

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.

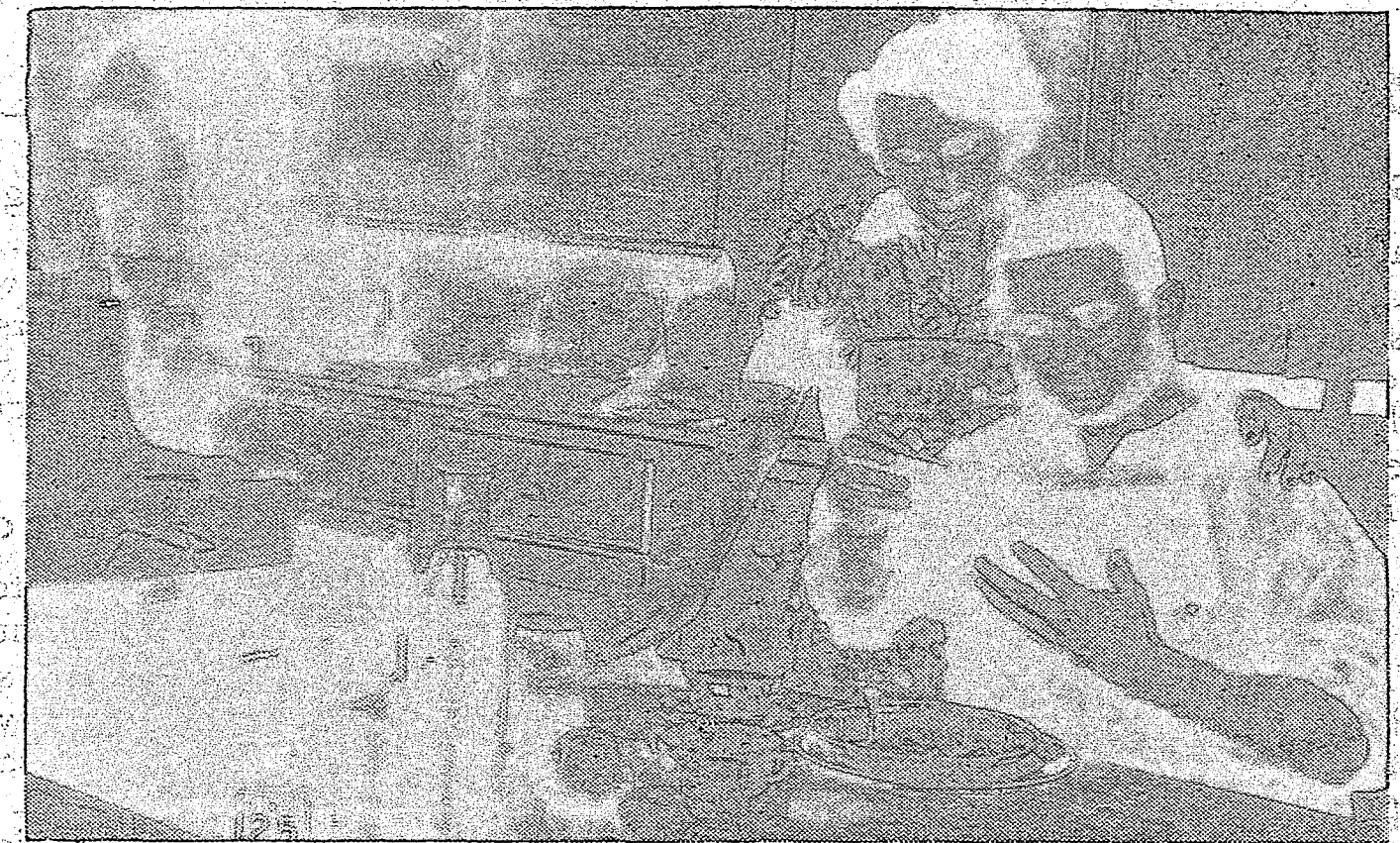
"I press toward the mark for the prize of the high calling of God in Christ Jesus."

# The Sabbath Recorder

Vol. 137

PLAINFIELD, N. J., DECEMBER 4, 1944

No. 23



## 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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# The Sabbath Recorder

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

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## Editorials

### LAUGHING AT ONE'S SELF

Can you laugh at yourself? To do so is a saving grace and marks an element of character that makes for success. A great philosopher of long ago defined a person as "An animal capable of laughter." A recent writer is quoted in one of our contemporaries pointing out the still higher capacity: "The ability of man to laugh at himself." Many a sad and disastrous situation in the world has arisen from the inability of some pompous, ambitious, self-centered leader to laugh at himself. In dictatorships it seems to be forbidden to make fun of leaders who take themselves so seriously as to replace God. The ability and freedom to laugh at our officials is a saving grace in our democracy. Witness our cartoons.

We are reminded of Robert Burns:

Oh wad some power the giftie gie us  
To see ourself as others see us!  
It wad frae monie a blunder free us,  
An' foolish notion.

Then we might be less guilty of a pose of sanctity, a pose of intellectuality, a pose of benevolence, and others—poses rather than evidences of real qualities. Seeing these things in ourselves as well as in others we might laugh at them as foibles of human nature—laugh them out of existence.

There are always those who will laugh at us for some of our mannerisms and assumptions. It would be well if one could see his own, laugh at himself and correct his faults. Perhaps we who find ourselves in the pulpit should take this most seriously to heart: leave out some of our facial contortions, pulpit lean-

ings, squirmings, and foolish gesticulations. Better just be honest, simple, real, hating sham of any kind, and as the wise man of old urged, get wisdom and understanding. To these virtues we might strive for the ability to see the funny side of life, especially in ourselves.

### A CHALLENGE TO YOUR CHURCH

A recent sermon has come into our hands which holds a challenge to Seventh Day Baptists everywhere. It rings with sincerity and reflects a deep concern, a concern which should move all of us. The preacher says in a sort of preface that it is one which a pastor must preach without caring whether his people like it or not. It bears evidence of a deep burden of souls. It was prepared not as the result of any sudden feeling but as the "result of long and prayerful thought and study." It frankly says what it means, and is "written in the second person—you—not because none of it applies to me but so that each of you may take it to yourself as I have taken it to myself."

Since this may well be applied to many church situations and to obviate any embarrassment, liberty has been taken to eliminate any historical reference that would identify church or people.

Upon This Rock

Scripture—Matthew 16: 13-29.

Many years ago, this Seventh Day Baptist Church was founded. It was begun because a group of men and women found that in the

consistent practice of the Christian life they must attempt to fulfill divine law. So, trusting in Jesus Christ they began the keeping of his holy Sabbath Day.

Although the keeping of the Sabbath was what separated them from other Christians we ought to keep uppermost in our minds that the Sabbath was not the most important item of their faith. They founded this church in accordance with their belief that all honor and glory and obedience is due to him in whose name they were to meet "the Christ."

This was the rock foundation of their faith—that Jesus was the "Christ, the Son of the living God." On that they based their hopes and desires in this world and for the next. On that thesis they based all their lives. And their effort was crowned with success. The church grew. The Holy Spirit worked mightily through them to convince men of the truth. They became strong leaders of church and community.

And not they only, but the church became a strong influence for right. Its congregation sent swelling hymns of praise heavenward. But those praises went abroad also until men and women round about knew the love of God in the Christ. *Where is that strength now?* In you?—In me?—In the church? Is this church now a strong influence for the right in the community? Is it any influence at all save as it feeds on its past glories?

