in the mountains.

My uncle and I one time hiked up a mountain and saw four deer.

My mother is the Public Health Nurse up here. We gave my dog, Tootles, a bath this morning; or rather my mother and grandmother did while I cleaned out the basement. My dog is white, and when she sleeps she curls up in a little ball.

My brother went to Boulder this weekend.

Sincerely,

Alice Hemminger.

Gypsum, Colo.

Dear Alice:

I'm sorry I could not find room for your letter last week, but you see I came to the very bottom of my last page and had to stop.

Of course when I think of Colorado nowadays I always think of Camp Hale since our son spent quite a bit of time there. We have several snapshots of him, his wife, and little Karen taken near there. He must be quite skillful in skiing now since his battalion spent most of their time learning how, and he had to go wherever his battalion did. Is much skiing done around Gypsum, and have you learned how?

We have deer in this part of the country, too, and every hunter is disappointed if he doesn't get one during the hunting season. On our way to Hebron, Pa., several weeks ago we saw five deer run across the road and up the side of the hill. They were all does.

A large brown dog came walking into our church yesterday just as we were beginning Sabbath school. He strongly objected to being put out but finally trotted off towards his home, which was best for there wasn't much he could learn in Sabbath school; and my class might have paid more attention to him than they did to me, since he is a very

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

active dog. Andover is a great place for dogs. One can hardly go down town without meeting several dogs, little dogs, big dogs, dogs of many kinds.

Your sincere friend,

Mizpah S. Greene.

### THE LITTLE HOME MISSIONARY

(Concluded)

Betty ran to her mother and said, "Oh, Mamma, you know how fond Frankie is of flowers. Last summer, when he came to play with me my beautiful pink roses were all in bloom, and I gave him a bouquet to take home with him. Don't you remember how pleased he was? May I share my flowers with him?"

"Of course you may," said her mother with a smile. "They are your own and you may give them to whomever you wish."

So Betty gathered the prettiest blossoms she could find in her garden and took them over to Frankie. And the little boy held them up to his lips with a cry of joy. "Don't take them away," he cried. "They are the sweetest flowers I ever had."

With his face buried in the flowers he closed his eyes and was so quiet that his mother thought he was asleep, but he was only thinking. At last he cried suddenly, "Oh, Mamma, I have been thinking of Tommy Smith across the street. He has to sit all day in the kitchen while his mother washes; for you know he can't walk a step. I want to be a little missionary like Betty and share my flowers with him. May I?"

"Yes dear, if you wish," said his mother softly.

Tommy Smith sat at the kitchen window watching some boys who were playing noisily across the street. His mother had been washing all day, and the window was so steamed up that he could hardly see through it. He tried to wipe off a part of the window pane so he could see out better. The first thing he saw was a man with a great bunch of flowers in his hand. "Oh, how pretty," cried the little boy. "I am so glad I saw them."

The man came to his very door and knocked, and the pleasant voice of Frankie's father said, "Here are some flowers from my own little Frank. He had a gift today, and he wants to share them with Tommy."

Tommy was a very happy little boy, and he sat fingering the lovely flowers for quite awhile. At last he said, "Mother, why couldn't I share at least half of my flowers with poor little Bessie upstairs. She has been alone all day while her mother has been out at work. If Frankie could share them with me surely I can spare some for Bessie."

Tommy's mother was so glad her little boy was so unselfish that although she was very tired she took half of the flowers upstairs to Bessie who cried happily, "I never had such beautiful flowers before." And all this happiness started by a little boy who wanted to be a little home missionary.

Mizpah S. Greene.

### ORDINATION SERVICE

At the regular quarterly business meeting of the Seventh Day Baptist Church of Piscataway at New Market, N. J., held August 6, 1944, it was voted that Pastor Victor W. Skaggs be called to ordination to the gospel ministry.

Accordingly an ordination council consisting of representatives of the Seventh Day Baptist churches of New Jersey, New York City, and Berlin, N. Y., was convened for his examination at the morning service October 21, 1944.

Following the worship service Dr. L. C. Bassett, chairman of the committee on special arrangements, was in charge and called the council to order. He requested the church clerk to read the action of the church in calling the pastor to ordination, also to call the roll of invited churches and to obtain the list of appointed delegates.

Aside from a group previously appointed from the Piscataway Church, the council was composed of the following persons from other churches: Rev. and Mrs. Paul L. Maxson of Berlin, N. Y.; Elder John G. Schmid from the German Seventh Day Baptist Church of Irvington, N. J.; Pastor and Mrs. Francis Saunders of Marlboro, N. J.; Dr. Corliss F. Randolph of the New York City Church; Rev. Herbert C. Van Horn and Deacon Asa F. Randolph of Plainfield, N. J.;

Rev. Lester G. Osborn and Deacon Charles F. Harris of Shiloh, N. J. Dean A. J. C. Bond and President J. Nelson Norwood of Alfred, N. Y., were present and upon invitation also joined the council.

