

has not sacrificed everything else to his dogmatic interest will base any great doctrine on a parable. No one who asks why Christ lived and died and rose again, will pay much heed to the doctrinal value of this tenderest of all parables. He will see that, like every other parable, it was meant to teach one thing, and only one thing. That one thing is God's joy in finding the lost. But a parable that leaves out Christ is surely not the place to look for evidence of him and his work. We have no wish to belittle this master truth of the fatherhood of God. In a real sense he is the Father of all men, but it does not follow that all men are his sons. There is a sonship and a sonship. The true place of the atonement is not only to reveal what kind of father God is—sovereign, holy, loving, a consuming fire to sin—and not only what kind of sons men should be—trustful, loyal, childlike—but it is to make that ideal relationship possible. The fatherhood of God in Christian teaching is and becomes a fact to men only through the Cross. The fatherhood without the atonement is the incredible doctrine. It speaks of a God who has done little to restore his lost.

Again, there are some who plead for the primacy of the kingdom of God. The man in the street and his advisers confidently affirm this pre-eminence. These tell us that Christianity is really a spirit and an ethic, "that the atonement is a life principle to be realized, not a formula to be assented to." Behind the cry, "Back to the Christ of the Gospels," there is lodged the sincere conviction that those who exalt the atonement have missed the supreme truth. It is enough for me to point out that the kingdom of God is the ideal of all religions. The distinctive truth in Christian doctrine is that the kingdom of God is brought into the world, and into men's hearts, through the sacrifice of Christ. That is its unshared and unsharable contribution. Its claim is that there can be no kingdom of God until God is reconciled to man, and man's guilt and rebellion and alienation have been removed by the Cross. Its declaration is that every attempt to bring in the rule and realm of God, except by the Cross, will fail, as it has always failed. The kingdom of God is the blossom and fruit of the atonement.

A third claim is urged for the primacy of the incarnation. The incarnation is not the primary doctrine. The Church could

not let the Cross go, and remain a home and a sanctuary, and the body of Christ.

May I be allowed a closing paragraph or two on the issues to which a belief in this primacy should lead us? For one thing, the atonement must have a primary place in every creed. A creed which omits the atonement may be adopted by a university which is eager to enlarge its theological classes, but it never ought to be and never shall be set down as the confession of any living and conquering church.

A second issue is that the atonement should have a primary place in our preaching. This is the secret of those large, enthusiastic congregations, eager in missionary enterprise, generous in gift, breeding the men who serve in the benevolences and philanthropies of the world. They have been founded and fostered by the preaching of the Cross. There are other ways of gathering an audience. Eloquence, taste, a quick appreciation of what men wish to hear about, an artistry in the service, all have their just reward. But no great congregation, which is both permanent and strong, can be built up except by giving the primacy to the atonement in Christ's blood.

One third issue I may put in a sentence or two. The two religious poverties of our day are the lost sense of God and the lost sense of sin. Do men inquire why we are so impoverished in these two senses? It is surely worth while to consider whether both losses are not due to one cause. Did men hear more often that God has been made manifest in Christ and has revealed his heart and mind in Christ's death, and did they see themselves in the light of the Cross, they might realize that God is, and that he has sent his Son in the likeness of sinful flesh and for sin, and so recover these lost essentials of a religious experience. Christianity is the world-wide religion, not because it tells men of God and of duty and of immortality. It has the only full and clear message on them all. But other religions have their imperfect counsels. Christianity is, and shall be, the only religion when it gathers all nations round that throne which is a Cross.

I walked along a way of golden sunshine;  
The flowers nodded, and the trees were fair.  
He walked with me and told me of the beauty  
That was unseen—the beauty "over there."

—Pearle Halladay.

# The Sabbath Recorder

Vol. 138

PLAINFIELD, N. J., APRIL 16, 1945

No. 16



Copyright, 1935—Messenger Corporation, used by permission.

# The Sabbath Recorder

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

Vol. 138, No. 16

Established in 1844

Whole No. 5,133

## Special Number Honoring Retiring Editor



REV. HERBERT C. VAN HORN, D. D.

Editor of the Sabbath Recorder

April 27, 1931, to January 14, 1945

The Recorder personnel, including contributing editors and all workers on the paper, with countless other friends, deeply regret the illness that caused the resignation of our former editor, Rev. Herbert C. Van Horn.

We are happy to know that Mr. Van Horn is now very much improved in health. In fact, he is so much improved that we think he will be able to stand the "shock" of this special Recorder issue. It has been planned as a surprise to him.

It would be impossible to have messages from all of his friends in this issue, so a few have been selected to represent the many. We have endeavored to have different groups represented: old friends, newer friends, young people, ministers, laymen, and lone Sabbath keepers.

In the Recorder office a large framed picture of W. E. Sallman's Head of Christ appears in beautiful soft colors. Since this has always been a favorite of Mr. Van Horn's, we are using a copy of it for the cover of this special issue.