Since coming here as your pastor I have heard complimentary comments on my own personal endeavors—but they are not what they ought to be—nor what this church needs. I have been here long enough to find that out. It leaves me humble and entirely dependent on God for the next move.

In all of this time to my remembrance, there has not been more than one comment—one single comment—of hope for the future of this church from any of its people. Instead, I hear on all sides: "I'm sorry we're so few." It seems a pity we don't have more people out today," and at times I have given way to such feelings. But it goes on and on.

It goes on to this: "We can't succeed in any attempt to enlarge—to reach men." "It's the influence of the area. . . . It's nice to try, but it won't do any good." "We can't have any strange minister in to preach for us because we are so few." These are the attitudes of defeat.

It is not good to be ashamed of how you worship or where you worship or how many

come. It isn't the place or the number that matters. It is how you feel about it that matters. It isn't because you are so few that you can't have a strange minister come in to preach. It is because you are ashamed to be so few. It isn't because you can't reach men that you don't succeed in bringing them to Christ. It isn't because you are so few that this church is dying. It's because of your attitude toward it, and your preoccupation with things which by your actions you must consider more important.

It isn't the place or the number that counts. It's how you feel about it. *Do you honestly care?* Is there in your heart a real desire—an active desire to help, or is there only a feeling that something must be done and a hope that someone will find out what it is and do it?

### A Way to Build or Rebuild a Church

*Do you want to see a church continuing on this spot?* If you do, there are ways of bringing it about, but giving up is not one of them. Defeatism, dismay, discouragement have no place in Christian hearts, nor have they any place in this Christian church. By simply talking defeat we pave the way for it.

Stone by stone, wall by wall, window by window. Toil, and sweat, and sacrifice—that's how a church building is built. It is not just the giving of spare time or spare money or spare energy. But the giving of hours of paid labor, giving of money that is needed at home, working hardest when tired—*that is the way to build a church building, and that is the way to build or rebuild a church.*

If you care about a church continuing on this spot in the years to come, it will take an about face in your way of life—an about face in your way of thought—an about face in your evaluations. It will mean sacrifice and hardship and ridicule and loss of friends. Hardship and sacrifice will no longer be words in a dictionary but conditions lived through and welcomed. For the building or rebuilding of a church in spirit and in numbers is not an easy task. "Toil, sweat, sacrifice"—these are the elements necessary. If a church is to continue here—work in Christian service when your mind and muscles call for rest. Work when your nerves are shot, and when you need quiet, enter the noise. Give of time—not just spare time, but time in which you



might be earning. Sacrifice a few dollars that might be earned for the sake of a soul that might be lost (for if lost souls are not more important to you than dollars then this church has no right to be). Sacrifice for Christ and his church a little time you might use for pleasure; sacrifice a little of the time you use for family fellowship. Jesus said: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." Matthew 10: 37.

Give of money—not just what you can spare; cut into that which you seem to need—reduce your needs. Give of that which means hardship for the sake of missions here and abroad. Give long after it begins to pinch.

Not practical? Then neither was Jesus practical, and neither is his gospel practical. And the Christian church has no place in our world.

These are the efforts on your part that are needed for the building of this church. I have not lived up to the challenge of these words, but I am ready now to enter the work anew. I am ready now to try once more under God's guidance to work unceasingly with you for his kingdom here. *Are you ready also?* If you do not want to take up this work, if you do not believe it is practical, if you do not believe that it can be done, if you believe that I have stepped outside the demands of Christ in placing these demands on you (and I want to know how you feel)—if you believe these things—then I had rather not hold another service of worship in this sanctuary. For, to me, it would be a mockery of God, and "God is not mocked: for whatsoever a man soweth, that shall he also reap"; and we may say whatsoever a church soweth that shall it also reap.

If a church sows materialism and defeat and dismay and inactivity, it will reap materialism and dismay and defeat and total inactivity in death. We are in grave danger of it now.

If you *are* ready now to toil and sweat and sacrifice, then the way is opened for an active growing church—a church growing in spirit and numbers and in influence for good.

#### A Renewed Faith Needed

All this is impossible without the undergirding of your faith—a firm faith in the love of God toward you and toward all men—a firm faith in his saving power in Jesus

Christ. This is the foundation of faith which undergirded the founders of this church and held them true to purpose through hardship and sacrifice and pain and unto death. It can do the same for us today.

When it does, "Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me."

This church fellowship can make this building more than a house of worship. It can make here a sanctuary—a retreat where torn and tired hearts may come to be refreshed by the healing streams of God's grace.

What is it that makes a church big and important?

What is it that can make this church big and important?

It is not the size or the beauty of our building.

It is not the height of the steeple pointing toward heaven.

It is not the smallness or lack of a mortgage.

It is not the smallness or largeness of the congregation.

*It is the soul of the people.*

It is our collective soul as we reach out for God. It is our collective soul as we sacrifice and make ready for hardship. It is our collective soul as we pray for his guidance that can make this Seventh Day Baptist Church great in the eyes of God, and great in bringing unto him those children who have strayed from his protective love.

It is up to you—now—not in the future. Not tomorrow or next year, but *now*, it is up to you to decide whether or not there will be a church continuing on this spot.

#### NATION-WIDE BIBLE READING

Sabbath, December 16.....	John 17
Sunday, December 17.....	Isaiah 53
Monday, December 18.....	1 Corinthians 15
Tuesday, December 19.....	John 10
Wednesday, December 20.....	Psalm 51
Thursday, December 21.....	Psalm 37
Friday, December 22.....	John 1
Sabbath, December 23.....	Revelation 22
Sunday, December 24.....	Psalm 90
Christmas, December 25.....	Luke 2

"If ye then be risen with Christ, seek those things which are above."

#### CONFERENCE PRESIDENT'S MESSAGE

##### First Things First

When I attended my first Commission meeting I went "armed" with many petitions from many churches. I think I was the only one who received mail during that meeting, and I did not get it all there for much followed me home.

Some good friends who had attended Conference the year before were disappointed that certain ministers had not been on the program. Even though I was new on the Commission they thought possibly with those petitions I could influence the new president to use more of these desired men next year. To my surprise we learned that the churches were at fault rather than the president. Some of the very men suggested by the petitioners had been asked to take part on the program, but the church had said nothing about sending the pastor to Conference. Pastors being modest men do not want to assume too much nor ask favors so had refused to comply with the president's request. Later the churches voted to send their pastors, but the president's program had had to be made up long since. Even though the pastors were at Conference they were not heard.

We cannot use all the pastors on the program of Conference this year. Possibly we will not ask your favorite, but please give us a chance to get him if we wish.

It will soon be time for church business meetings. Will you make it one of your items of business, one of the first items of business, to vote to send the pastor to Conference next August? Then when and if he is asked to have a part he can reply in the affirmative and with confidence.

Sincerely,

P. B. Hurley.

#### SABBATH, OR SUNDAY?

##### Did Christ Change the Sabbath?

Did Christ expect his followers to accept as a sabbath another day of the week from that on which God (Genesis 2: 2) and his Son (Luke 4: 16) rested? If so, it should be indicated in Christ's own prophecies. In Matthew 24: 15-20, Christ reminds the people of the coming destruction and guides their proper course of action in that they pray that their flight be not in winter, neither on the

Sabbath day. Had there been anticipated any authorized change in the time of the Sabbath, would it not have been indicated here or in some of Christ's teaching? Surely our only hope of eternal salvation would not have left his disciples uninstructed in this matter when he was so careful to make other changes in the old order well defined. "Take heed that no man deceive you." Matthew 24: 4b.