Dr. Corliss F. Randolph was elected moderator, and Miss Ethel C. Rogers of the local church was elected clerk of the council. Dean A. J. C. Bond was elected examiner.

Prayers were offered by Deacon Charles Harris and Dr. J. Nelson Norwood.

Pastor Victor W. Skaggs then presented a statement of his Christian experiences and beliefs. This was so clear and satisfying that no questions were asked of the candidate when the opportunity was given.

It was unanimously voted by the council to recommend Victor W. Skaggs for ordination.

The congregation united in singing "O Master, Let Me Walk With Thee."

Rev. James L. Skaggs of Salem, W. Va., father of the candidate, preached the sermon of ordination on the theme, "The Serving Christian," taking his text from Luke 22: 27, "I am among you as he that serveth."

A call to prayer, "Christ be With Me," was sung by Mrs. Mary Bond Lewis, followed by the consecrating prayer by Dean A. J. C. Bond during which all ordained Seventh Day Baptist ministers present participated in a formal laying on of hands.

Charge to the candidate was given by Rev. Paul L. Maxson of Berlin, N. Y. Charge to the church was given by Rev. Lester G. Osborn of Shiloh, N. J. Welcome to the ministry was given by Rev. Herbert C. Van Horn of Plainfield, N. J.

The closing hymn, "Breathe on Me, Breath of God," was followed by the benediction by Rev. Victor W. Skaggs. An organ postlude concluded a most helpful and impressive ceremony.

A luncheon was served by the Ladies' Aid Society of the church.

Ethel C. Rogers, clerk,  
Council of Ordination.

### SABBATH SCHOOL LESSON

FOR DECEMBER 9, 1944

Christ in the Home

Scripture—Genesis 1: 27, 28; 2: 18; Matthew 19: 4-6; Luke 10: 38-42; Ephesians 6: 1-4;

2 Timothy 1: 3-6

Golden Text—John 15: 17

### STATEMENT OF BELIEF

By Victor W. Skaggs

God

I believe in God. There is no other god than the loving Father of men who is the Creator of all things, the Sustainer of law and order among men and nations and the universe, and the strength and guide of men's spirits. God is a spirit. We do not see him; but, regardless of time and place and purpose, we feel his presence and we see his power and goodness displayed.

Men have worshiped other beings whom they called gods. Men have even worshiped inanimate wood and stone shaped and cared for by their own hands. Men have worshiped power and beauty and money. But God is God—there is no other. He alone of all the gods of men has power to answer the cries of his worshipers. He alone is love.

"It is he that hath made us, and not we ourselves" (Psalm 100: 3). God is the Creator. "His hands formed the dry land" (Psalm 95: 5). The whole universe is his for he made it. Today God's creative power is at work. It works directly with things. It works in men's minds, creating things. It works in men's spirits, creating new and clean hearts within men. "All things were made by him; and without him was not any thing made that was made" (John 1: 3).

God is a Spirit. "No man hath seen God at any time" (John 1: 18). "God is a spirit: and they that worship him must worship him in spirit and in truth" (John 4: 24). This profound statement of Jesus opens our eyes to the magnitude of God. It tells us that neither time nor distance nor secrecy has any effect upon him or the efficacy of his power. It tells us that God is around us and within us and over us; for a spirit's presence is not limited to one place.

God is good. "There is none good but one, that is, God" (Matthew 19: 17). His goodness is so complete that we know it as holiness and perfect righteousness. From out this righteousness emanate God's laws for nature and for men. The administration of these laws is tempered with mercy engendered by God's holy love.

I believe in God—the one personal, self-existent perfect spirit who loves men whom he created and cares for and sustains and

redeems. To him belong glory and majesty, dominion, and power now and forever.

Jesus Christ

I believe that Jesus of Nazareth was the Christ, the Son of the living God (Matthew 16: 16), and that he lives today with the Father. Jesus was a man. He participated "in all the essential conditions of human life" (Hope Lectures, p. 16). He was born; he grew through a physically normal boyhood; he was subject unto his parents; he was recognized as a carpenter. He was tempted as are we. But Jesus was more than a man. Even as he lived as a man, he was God manifest in the flesh. The presentation of Christ in the New Testament brings to us the assurance that "in him God is offering himself to men" (Hope Lectures, p. 15). We cannot escape the fact that the evidence of his mind, the evidence of his teachings, the evidence of his life and death and resurrection, the evidence of nineteen centuries of men's experience of him, the evidence of our own personal experience allows no alternative but that he and God are one. If I accept Christ as the supreme authority over my life (which I do)—he must be one with God or above God. I believe that God and Christ are one.