##### Who Made the Change?

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isaiah 24: 5:

So it was man's work and not God's. Which man?

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws." Daniel 7: 25.

Who is this that so arrogantly appropriates to himself the authority of Almighty God? We will let him speak for himself.

"Let all judges, and all city people, and all tradesmen, rest upon the venerable day of the Sun."—Constantine, Emperor of Rome, A. D. 321.

"All things, whatsoever it was duty to do on the Sabbath, these we have transferred to the Lord's Day."—Eusebius (Constantine's biographer).

Sylvester, Bishop of Rome (314-337), is said to have given to Sunday the official title of "Lord's Day."

Cardinal Gibbons, Johann Mayer von Eck, the official report of the Council of Trent, and many other Roman Catholic authorities could be quoted to show that Rome is responsible for the change.

A number of years ago, a Catholic priest publicly offered a \$1000 reward for a single Scripture passage requiring Christians to keep Sunday. The reward has never been claimed.

—*The Bible Witness*

"And Jesus answered The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."



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.

UNIVERSAL WEEK OF PRAYER FOR THE CHURCHES

The Sabbath Recorder of November 20 announced that the week of January 7-14, 1945, has been set aside as the Universal Week of Prayer for the Churches.

This is a global institution, and in countries other than the United States it is sponsored by the World Evangelical Alliance with headquarters in London. In the United States it is promoted by the Federal Council of Churches through the Commission on Evangelism.

All pastors and church leaders will soon receive a copy of the booklet outlining a program for the week. Additional booklets may be secured by addressing the Department of Evangelism, 297 Fourth Ave., New York City. The usual price is 5c for single copies and \$2.50 per hundred.

It is well that the churches of the world begin the new year with a week of prayer. It will be found helpful if plans are carefully laid and worked out. Those who cannot attend can join in the Week of Prayer in their homes. One of the booklets will help them to do this.

W. L. B.

CHRIST AND NEEDY MEN FIRST

There is danger that we forget the object of our Christian activities. To work for the upbuilding of such an organization as a church is very worthy. We ought to take a righteous pride in supporting our own church and in making it efficient and influential in every way, but we must not lose sight of the fact that making Christ supreme over all and the winning of men to him are far above the building up of any organization. These are the great things for which the church and everything that pertains to it exist. It is entirely possible that in our church and denominational work we think more about making the organizations succeed than we do about the object for which they exist.

It is related that one of Alexander's soldiers found a leather bag of pearls; he threw away the pearls and kept the bag. To put the

building up of an organization before making Christ King, and the leading of men to him, is to make the same mistake as did the Greek soldier, but a mistake in a vastly more important realm. After all is said and done, the best way to build up a church is to make Christ supreme and become ambassadors for him to sinning men. Christ and needy men first.

W. L. B.

STATEMENT OF CHRISTIAN EXPERIENCE AND CALL TO THE MINISTRY

By Rev. Wardner T. Fitz Randolph, A Missionary to Jamaica

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

My early Christian experience was like that of many other Seventh Day Baptist children. My earliest memories were of a loving and praying mother and of family worship.

The Sabbath was a very important event in our young lives. Friday afternoon found mother very busy cleaning and baking for the Sabbath. Then as the evening sun began to drop behind the treetops a holy hush seemed to drop over the world. Then sounded the clear mellow notes of the church bell calling to the Sabbath prayer meeting.

The sun rose brighter Sabbath morning. The dewdrops sparkled like a million diamonds, a diamond on every spear of grass. The roses were a brighter red. The violets a more vivid blue. In every way the Sabbath seemed a special day as we gathered for Sabbath school and church worship.

At the age of thirteen years I became convicted of sin, accepted Christ as my Saviour, was baptized—together with twelve of my childhood companions, and united with the Fouke (Ark.) Seventh Day Baptist Church. Many happy hours were spent by this little group as they grew to manhood and womanhood, and it was a proud moment in my life when one of this little group consented to become my companion through life.

At the age of twenty-three I felt a compelling urge to enter the Christian ministry. The

Fouke Church licensed me to preach and bade me Godspeed when I left them to go to Alfred to school.

I graduated from Alfred University and studied in the seminary. I was student pastor at the Hartsville (N. Y.) Church. As the years passed, the road seemed to close instead of open into the field for which I had spent so many years preparing. Circumstances over which I had no control forced me into other lines of endeavor. For twenty-one years I was a railway postal clerk, but always tried to be true to my God and his Sabbath. I have always been a member of the Fouke Church in which I have worked in my humble way. This group of faithful believers has made me a member of its Board of Directors, also its junior deacon. The duties of these offices I have performed as best I could with prayerfulness and humility.

The opportunity to go to Jamaica on missionary work called for much consideration and prayer. It meant severance of ties, of associations which reach back through the years to childhood.

It meant taking up life in a new and strange land, amid different economic and social conditions. It meant complete readjustment at an age when readjustments are not so easily made as they are earlier in life. Besides these there were many other problems too numerous to mention.

Upon the other hand there were the words of Jesus: "Go . . . make disciples of all nations. . . and, lo, I am with you," and the conviction within myself that those words were spoken to me.

And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then said I, "Here am I, send me."

TREASURER'S MONTHLY STATEMENT

October 1, 1944, to October 31, 1944

Table with financial entries: Karl G. Stillman, Treasurer, Behind closed doors, In account with the Pawcatuck Seventh Day Baptist Missionary Society, Cash on hand October 1, 1944, September Denominational Budget, Riverside, Calif. for Jamaica, Gentry, Ark., Sabbath school, Rockville, R. I., Chicago, Ill., Shiloh, N. J. for work in Palatka, Fla., Milton, Wis., Semi-annual Meeting Northern Wisconsin and Minnesota churches, Reta I. Crouch, Albuquerque, N. M., Los Angeles, Calif., Sabbath school for Jamaica, School.

Table with financial entries: M. C. Rockwell Fund, Westerly, R.I. for foreign missions, October Denominational Budget, Riverside, Calif. for China, Battle Creek, Mich., Mrs. Grace Rex for education of Jamaica missionary in the U. S., Plainfield, N. J., for education of Jamaica missionary in the U. S., Plainfield, N. J., for Jamaica school, Farina, Ill., Verona, N. Y., Chicago, Ill., for Palatka, Fla. work, Permanent Fund income, Accrued interest received on sale of investments.

Table with financial entries: C. A. Morgan, Inc. Surety bond for treasurer, Share September and October Denominational Budget receipts due Debt Fund, Share September and October Denominational Budget receipts due Reconstruction and Rehabilitation Fund, Rev. Elizabeth F. Randolph—Shiloh, N. J., and Chicago, Ill., gifts to Palatka, Fla. work, Jamaica payments as follows: Rev. C. L. Smellie, Salary, Travel expense, Native workers, Gifts Grace Rex, Plainfield, N. J., Riverside, Calif., Rev. W. T. Fitz Randolph, travel expense, Rev. Neal D. Mills, Rev. Earl Cruzan, Salary, Travel Expense, Rev. Orville W. Babcock, Rev. Verney A. Wilson, Rev. John F. Randolph, Rev. Clifford A. Beebe, Salary, Travel expense, Rev. W. L. Burdick, Salary, House and office rent, Travel expense, Office supplies, Clerk hire.

Table with financial entries: Rev. Herbert L. Polan, Rev. E. S. Ballenger, Rev. David S. Clarke, Treasurer's expense, Mrs. George P. Kenyon, Rev. R. R. Thorngate, China payments as follows: Rev. H. Eugene Davis, Dr. Rosa W. Palmberg, Foreign Missions Conference dues and gifts, International Missionary Council gift, The Utter Company—printing, Cash on hand October 31, 1944, Accounts payable as at October 31, 1944, China, Germany, Holland.

"Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."



## SPECIAL TRACT SOCIETY MEETING

(Summary of Minutes)

The Board of Trustees of the American Sabbath Tract Society met in special session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, October 22, 1944, with Lavern C. Bassett presiding, and the following members present: Dr. Corliss F. Randolph, president emeritus; Dr. Lavern C. Bassett; Rev. James L. Skaggs; Rev. Herbert C. Van Horn; Courtland V. Davis; Mrs. Frank E. Lobaugh; J. Leland Skaggs; Mrs. William M. Stillman; Asa F. Randolph; Irving A. Hunting; Rev. Ahva J. C. Bond; Franklin A. Langworthy; Rev. William L. Burdick; Mrs. Herbert C. Van Horn; Frank R. Kellogg; Rev. Lester G. Osborn; Luther S. Davis; Charles F. Harris; Miss Lucy Whitford; Rev. Victor W. Skaggs; and L. Harrison North, manager of the publishing house. Visitors: Dr. J. Nelson Norwood, Mrs. Ahva J. C. Bond, Mrs. Lester G. Osborn, Mrs. Charles F. Harris, and Mrs. Irving A. Hunting.

The board was led in prayer by Rev. William L. Burdick.

After the minutes of the meetings of the board on September 17 were read, the Committee on Denominational Literature presented the following report:

Since its last report on March 14, 1943, the committee has held two meetings as follows: November 30, 1943, and August 16-18, 25, 1944.

Pursuant to your action in adopting our report with its recommendations on March 14, 1943, the committee proceeded to complete and publish the series of evangelistic tracts named therein, as a New Series, numbered 1 to 6, inclusive, as follows: No. 1, Repentance; No. 2, The Birth from Above; No. 3, Salvation by Faith; No. 4, A Change of Citizenship; No. 5, Following Jesus; and No. 6, Growth in the Spiritual Life.

The committee feels that tracts teaching the doctrine of the Christian life should be prepared with the utmost care and consideration in their every particular. That care and consideration the committee sought to give these tracts throughout, and the most of the time of two meetings of the committee was given to that end. . . . While the committee feels that these six tracts fairly cover the field of evangelistic teaching, it would be glad to extend the series somewhat, if suitable productions were offered for that purpose. But, though such productions have been solicited, none has been received.

The committee is well aware that to meet the needs of a given field, or a given evangelist, a tract, or tracts, showing a different treatment of these or related subjects, may be desirable, and will gladly co-operate, in so far as possible, by giving its careful consideration to any tracts, or proposed tracts, offered for that purpose.

The question of tracts on the Sabbath suited to certain given areas, has repeatedly been under consideration by the committee, and a study of its previous reports will show that already the publication of some such tracts has resulted upon its recommendation. It has repeatedly been brought to the attention of the committee that the trend of Biblical interpretation in the southern section of our country is quite definitely toward that type called in these days, Fundamentalist. That is noticeable in current public discussions on religious questions, perhaps more so among southern Baptists than among other denominations; and Seventh Day Baptists have been urged, repeatedly, to enter that field, actively, with Sabbath literature specifically adapted to its need. Some tracts have been issued to that end by this board, particularly some by J. B. Conyers. But there appears to be ample room for others specifically prepared for that field.

Among those intensely interested in meeting this problem in the south, perhaps none seems more so than Mr. George A. Main, the younger and only living son of our highly esteemed and most revered Dean Arthur E. Main, of a generation just past. Mr. Main has been an indefatigable student of the Bible for many years, and his more recent professional work has brought him more intimately than heretofore into contact with the class of people which, he feels, Seventh Day Baptists ought to reach. To that end, he prepared, with much care and thought, the manuscript for a tract which he strongly feels will appeal to these people and submitted it to this committee considerably more than a year ago. . . . The title is, "Peace, Prosperity, and World-wide Welfare by Way of the Ten Commandments," and the treatment is unusual. It is an impressive document, prepared with great care, especially so as to exactness of statement; and the author gave the committee a wide latitude in editing the manuscript, in the event of its receiving favorable consideration.

At each of the meetings of the committee since its last report, this manuscript occupied the attention of the committee for the most part. Meanwhile, it was referred to a subcommittee for special study and investigation. . . . Finally, the committee decided by unanimous vote to recommend its publication in an edition of two thousand copies, with the type held for reprint if necessary; it to bear the name of the author and the imprint of this society. The manuscript was referred to a subcommittee for final preparation for the printer, if the recommendation of the committee is adopted by the board.

The committee has made some revision of the small booklet entitled "The Sabbath and Seventh Day Baptists," a revision due for the most part to the merging of certain of our denominational organizations into the Board of Christian Education, and with some other minor changes. The committee recommends its reprinting, as a fifth revision, in an edition of five thousand copies.

This committee recommends that the series of twelve leaflets be published in the form of a handbook, with a prefatory note, followed by a sketch of Seventh Day Baptist history, with a rather brief resume of its contents at the end of the volume; and the committee offers to prepare it, if the board so approves. The committee further recommends that a committee, consisting of Mr. Court-

land V. Davis, of the Committee on Distribution of Literature, and the chairman of this committee, be empowered to select a color scheme for the color band across the face of each of these leaflets. It is understood that the title of the leaflet shall be in larger type, and "Seventh Day Baptist" in smaller type.

Concerning the treatise entitled "The Founders of the Seventh Day Adventist Denomination," by Rev. L. R. Conradi, to which the committee has previously called your attention, the committee feels that it will be necessary to await the coming of settled world peace for it to make major recommendations as to its disposal. In the meantime, it recommends that a copy of the treatise be sent to each of our ministers and seminary students and to certain libraries in this country—a list of which will be furnished through the chairman of this committee.

The work on the biographical history of Seventh Day Baptists—essentially a series of biographies of prominent Seventh Day Baptists—authorized by this board on the recommendation of this committee, January 12, 1941, beginning with the organization of our first church in England, that of the Mill Yard Church of London, down to more recent times necessarily moves somewhat slowly. This is due to war conditions which limit conveniences of travel and due also to other interests which have consumed much of the writer's time, as they necessarily must continue to do for some time to come; but there is a helpful overlapping in the research on some of those other interests.

A few of the American biographies are essentially completed—such as those of Stephen Babcock, Edwin H. Lewis, and Boothe C. Davis—all written, primarily, for other purposes but which can easily be adapted to this purpose. Already two of these biographies have been published in the Sabbath Recorder, and the editor of the Recorder has requested the third for that purpose. It will doubtless appear in the near future. The committee recommends that certain others as they are completed appear in the Sabbath Recorder, upon the approval of the board and the editor.