Jesus Christ was the teacher of men by both word and deed. He left to us a legacy of guiding principles for thought and action that reveals the will of God to us for all the phases of life. Again he is more than that, for he is our Saviour. I believe that Jesus Christ came to earth to live and die and rise again that men might be redeemed. I believe that this redemption is composed of three parts:

1. The removal of sin's guilt.
2. The victory over sin's power.
3. Deliverance from the oppression and tragedy and frustration of the world. (Hope Lectures, p. 1).

Jesus Christ has accomplished this for those who trust in him.

As Saviour, Christ is the object of our faith. He draws the trust and faith of men unto himself that he may fix that trust on God. He asks that he be followed and that the Father be worshiped.

The Holy Spirit

The Holy Spirit is God within men. Since the beginning of human life the Holy Spirit

has been man's companion, leading and pointing the way toward God. From men's hands under the direction of the Spirit, have come the Scriptures. He has been living and working in the lives of men since time began.

He is the source of all true moral judgment. He reproveth us of sin (John 16: 7, 8). He points to Christ (John 15: 26). He has inspired and does inspire men to write and speak the truth.

He is the power behind our witnessing for Christ. The pastor and the preacher must lean on him for guidance. The layman who would have his life and words tell for Christ must depend upon the power of God's spirit within.

The Holy Spirit is the Comforter of men's hearts. He stills anguish and care with the ever-present calm assurance that God is right and God is power and God is everywhere.

#### Bible

I believe that the Bible is the written Word of God. I believe that the indwelling spirit of God so influenced men of old that they wrote the story of their experiences in searching for and serving God and the story of God's searching for and saving them from physical and spiritual disaster and death in what we now know as the Bible. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3: 16, 17).

Jesus is the supreme interpreter of the Scriptures. All things are to be understood as they relate to his teachings or to the spirit of holy love which he manifested throughout his life.

In the Bible resides the authority for my beliefs and my conduct. I know no higher authority. I sincerely believe that in matters of faith and conduct a man will receive guidance from on high if he studies the related Scriptures, praying for understanding and wisdom.

#### Man

I believe that man is the creation of God. I believe that man was created in the image of God; that is, having a spirit and endowed with choice and moral judgment.

"So God created man in his own image, in the image of God created he him; male and female created he them" (Genesis 1: 27). None other of God's creatures was so created. God created man and pronounced him good, but, in the exercise of his power of choice, man chose evil. Man was "created for divine sonship" (Seventh Day Baptist Beliefs)—God chose him, but he chose rather to separate himself from his Father. Men today are in like state for "all have sinned and come short of the glory of God" (Romans 3: 23). Therefore, we need a Saviour. All men need a Saviour—one who can forgive sin and destroy its power.

#### Sin and Salvation

Sin is always with us. We see it in ourselves and in others. Sin is not confined to actions that are not in accord with God's will and purpose for man. Rather, sin is the adoption of any course of thought or feeling or action that is in opposition to God or his just and holy will. It is because sin is found in the heart and life of each man upon the earth that all mankind needs a Saviour.

Salvation from sin is accomplished in and through Jesus Christ. Salvation is a large and inclusive term. It involves, first, a deep sorrow for sin on the part of the sinner—repentance. Second, it involves a change of heart and mind from dependence upon self or some other thing to a dependence on God in Jesus Christ—conversion. Third, it includes a transformation of the heart and spirit of the sinner to that of the Christ—regeneration. None of these is accomplished outside of Christ. It is only by the guidance of his spirit that we can come to know and abhor sin, that we can come to change our hearts' allegiance; and it is through the power of God alone that we can be given new hearts and new lives.

I believe that "Those who by faith unite themselves to Christ upon the cross and identify themselves with him in his death submit in him to divine judgment upon sin, and at bottom become right with God" (Hope Lectures, pp. 22, 23); or "by pouring out his life, Christ offered that complete self-consecration in which sacrifice really consists. That sacrifice becomes ours when in faith we unite ourselves to him. So to unite ourselves is to be right with God." Thus we

have salvation "when Christ is within us; for we cannot by any possibility be saved outside ourselves" (Hope Lectures, p. 30).

#### Eternal Life

I believe that those who love the Lord Jesus Christ enjoy eternal life with him.

I believe that Jesus Christ rose from the dead and appeared unto those who were his. I believe that he lives now and forever with the Father. Because the Father loves us and accepts us as joint heirs with Christ of his kingdom, we too, shall live forever with him. I do not know what that existence is like. "It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him" (1 John 3: 2).