At least a dozen more biographies are well under way—those of William C. Kenyon and Jonathan Allen, the first and second presidents of Alfred University; George H. Babcock, Charles Potter, and Calvert B. Cottrell, all outstanding business men; four Seventh Day Baptist Governors of Rhode Island: Benedict Arnold, 1st (great-grandfather of the traitor), Richard Ward and his son Samuel Ward—all three of colonial days; and George H. Utter, of more recent years. Then there are Samuel Hubbard and Henry Collins, prominent in Rhode Island's colonial history, and others. Much of the earlier material will have to be verified as to its accuracy, and that will require visits to sources other than the archives of our own Historical Society. It is to be hoped that cessation of hostilities in Europe before many months may release supplies necessary for more convenient travel in the home country.

Confusion concerning our history in England is greater than that in this country; as, for example, serious question has been raised by an English Baptist historian of repute, as to the early Sabbath-keeping practice of the Mill Yard Church; and,

though he doesn't come into court with clean hands, his statements do carry weight, and their accuracy or inaccuracy must be proved before further writing of the early worthies of that church. This and other related questions will necessitate a visit to England; but that will have to wait for more peaceful times than those of the present moment.

This committee has recently been in conference with the Committee on Distribution of Literature. This conference was on the invitation of this committee and took place this morning. The president of the board was also invited and was present during a part of the session. In this conference the problems of the Committee on Distribution of Literature were presented by that committee and discussed with the utmost frankness and a cordial, good spirit. One of the results of that discussion appears in the foregoing recommendations; and the Committee on Denominational Literature was measurably helped in its outlook as to its future problems.

For the purpose of further clarifying the activities and recommendations of this committee in the minds of the members of the Board, and the outlook as to the future work of the committee, the entire membership of the committee is present with you today and your full and free discussion of the interests involved is earnestly and cordially solicited.

For your convenience a copy of a series of notes concerning the activities of this committee, reviewing its history from its beginning up to the date of its last previous report, on March 14, 1943, has been sent to each member of this board of trustees. This current report covers its activities from that time up to, and including, this report.

Respectfully submitted,  
William L. Burdick,  
James L. Skaggs,  
Ahva J. C. Bond,  
J. Nelson Norwood,  
Corliss F. Randolph, Chairman.

It was voted that the report be received, and after careful deliberation its recommendations were adopted.

General discussion of problems of preparation and distribution of tracts and other promotional material followed.

The Committee on Distribution of Literature reported as follows:

We recommend the reprinting of tracts as follows: five thousand each of numbers 6, 8, 11 of the Seventh Day Baptist Series.

Victor W. Skaggs, Chairman.  
The report was adopted.

The possibility of adding four much-needed pages to the present size of the Sabbath Recorder was discussed. It was voted that the board approve the addition of four pages to the present size of the Sabbath Recorder beginning with the next issue.



It was voted that when we adjourn it be to meet at the time of the regular meeting in January (omitting the November meeting).

The minutes were read and approved.

Lavern C. Bassett,

President,

Courtland V. Davis,

Recording Secretary.

### Woman's Work

#### LITERACY LITERATURE

Some months ago Mrs. Skaggs named your editor a member of the Literacy Christian Literature Committee of the Foreign Missions Conference. The committee meets in New York City, so it has never been possible for your representative to attend a committee meeting; but as a committee member she receives valuable inspirational literature which she endeavors to pass on either directly or indirectly to the readers of the Recorder. The dual function of the committee, making illiterates literate and preparing suitable material for the newly literate should have particular appeal to a people as deeply interested in Christian education as is our denomination.

Think what it would mean if you lost the ability to read and write! Suppose you could not write to absent members of your family, nor read letters from them, could not follow the world's news, did not know on what legal papers you make your mark, could not read street signs, nor price marks in stores. These are a few instances.

Eleven hundred million people, almost two-thirds of the earth's population cannot read and write. They are called "the forgotten men" because they have no voice with which to make their cry reach us. There are no illiterates in important conferences. Illiterates are never heard over the radio. They print no articles in the newspapers. In part or in whole the Bible has been printed in over a thousand languages. But we have not opened the Bible to three-fifths of the world until we have opened the blind eyes of these forgotten men. If we confine our investigation to the non-Christian portion of the world's population, the facts are even more startling. Nine out of every ten of them are unable to read. That is why in many lands illiteracy is called "enemy no. 1 to the cause of Christ."

SABBATH SCHOOL LESSON FOR DECEMBER 16, 1944  
Christian Living at Its Best  
Scripture—Galatians 5: 22—6: 10.  
Golden Text—Galatians 5: 25.

"God shall supply all your need according to his riches in glory by Christ Jesus."

Mrs. Oloy W. Davis, Salem, W. Va.

Dr. Frank Laubach writes of the awakening of Asia and Africa to the need of literacy: "Our imperialism, our business invasions, our missions, radios, and airplanes have stabbed these sleeping giants awake, and now the passion for progress burns like fire in their veins." But their illiteracy problem is one of surprising difficulty, and in their extremity the governments seek aid of the missionary.

"At a moment when missions find doors closing to many other programs, literacy is the wide-open door. Here is a cause in which every country believes. If the Christian Church will help these countries out of their dilemma, it will win their co-operation and their hearts." In Afghanistan which is 99 per cent illiterate, and where no missionaries have ever been allowed to live, the officials invited Dr. Laubach to put on a literacy campaign. "What other missionary opportunity equals that?" he asks.

Spreading literacy lies at the heart of missions, and five reasons are listed to maintain the assertion:

First, this enterprise is necessary in order to open the eyes of three-fifths of the human race to the reading of the Bible. Second, it is a necessary means of winning the co-operation and gratitude of governments in illiterate areas. Third, spreading literacy is at the heart of missions because illiterates are the poor, the brokenhearted, the imprisoned whom Jesus said he came to set free. Fourth, teaching illiterates is proving a wonderful way of bringing people to Christ. And the fifth and final point proving the centrality of the literacy problem to missions is to be found in the fact that even if illiterates do become Christians, the church which contains them is in trouble until it has taught them to read. Since they cannot read the Bible for themselves, nor study Bible school lessons, nor read hymns,

they need far more personal attention to keep them from sinking back into their former pagan vices than they would need if they could read and write. Then again, illiterates have little or no influence with the people of the country in which they live. "Their presence in large numbers creates the impression that Christianity is a religion for the ignorant, not for the enlightened." It is universally recognized in Protestant missions, therefore, that literacy must be a first objective in every mass movement.

"In Gaya Jail, India, I saw three thousand prisoners studying reading and writing. One poet-prisoner sang this song with his eyes lifted to the skies:

### Christian Education

#### RURAL YOUTH CONFERENCE

A national meeting of the youth section of the Country Life Association was held at Fredonia State Teachers College, Fredonia, N. Y., October 25-28. Young people from the Church, the Dairymen's League, the Grange, Four-H Clubs, and other rural organizations made up the group which numbered about two hundred fifty from states east of the Rocky Mountains. It was my privilege to take Lyle Palmiter of Alfred Station and Don Sanford of Little Genesee to this meeting as delegates sent by the New York State Youth Council. Their reports of this conference are being published that you may see how much it meant to them.

Rural America faces all the problems common to the whole world, and also the particular problem of preserving that typical rural culture which has been characteristic of American country life since frontier days. This rural philosophy is being threatened by such forces as the machine age, the popularity of city recreation and boomtime wages. There are other forces at work which if not thwarted will undermine all that we treasure in our hearts as being essential to a wholesome way of life whether in city or country. City churches recognize that the greatest source of future membership will always be the country. Leaders of national life as well as Church life come from rural sections.

There will be in the Recorder reports from our ministers who attended the meeting of the

The spring season has set in for our souls. The garden of my heart has blossomed with a new beauty.

The name of God has a new sweetness. The days of our groans and sighs are over, and a new song is on our lips.

Our India, who has been in the chains of ignorance for ages, sees the day of her emancipation dawning.

Who am I that I dare dream the incredible aspirations that fill my soul?

His face, I thought, looked like that of the Christ who said, "I was in prison and you came." In my heart I heard Christ say, "I shall not be satisfied until these three-fifths of the world are like that Gaya prisoner, with a new song on their lips."

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

Sponsored by the Seventh Day Baptist Board of Christian Education

National Convocation for Town and Country Churches at Elgin, Ill. We are all glad that our denomination could be so well represented at that meeting.

H. S.

#### A SABBATH AT LOST CREEK

Sabbath Day, November 11, was an all-day meeting at Lost Creek, W. Va. It was a delight for Mrs. Sutton and me to meet friends there and to worship with them at the morning service. Words are hard to find which would adequately define the dinner which is served at noon of these all-day meetings. Such words as bountiful only partly describe such a meal. It would require the poetic ability of Orville Bond of Lost Creek to do it justice. It was good to visit the Sabbath school classes and find that the teachers are working faithfully to present Christ through their leadership and the lesson materials. It was my privilege to use the time given for the afternoon meeting in discussing the work of the board, the Certificate of Progress Plan, and the work of the Sabbath school. Ernest F. Bond who is the new superintendent of the Sabbath school reported that emphasis is being given on having substitute teachers for all classes and that the substitute be prepared each week to take the class in case the regular teacher could not get to church. This is a point of emphasis which should be made in every Sabbath school. Four members of the



group enrolled in the plan which is being called, "The Certificate of Progress Plan."

It was encouraging to hear Pastor Marion C. Van Horn tell of hopes and plans for the church. One definite plan is to co-operate with other churches of the community in having a school of Christian education in which courses of Bible study and teacher training will be given. It was encouraging to me as a former pastor to see that ideas of church program which I had emphasized were being carried on to fruition. Marion and Irma are making a real place for themselves in the lives of the Lost Creek folks.

H. S.

### CLEVELAND MEETING

Executives of Christian education from about twelve denominations of the United States and Canada met at Hotel Statler in Cleveland, November 15, 16. By vote of the board I attended this meeting. At the first session each representative reported what his denomination was doing in the field of church school work. From these reports I was able to get a number of very helpful ideas. The other sessions were devoted to a discussion of various phases of Christian education. Dr. Roy G. Ross who is General Secretary for the International Council of Religious Education presented a number of matters which are before the council, and very interesting discussions followed. It was very helpful for me to get to know these men personally and their work. The value of interdenominational co-operation becomes very real in such meetings.

An example of the practical help received is the report of the Baptist Executive Secretary regarding their program of Child Evangelism. They have leaders who are trained for a long period of time and then go into homes for a Bible Story hour once a week for five weeks. During these weeks efforts are made to get the children to attend the church school where most of them are led to accept Christ. The children invited are not connected with any church, and their parents are likewise connected with no church. Amazing results have been achieved by many Baptist Churches who have followed the plan. It is a commendable work because it is so definitely connected with a denominational organization and the local church, and plans for such definite follow-up work are followed. This Baptist plan would be a good source of help for churches

of our denomination. For details of this plan, write the Baptist headquarters at 1701 Chestnut Street, Philadelphia, Pa. Folders describing a packet of material for leaders in this work will be sent. The cost of this packet is about \$5, so we know it is really something worth while. If it were not being published by the denomination it would cost about \$9. They probably would not be able to supply our people with these packets for some time due to the many orders they must fill for churches of their own denomination.

H. S.

### DUMBARTON OAKS PROPOSALS

John Foster Dulles, addressing the biennial meeting of the Federal Council of Churches today, supported the Dumbarton Oaks Proposals, saying that, despite defects, they "provide the framework for continuing collaboration of the United Nations and in due course, neutral and enemy nations."

"Such continuing collaboration," he added, "is prerequisite to anything else, and its realization will be a great accomplishment."

Dulles, chairman of the Commission on a Just and Durable Peace, instituted by the Federal Council of Churches, made the address in opening a discussion of the Dumbarton Oaks Proposals which is expected to result in an official announcement by the council, federal fellowship of the Protestant churches.

He warned, however, against the present tendency to appraise the proposals exclusively in terms of the provision for the use of force to the neglect of the constructive aspects such as the Economic and Social Council and World Court. In this connection he said: "Those proposals disturb many. They seem to camouflage a military alliance whereby a few powerful nations will dominate the many smaller nations without regard to justice. On the other hand, many feel that only material force is dependable. Those opposing viewpoints could seriously divide American public opinion even to the point of paralyzing our national action. That would be a catastrophe and, I think, a quite necessary catastrophe for the force proposals of Dumbarton Oaks have been played up out of all relation to what the facts justify. In reality they are little more than scenery. But some such scenery may be necessary to secure the indispensable support of the many who, particularly in wartime, think that peace can be assured only in the

same way that victory is won, that is by military might."

Dulles pointed out that in the present state of world opinion there could not be any adequate definition of rules of national conduct so that force could be harnessed to law. It is necessary to make its use largely a matter of discretion.

"It is difficult," Dulles said, "to quarrel with that conclusion, but it involves attaching to force so many strings that it cannot be an effective instrument of order. Thus, each of the nations so far participating in the plans for world organization has accepted the right of the Security Council to invoke force, but on the assumption that, through its representative, it will have a string on its use. In the case of the great powers, that veto power will be reinforced by national military establishments which will far surpass any 'peace quotas' which will be made available to the world organization. Other prospective member states will also seek immunity from possible arbitrary action by the council, and they may get it. If they do not get it directly, in the form of a veto power in the council, they may get it by side understandings with some major power acting as their 'protector.' Also, even as now planned there must be at least one concurring vote in the council by a small state and five others will cast a vote which, while not controlling, will be morally very potent.

"The cumulative result of all of this will, in effect, immobilize the 'force quotas.' Possibly their potentiality, on paper, will deter some minor disturbances. However, their use

## Children's Page

### OUR LETTER EXCHANGE

Dear Mrs. Greene and the children:

Some of my friends have said that they hoped I would write more about the interesting things in Florida; but I have not traveled about sight-seeing these war days, so generally I have to weave something about the North in with whatever I try to tell about the South.

I will weave in today mention of some birds that came to eat berries from a mulberry tree in sight of my window at my home in Princeton, Mass., in the summer of 1944. Robins

presupposes a political unanimity of the great powers which has rarely occurred and which, if it prevails, will itself assure peace.

"Our commission was aware of the difficulty of arranging for the responsible and effective use of force in the absence of adequate and world-accepted definitions of right and wrong conduct. We remembered that behind the policeman stands the executive, behind the executive stands a law-making body—and behind the law-making body there exists the moral consensus of the community. That is what is basic. Laws are ineffective unless they reflect that, and without laws there cannot be an executive—other than a despot—and without an executive there cannot be an effective administration of police power."