This I believe about eternal life. It is with the Father. It begins now—in part—for those who know and love the Father here are already entering that blessed life with him that will be completed in the hereafter.

#### The Church

The Church of God is made up of all who personally know the salvation of Jesus Christ. Christ is its only authority and overlord. It is one body in Christ and its various branches are called on by Christ to cooperate in all ways compatible with free exercise of individual conscience.

The local church is made up of men and women of a given community who believe on Jesus Christ who have banded themselves together for worship, for mutual strength and encouragement, and for telling the good news of salvation. Each local church should govern itself in the spirit of brotherhood and love and co-operative understanding toward all other Christians. The local church is the channel of grace to countless individuals. It needs to be kept strong in the conviction that God can and does and will work through it to save men's souls and build his kingdom.

#### The Sacraments

I believe that there are two sacraments instituted by Christ—baptism and the Lord's Supper. These rites contain within themselves no magical power of regeneration or renewal. A sacrament is a solemn ceremony entered into at the admonition of Christ, but it is dependent for its efficacy upon the attitude of heart of those who participate in it. God does not force himself, by these means,

upon rebellious spirits. The sacrament is a visible sign of an inward experience.

I believe that believers ought to be baptized and none other, following in this the clear example of Apostolic times, e.g., Acts 8: 37. If you believe, then you may be baptized.

I believe in baptism by immersion. First, I believe that in so doing we follow the example of Jesus and the testimony of the Scriptures. Second, I believe that in so doing we follow the only way in which the rich symbolism of the act can be realized. As we are buried in the water, so is buried our sinful past in the loving forgiveness of God. As we rise from the water, so we rise in newness of life in Christ.

I believe that Christian people should join in the service of the Lord's Supper. This sacrament, often called "Communion," is a symbol of the Christian's fellowship with God and with his fellow Christians. When entered into in a proper spirit it gives rise, under the guidance of God, to self-examination and reconsecration to the Christ and his gospel of life. It commemorates his sacrificial death and was instituted at his last supper with his disciples before his crucifixion.

#### The Sabbath

I believe that the seventh day of the week is the Sabbath. It is not the Jewish Sabbath or the Christian Sabbath. It is the Sabbath of God. It was instituted by him at creation. It was given a prominent place in the midst of the moral law by him. It was kept and loved by Christ and his disciples.

It ought to be kept by all Christians as another indication of their supreme allegiance, and thus, obedience to God.

I believe that the Sabbath was given to man by God as a blessing, not a burden. I believe that all men who observe it in a spirit of worship, receive therefrom a blessing obtainable in no other way. God gave it to us for worship, for renewal, for study and meditation, for specialized doing good. All men ought so to use it. It is a type of that rest that shall be ours in the beyond. It makes sacred all time by placing God therein.

#### Evangelism

I believe that the Church of God has two chief tasks: first is the strengthening and molding and upholding of the faith of be-



lievers; second is the telling of the good news of salvation to men who are not saved. These two may not be separated, for one is impossible without the other. Evangelism deals with the second—leading men through Christ to God.

I believe that evangelism is one of the two chief tasks of the church. I believe that evangelism is the persuading of others to accept Jesus Christ as their own Saviour. Evangelism is accomplished in Sabbath schools, in Daily Vacation Bible Schools, in preaching, in personal work, in missions, etc. Evangelism uses any method that brings the truth in a persuasive way to those who do not know it. Evangelistic effort is the privilege as well as the duty of every Christian man or woman. Jesus said to his disciples, and he says to us today: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matthew 28: 19, 20). Evangelism by Christians is Christ's chosen way of gaining new citizens in his kingdom.

#### Personal Experience

These beliefs are not the result of a few hours thought. They are not the result of three or four years of study. They are the result of all the experiences of my life.

My life began in the Plainfield parsonage. My parents were then and are now devout servants of God. My recollections of my early days have no place in them in which the church and regular church attendance does not play a part. I well remember Sabbath afternoons spent near Mother's old rocker, where I heard the stories of the Bible. The family worship and thanksgiving at mealtime in the home then, has become thoroughly ingrained in me. Each passing week I realize more and more deeply, the impact that my childhood home and the lives of my parents, both within the home and outside it, have made upon my life. It was shaped and there pointed toward God. I thank God that I have had my parents and pray that my children and others' children may have parents more like mine in their devotion to their children and toward their God.

I finished elementary and high schools and went to Salem College for four years.