Dulles urged his hearers to "disengage themselves from the current controversy about force and devote themselves to developing those phases of the Dumbarton Oaks Proposals which can really give vitality to world organization." In this connection he said:

"We can feel encouraged. The Dumbarton Oaks Proposals contain great possibilities. The Economic and Social Council and related agencies can do much to develop fellowship among the nations. . . . The Security Council can be a forum where controversial matters are discussed, where public opinion may focus its pressures, and where conflicting theories about national conduct may become reconciled. The World Court can be used to extend the reign of law. All of this can gradually engender the moral basis needed for a complete constitutional order." —From Federal Council of Churches.

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

were the most frequent visitors to that tree, for many of the other trees around there held robins' nests.

Next in frequency came the phoebe bird who nested under the porch. Then there was a catbird and a wren. All of these, including the different sparrows that came, are rather plainclothes birds, but there were also some of bright colors, and what gay snatches of beauty they made as they flitted in and out of the leafy branches after those berries.

Among the gay colored birds were the cute little warblers whose yellow breasts were only flashes before the eye of the watcher, as they



came and went in swift flights. They must have had nests around there somewhere, but so evasive were they we never knew where. Numbers of purple finches used to come, too, and they are beautiful birds that nested out in the woods we knew, because they flew more sedately than the warblers, and we saw them come and go in that direction.

The rose-breasted grosbeak was a thrilling sight when he came. He would stay in the tree quite a few minutes. I suppose, with that thick beak of his, he enjoyed cracking the seeds in the mulberries, and I wonder if he found any special flavor—or vitamins maybe—inside those hard little seeds.

Perhaps it will interest you, as it did me, to know how many of the birds seen at that northern mulberry tree visit Florida winters.

To begin with, the last one mentioned, the rose-breasted grosbeak, is rarely seen in Florida except in the northwestern part of the state.

Of the warblers, there are thirty-five kinds that visit Florida. There is much to learn about them because of their variations in plumage; and it takes a long time to learn it all, even if one can follow them northward and southward. They are all very useful birds as they eat many insects both North and South, besides the mulberries.

In our back yard here in Florida is a tall mulberry tree, bearing berries much larger than those in the North. Before we left for the North the latter part of April a large flock of robins hovered around that tree and vicinity till those berries were all gone.

The phoebe, wren, and catbird are also common winter visitors in the South. I have not stayed in Florida long enough to learn for myself much about this end of bird migration, but I have read with interest and made notes from the book by R. J. Longstreet, president of the Florida Audubon So-

ciety, who has worked hard in bird studies; and I was fortunate to see and hear one of his illustrated lectures on shore birds.

In his book he mentions one thing that will help all of us in studying birds, and that is the learning of Latin and Greek names. He tells us that the use of these names is necessary because common names of birds vary in different localities. There are many other times when knowledge of Latin and Greek is a help, but it is best now for me to sign off till another day, hoping all the "bright eyes" will be learning all they can about their feathered friends.

Lois Fay Powell.

Daytona Beach, Fla.

Dear Recorder Children:

I am sure you will join me in thanking Mrs. Powell for this interesting letter about birds. Most of the birds she mentions are no doubt familiar to you and to me as well. But the birds I see mostly from my window are robins, starlings, and pigeons. The robins I am most fond of, for they are so tame and friendly. They hop up on the porch for crumbs, and some of them will almost eat out of my hand. They did have a nest in our bird house in the black locust tree back of the house. This year I saw two of them flying around it and scolding at a great rate. I went out to see what was the matter and found that the bird house was so full of straw and twigs that the bottom was being almost pushed off, and there wasn't room in it for even a humming bird. I cleaned it out, and I hope the robins will nest there again next year.

I have only room now to say, "Girls and Boys, please write."

Sincerely yours,

Mizpah S. Greene.

## Our Pulpit

### THE BUSINESS OF BEING A CHRISTIAN

By Rev. Neal D. Mills

(This sermon was given at the Semiannual Meeting at Dodge Center, Minn., October 15, 1944.)

"Ye therefore shall be perfect, as your heavenly Father is perfect." Matthew 5: 48.

Most people believe in the importance of their own occupations. They look upon their

farm, their store, or their trade as a big business; and they dream of expanding it, looking forward to owning more cows, more land, a bigger store, or a wider field for their profession. Now I am well aware that most of us do not look upon being a Christian as having any such importance as the business by which we make our living. Our business is

so close to us every day that it looms large in our thinking.

There are multitudes of people who see no great achievement in the history of the church, no challenge of heroism in its program. The Crusades of long ago are, to them, the work of misguided religious fanatics, and in the centuries since, they see only the mistakes and failures, and the travesties committed in the name of religion by selfish, scheming, political churchmen. Of course those people are the victims of ignorance and prejudice. They have never come face to face with any real, heroic, achieving Christians. The humble, sacrificing disciple of Jesus is not always widely known, for he does not advertise himself.

Yes, there are people who are nominally Christian but who miss the vast and thrilling importance of Christianity. They are in the church but not of it. They think of the church much as they do of a political party, a lodge, or a club. Some are active in the church, running the machinery of its organizations, but quite unconcerned about the business of transforming the lives of men and society. Being a Christian is vaguely understood as a rather impractical ideal. There are some for whom ritualism and creed take the place of really Christlike living.

I believe that being a Christian is not only a business but the chief business of every person who has the right to be called a Christian. It is the greatest, most exciting, most exacting and most challenging enterprise that anyone ever entered upon. Christianity is essentially a certain way of living, not a philosophy. It is a thrilling crusade, not a drab intellectual creed; a serious undertaking, not a hobby.

Now just what do we mean by being a Christian? In the first place, I believe, it is the business of believing in a Christlike God. It is our business as Christians to believe in the kind of God that Jesus revealed and taught us to believe in. That isn't so easy as it sounds. After months of constant fellowship with Jesus, Philip said, "Lord, show us the Father, and it sufficeth us." And Jesus answered not with any theological definition of God but by pointing to his own life. "Have I been so long time with you, and do thou not know me, Philip? he that hath seen me hath seen the Father." It seems to be easier to believe in a "Supreme Intelligence," a "Master Mind," or an "All-powerful Crea-

tor" than in a heavenly Father who knows us and loves us and cares.

Jesus told the story of the forgiving Father and the prodigal son to show us what God is like. Our heavenly Father forgives completely, even before we confess, and he takes us to his heart whenever we will come, without any punishment or any period of probation. Of course sin carries its own punishment. The father didn't restore the lost fortune, nor the wasted years, nor the wasted body.

The spirit of "an eye for an eye, and a tooth for a tooth" has nothing to do with the God of Jesus. He sends his rain upon the just and the unjust alike. Jesus said, "Love your enemies and pray for them that persecute you." He not only said it, but he lived it. Once when a whole town in Samaria refused to keep him overnight the disciples suggested that a curse be put upon the town, but Jesus said that they would just go along to the next place. When Peter drew his sword in defense of his Master's life, Jesus said, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword." And finally when they nailed him to the cross for no fault of his he prayed, "Father, forgive them; for they know not what they do." That is what Jesus' God is like; that is what the true Christian's God must be like.

But we find it so hard to believe in that kind of God. We keep saying, "If God is good and loving why does he let us suffer?" There are some things we cannot now fully understand. Perhaps some day we shall. But after all, if God suffers why should not his children suffer? Could we understand God as well if we couldn't share his suffering? How beautiful it is to see how a real Christian endures suffering!