While there I found vital and thrilling Christian experience in the Y.M.C.A. I felt reassured in my preparation for the tasks ahead as I joined in the work of the Y.M. Chorus and gospel teams—and as I, on occasion, tried to bring a short message to those who gathered to hear from Christian collegiates. In Salem, a group of preministerial students drew great good and unmeasured inspiration and fellowship from meetings at the parsonage with Pastor Skaggs wherein we discussed problems which came to us in matters of conduct and thought.

It was while I was in school at Salem that I met and married my wife. From that time onward I leaned heavily on her for counsel, and from this time onward I shall continue to trust her sympathy of spirit, her understanding, her love for me and for Jesus Christ. She counsels and helps me—knows my problems and all my happiness. For her, I give God thanks.

In Alfred's School of Theology, I found a fellowship among the students and with the instructors which will be with me all my life. There I found guidance in thought with complete freedom and came to see that which I now steadfastly believe—that firm belief coupled with open-minded tolerance is an essential part of the way for Christ's servants to live. In my short classes at New Brunswick Seminary, I found new Christian friends and a revaluation for me of the universal fellowship among Christians of all sects—all this beside invaluable material garnered in classes.

I was baptized by my father, then pastor in Milton, and I joined the Milton Seventh Day Baptist Church, convinced that I needed Jesus and that I wanted to follow him. It was not long after taking this step that I first felt called on to prepare for the ministry. I remember well a Sabbath eve prayer meeting during which, as a boy, I felt that I wanted to be a minister. I told Dad about it on the way home. In the two or three years between that time and my entrance into high school, I lost sight of that goal and considered other occupations including some relating to science.

It was during my freshman year in high school that I reached my final decision. In my sophomore year, I announced that decision to the vocational adviser at school and to my father and mother. I felt sure at that

time that that was what God wanted of me. I still feel that that is so. In the eleven years since that decision, I have had no doubts as to God's desire to use me as a minister for Christ. I have had qualms and do have qualms as to my fitness for this service, but I never, in this life, expect to get over them, and I know that he is able to use "even me" in leading men to him.

During my pastorate to this time, including a summer in Berea, W. Va., I have found great joy and humbleness of heart in God's

## Our Pulpit

### THE SERVING CHRISTIAN

By Rev. James L. Skaggs

(Sermon given at the ordination of Victor W. Skaggs, New Market, N. J., October 21, 1944.)

Text: Luke 22: 27.

It was on that last evening when Jesus was in the upper room with his disciples. The disciples were concerned about superiority, greatness, places of power. Jesus was troubled by their lack of understanding, their grasping for greatness, their unwillingness to do an act of humble service.

Their feet were tired and dusty from the travel of the day. It was the custom that feet should be washed when they came in, and there was no servant to perform that task. None of the disciples was willing to do it for the others. So Jesus took a basin of water and a towel, and went from one disciple to another washing their feet and wiping them with the towel.

Jesus asked his disciples a question: "Which is greater, he that sitteth at meat or he that serveth? Is not he that sitteth at meat?" Of course, they were ready to say "Yes, he that sitteth at meat is greater," for that was the popular thought. So they must have been deeply impressed by his act of washing their feet and by the dramatic climax of his words. He reminded them that the kings of the Gentiles have lordship over them; but with him and his disciples it must not be so. "I am in the midst of you as he that serveth."

It sounds as if Jesus would upset the social balance of peoples. His teaching is revolutionary: that a man's greatness is to be measured by his willingness to do humble

use of me in worship with my fellows and in his use of me in bringing a few of his children to him.

As a result of this leading of God through my own devotions, through my home and parents and friends, my wife and the good people of this church, I am here before you today. I am ready and willing to spend my life as nearly as I can in accord with the will of him whom I now endeavor to serve and would serve without end, here and forever.

service, even menial tasks when need ariseth. The disciples could hardly accept it. The man of the world who aspires to be exalted before his friends, neighbors, or the nation never has accepted it. If the devil sowed tares in the wheat, he must also have sowed bigotry in the heart of man. But Jesus would have none of it. He was never concerned about his own greatness from that standpoint. What could have been more repulsive to Jesus than the pedantry and bombast of one who would take greatness by force or by the sheer weight of material power?

We read that Jesus "went about doing good." He said of himself, "I am in the midst of you as he that serveth." He healed the sick; restored sight to the blind; fed the hungry; forgave sins, and helped discouraged people to make a new start along the way of life. To one overcome with evil, he could say, "Neither do I condemn thee: go and sin no more" (John 8: 11).

The goodness of Jesus was very simple, commonplace, practical. His goodness flowed out from a trustful, loving heart. Such goodness is very different from self-righteous respectability. The Pharisees whom Jesus so severely denounced had an abundance of that self-righteous respectability.

You remember about the woman who anointed the feet of Jesus with the precious ointment and wiped his feet with her hair. Why did she do it? It must have been an unusual thing for anyone to do. Was it not just an overflowing expression of a penitent, loving, sacrificial heart? Jesus recognized the act as a beautiful expression of faith and love, and said of her, "Her sins which are

many are forgiven; for she loved much" (Luke 7: 47).

I feel quite sure it was not what the woman did to Jesus that was so important, but what she revealed concerning herself. Her heart was full, and she did what she could to express that fullness of devotion.

We all have our times of deep feeling. It may be interest in something we would like to do. It may be sympathy for someone in distress. It may be some good work we would like to help along. It may be some erring girl or boy whom we would like to bring to Jesus, that the feet may be set in the way of life. What we can do may seem so weak and ineffective. True, we can speak our words of love and sympathy. We can give some money to relieve a need. We can bestow a kiss as an expression of our love. It may be in a time of some great grief that a handclasp or silent understanding is all that we can give to a friend. But the heart is often so full that there can be no adequate expression of its love and interest. I think that was true of the woman, and a sinful woman at that, who anointed the feet of Jesus and wiped them with her hair.

The heart of Jesus was always overflowing with that love and interest in people. Its expression was simple, commonplace, real.

How precious is the experience of a disciple who has learned to live on that level! We occasionally find such people: people who actually have the spirit of Jesus. They go about "doing good." They are alert for those who need the encouragement and help which they can give. Such individuals sustain our hope for the whole human race. If some people can be born of such a spirit, why not all people—sometime? Jesus in the heart makes the difference.

We know Jesus set a very high value upon kind deeds and loving service. When John the Baptist was in prison and prospects for him seemed dark, he sent some of his followers to Jesus to ask him if he were the one that should come or if they must look for another. Jesus did not give a direct answer, but said, "Go and show John again those things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the good tidings preached to them" (Matthew 11: 4, 5).

No one else had ever done these things. The lepers were outcasts; the blind were hopeless; the poor were neglected. In ministering to these, we find the sign of one who was sent from God.

Again when Jesus was teaching (Matthew 25: 31-46), he made entrance into his kingdom depend on how men have related themselves to other men. He said that in the end people would be divided as a shepherd divideth the sheep from the goats, and to those on his right hand he would say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And to those on his left hand he would say, "Depart from me, ye cursed, into eternal fire prepared for the devil and his angels."

Here he says nothing about the technicalities of belief. The essential beliefs of the righteous are assumed. One with his spirit will do the things indicated in this passage of Scripture. So it becomes clear that Jesus expects his disciples to have his spirit of love and service within them.

The twelve disciples of Jesus were not ordained men, in the sense that we use that term now. They were laymen whom he had gathered to him, and who were willing to follow and serve him. As disciples of Jesus we are all on a level, though we may have differing types of service to render. What he says to one he says to all: "I am in the midst of you as he that serveth." "As the Father hath sent me, even so send I you." . . . "Go ye, therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you" (Matthew 28: 19, 20).

For the efficiency of the Christian Church we have set apart some to be leaders. We have now come to the hour for the setting apart of a young man.

Victor, as you are about to accept a formal consecration to the Christian ministry, I commend to you the words of our text, that you may make them your own; that they may determine your attitude as you serve as a pastor or in any relationship into which God may lead you. May you always be able to say, humbly and sincerely, "I am in the midst of you as he that serveth."

"Thou therefore, my son," in the words of St. Paul to Timothy, "be strong in the grace that is in Christ Jesus. And the things

which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. . . . But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry."

Salem, W. Va.

#### HOME NURSING CAMPAIGN SEEKS CHURCHES' HELP

Because churches believe in the things for which the Red Cross stands, many the country over have organized groups which, though far from battle lines, are taking a definite part in helping bind the wounds and ease the sufferings of the wounded and hospitalized.

Preparation of bandages is something that may be done at a distance for those we love and to whom we would minister. Thus these groups are definitely helping nurses and doctors at work on beachheads, in evacuation hospitals, and elsewhere.

But there is a less spectacular kind of Red Cross work that needs to be done for the young, old and middle-aged at home. These people, too, need nursing care. Yet, does the average homemaker—father as well as mother—or the potential homemaker—high-school-age daughter or son—know how to help take care of family sickness?

The American Red Cross through its local chapters is offering the services of thousands of professional nurses to instruct 3,000,000 persons in home nursing. This is the additional number estimated to be needed in the care of potential illness in the home. The training covers fundamental and simple skills which are easily learned but which are of great help to both physician and patient in case of illness.