There was a young man who was uncommonly brilliant and promising. He was the apple of his father's eye, and when he was killed in a railway accident the grief of that father was terrible. When the first shock of grief was past he went straight to the home of the pastor of the church to which he belonged. He walked into the house, seized the minister by the arm and said, "Tell me, sir, where was God when my boy was killed?" It was a terrible moment, but the wise and understanding minister was equal to the occasion and replied, "My friend, God was just where he was when his own Son died." As a



result that father soon pulled himself together and climbed farther along the road that leads to God, the Christlike God. Oh, it's hard, it's challenging, this business of believing in the Christlike God!

Then beyond believing in the Christlike God there is living the Christlike life. There is the business of cultivating the spirit of forgiveness and love for both friends and enemies. Not seven times, but seventy times seven; not love and forgiveness and sympathy for certain people, but for everybody. Otherwise we are no better than the publican and the sinner. How easy it is to find things to criticize in people of whom we are a little bit jealous, and to let fly those nasty little sarcastic remarks. Sometimes it is hard to forgive, but it is just those times when we must forgive! For those are the times when we are judged by the world. It is because we sometimes fail, that the world refuses to accept what we teach and profess. It continually says to us, "You do not live what you teach. Actions speak louder than words." That is why Jesus said, "Ye therefore shall be perfect."

The Christian is not only responsible for his own personal conduct, but he has his share of responsibility for the conduct of the social groups to which he belongs, for public opinion in his community, and for the conduct of government—local, state and national. It is the business of everyone who calls himself a Christian to stand always for Christian principles in every human relationship, private and public. The true Christian cannot be a hermit. In this world of war and greed, of national, racial, and class jealousy we must stand for justice and good will to all. It isn't enough just to admire Jesus and his teachings, or to worship him however devoutly; we must follow him, and that takes courage and heroism. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

Have I set the standard too high? After all these are just the things that we profess as Christians. I'm only pleading that we live the principles that we profess. But I hear someone saying, "Then there's no hope for a weak stumbling Christian like me. I can't even make my own conduct perfect, and I haven't the wisdom or ability to take part in public affairs." To such a one I would say that we never know how much we can do till

we have tried very hard, perhaps many times; and our influence may be far greater than we think. Then if our goal is very high we will achieve far more than if it is low. If the goal of perfection seems to discourage anyone, let him remember the words of Paul, "I can do all things in him that strengtheneth me."

I realize it isn't easy, and it isn't popular to be thoroughly Christian in this pagan world, in politics, in society, or in personal relationships. But as someone has said, "We are called to build temples not to whittle sticks." It was Jesus himself who set the goal for us when he said, "Ye therefore shall be perfect, as your heavenly Father is perfect." Isn't it challenging, inspiring, and heroic, this business of being a Christian?

#### DENOMINATIONAL "HOOK-UP"

Berlin, N. Y.

We have been working quite a good deal in the church this summer redecorating. We took off the paper and painted the interior a very light rose. The woodwork is, of course, white enamel. Our floors are golden oak. The wainscoting is yet to be varnished, but we have decided to wait for warm weather before beginning that part of the work. The seats are also to be sandpapered and revarnished. We also changed the covers on the cushions in the pews. We think that our church now looks wonderfully nice. We are so glad to be able to have the work done. We didn't hire any labor, and all of us worked together, and really had a grand time working in the "Lord's House."

One night after the Sabbath we had a working party in the church and then had coffee and sandwiches together up in the balcony. The occasion was to be a farewell for Mrs. Julia Dobbs and Ellen, since Ellen is teaching home economics in the Knox-Berne Central School in Berne, New York, and the birthday of Mr. Arlie Bentley. They also gave Pastor and Mrs. Maxson an envelope containing \$60.25 in appreciation of the work which they did in the church.

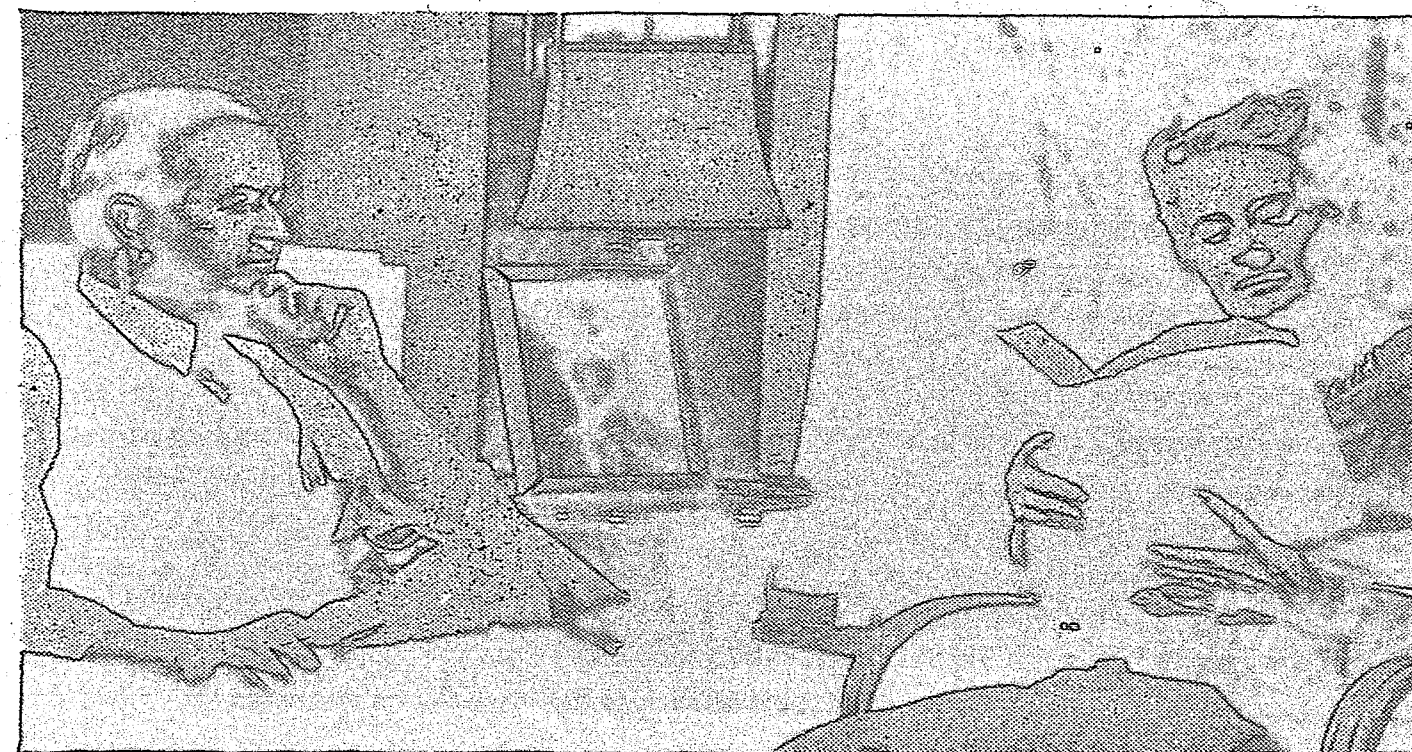
Last night, November 25, we had a surprise birthday party for Julia Dobbs at the home of Arlie Bentley. About thirty-five were present. The evening was spent in playing games. Sandwiches, coffee, and cake were served. We also discovered that it was the birthday of Delmar Ellis, so we had a double celebration. Correspondent:

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#### NATION-WIDE BIBLE READING

From Thanksgiving to Christmas

(The recommended passage for Christmas day is the second chapter of Luke's Gospel.)

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