Last year when a typhoid epidemic struck, those in the community who had taken the Red Cross home nursing course rallied to the

emergency and assisted in providing the necessary care. When a mild epidemic of influenza descended upon a suburb of Washington, D. C., members of a Red Cross home nursing class, under the leadership of their nurse-instructor, helped the sick who were unable to get professional nurses to care for them. They collected ration cards and did the necessary marketing; they made huge kettles of soup and provided other nourishment; they bathed patients and made them comfortable. "I was sick and ye visited me."

Large numbers of nurses are needed overseas and in the hospitals at home. It is frequently impossible to get professional nurses for private duty during serious illness. Many hospital wards have been forced to close because there are not enough nurses to take care of patients. It is anticipated that the number of doctors and nurses available for civilians will continue to decrease in the early postwar years because they will be needed to provide continued care to the wounded and sick at home and abroad.

It is to help overcome these possible handicaps to health that the Red Cross urges church groups throughout America to sponsor home nursing classes in co-operation with local Red Cross committees. Call the Red Cross chapter to make arrangements.

#### DENOMINATIONAL "HOOK-UP"

Alfred, N. Y.

Seniors of Alfred University appeared for the first time in academic robes at the Founders' Day assembly, November 9. President Norwood presided over this celebration in commemoration of the 109th year of the founding of Alfred University. —The Alfred Sun.

Waterford, Conn.

The Waterford Church has recently purchased new church hymnals and new Sabbath school songbooks. The church will be glad to give any church or group the used books upon request. There are about thirty copies of "Hymns of the United Church," and twenty copies of "Songs of Hope"; all are in fair condition.

Plans are in progress for a hymn sing to be held at the church on Friday evening, November 17. Groups from the neighboring church will participate.

Members from the church will attend the ordination service for Wardner Fitz Randolph to be conducted at the Pawcatuck Seventh Day Baptist Church at Westerly.

A special Thanksgiving service will be held on Thanksgiving morning with members from Jordan Baptist Church as guests.

Correspondent.

Welton, Iowa

Mr. and Mrs. Arthur Burns arrived here from Schenectady, N. Y., on November 14 to help re-establish and revive our dear old church. The first service was held November 18 with twenty-four persons present. Mr. Burns spoke on "Time for Action," and he used as a text, "Not by might, nor by power, but by my spirit, saith the Lord."

Sunday evening services are being planned, hoping to begin November 26 when several Sunday-keeping friends are expected to attend. Pray for us in this effort here in Welton.

Correspondent.

White Cloud, Mich.

Going back to the first of the year, we were all happy when Pastor and Mrs. Wing arrived from Coudersport, Pa., to take over the pastoral work of the church. They have been, and are, very faithful in their service to the church and community. We feel we are fortunate in having them with us.

During the summer we lost one family in presence but not in membership. Mrs. Leon M. Maltby spent the early part of the summer in California with Chaplain Maltby and the month of August in New York. In September she moved to Verona, N. Y. We know that our loss is Verona's gain and know the family will be a help in the work there. At the present time Chaplain Maltby is at Camp Howze, Texas.

For two weeks in June and July we had a very successful Bible school under the direction of Nettie Fowler. Although the enrollment was not as large as it had been some years, due to the fact that some of the other churches in the community saw fit to conduct another school, we had forty-five enrolled. We hope much good may be done and that the seeds sown may bear much fruit.

Our church sponsored the gathering and packing of clothing for European relief. We packed almost one thousand garments.

Our Ladies' Aid is again meeting every two weeks, after the summer season. We do Red Cross sewing and any other work that may be brought to us. We have made eight wool lap robes for Percy Jones' Hospital at Battle Creek. We plan to have an all-church night with supper once in two months.

The Young People's Auxiliary seems to have revived and is very active this fall. At present they are making plans for a church Thanksgiving dinner. Guests outside the church will be the aged, lonely, sick, or needy persons in the community. They are also making plans for Christmas gifts to those less fortunate than we. We all believe we will be happier in doing for others.

The weekend of October 14 we entertained the Semi-annual Meeting of the Michigan and Ohio churches. A very worthwhile and enjoyable time was had by all. In spite of the gas and tire situation there were about thirty guests from other churches. The only unpleasant fact was the thought that perhaps this would be the last chance most of us will have of hearing Rev. and Mrs. Hargis. Our prayers and good wishes will follow them to California.

Rev. L. O. Greene and wife were with us the weekend of October 28 promoting evangelistic work here. He held four meetings while here. On October 26 we met in the church parlors for a potluck supper and social evening. At this time Rev. Greene told us of his work on the mission field. A special offering of over \$40 was taken on Sabbath day for the Women's Board and since then the Ladies' Aid has sent \$25 more.

After having been postponed one month our annual business meeting and dinner was held November 5. We all enjoy these times together. At this meeting it was voted to send enough money to the Memorial Board to make \$500 paid during the year.

In July a new heating system was installed in the parsonage, and in October inlaid linoleum was put in the kitchen.

At present we have fifteen young people, who are either members of or are connected with the church, who are in service. We are all praying for their safe and early return.

Correspondent.

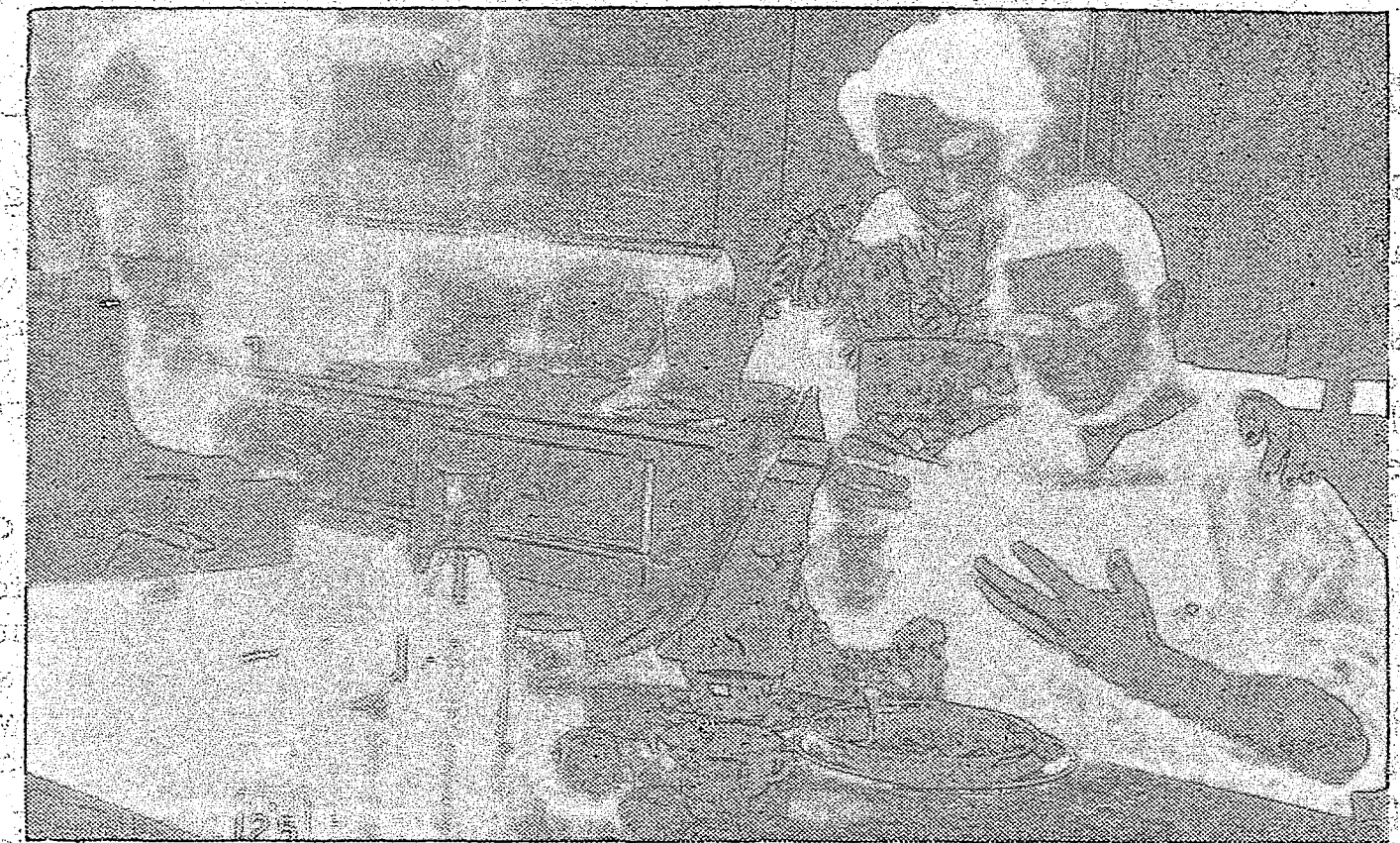
"I press toward the mark for the prize of the high calling of God in Christ Jesus."

# The Sabbath Recorder

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## NATION-WIDE BIBLE READING

Sponsored by the American Bible Society

## THANKSGIVING THROUGH CHRISTMAS

(The recommended passages for the week beginning with Sabbath,

December 16, to Christmas are found within this issue.)

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