To Rev. Herbert C. Van Horn, our former editor, we, his co-workers and friends, dedicate this Sabbath Recorder.—L. B. L.

## A Tribute to Our Friend HERBERT C. VANHORN

By Pearle Halladay

He is the friend of all who travel in the way  
The Master marked for earthly feet to tread.  
He knows that hands and feet must act and move,  
Doing all things as in the Master's stead.  
Words of encouragement, of sympathy, of cheer  
Come from his kindly lips whenever he sees the need.

To me his handclasp warm and true gave strength  
To make an earnest, kindly thought into a deed.  
When he saw my faith was growing dim  
He held his own lamp high; and so from him  
The light shone clear upon my path. Then I  
Could see the way to go and walk on e'en though  
The road was rough.

\* \* \*

There comes a time when human strength ebbs low,  
When hands must lay aside the task and rest;  
And in a quiet room our friend will think  
Of work undone. And those whom he loves best  
Are ever near to minister to him.

Rest through these days, dear friend,  
Communion with the Master will be sweet,  
For clear will come his message unto you.  
Again will come the days when swift your willing feet  
Will bear you with a message strong and true.

And so we greet you with a steadfast faith,  
Knowing your faith will ne'er grow dim.  
Whether you rest from days of toil, apart,  
Or walk in busy ways—you're safe in 'him.

Stevens Point, Wis.

## A CHEERFUL INFLUENCE

By L. H. North

"Good morning!" Editor Van Horn enters the business office with a smile for all—and when flowers are in season, with a nice little rosebud pinned to the lapel of his coat. You feel that you have started the day right, after exchanging greetings with him. Somehow he always brings sunshine with him even on cloudy days.

We of the business office and the "shop" miss his cheery greeting since he has given up the editorship of the Sabbath Recorder. He always had an encouraging word for everyone and could always lay aside his own load of cares to give sympathetic understanding and aid to any of us who might need his help.

We miss Editor Van Horn—but hope that when he again takes up his work as corresponding secretary of the Tract Society he will find time to come back into our offices and the shop, to say hello and to give us his warm handclasp.

Plainfield, N. J.

## ALWAYS A SERVANT OF CHRIST

By Dean Ahva J. C. Bond

There are elements connected with the retirement of Rev. Herbert C. Van Horn from the editorship of the Sabbath Recorder that make the offering of felicitations a not unpleasant exercise. For instance, it does not mean that he has severed his helpful relationship to the work of the denomination. He has simply surrendered one task, which challenges the energy and ability of a full-time employee, and continues at the same time a man's job as corresponding secretary of the American Sabbath Tract Society.

In paying tribute to Brother Van Horn at this juncture of his career as a servant of Jesus Christ I might go back to the years of my first acquaintance with him, when we were in the theological seminary together, and follow through in reminiscence more than forty years of unusually intimate fellowship. However, I cannot undertake anything of the kind just here. I will say that one of my happy memories is that of his welcome to me as a student at Alfred. He had been there a year ahead of me, and his smile and handshake made me feel that he had been

eagerly awaiting my arrival. That smile and handshake and the cordiality behind them were genuine and have been an asset through the years.

That leads up to the one thing I want to say in the space which I may properly take in this issue of the paper of which he was for several years the editor. No one could ever accuse Editor Van Horn of showing partiality or favoritism. His love for folks, all kinds of folks, his genuine interest in people, together with a deep and abiding interest in the promotion of the kingdom of God as represented by Seventh Day Baptists, have helped Editor Van Horn in making the Sabbath Recorder fully representative of all denominational interests and a reflector of the various viewpoints among our people.

May his service, made continually fruitful through these and other commendable characteristics, continue yet through many years in the full-time job which, after all, is the one which drew him from the pastorate and into the service of the American Sabbath Tract Society. Under whatever auspices, whether in two jobs or one, always he is a full-time servant of Jesus Christ, our Master and Lord.

Alfred, N. Y.

## AN APPRECIATION

By Rev. Loyal F. Hurley

It is with deep regret that we learn of the serious illness that made it necessary for our friend and brother, Herbert C. Van Horn, to lay down his work as editor of the Sabbath Recorder. We shall join our prayers with the many others offered for speedy restoration of his health and continued usefulness in other lines of Christian service.

No editor's task is easy. It is impossible to please everybody who may read a paper, or to pursue an editorial policy that will win universal approval. These basic facts apply to any editor, at any time.

But Herbert had the editorship of the Recorder during an unusually trying period of its history. The depression during the thirties required curtailment in printing just as it did in nearly everything else. And the Recorder was compelled to reduce its size again and again. That inevitably seemed to say to the readers of the Recorder, "Our denominational paper gets poorer and poorer, less and less, and will soon disintegrate."

For to maintain the usual departments in a smaller Recorder meant less and less space for informing and challenging editorials and few inspiring articles on Biblical themes.

Through all those days the editor was an untiring worker, patient under criticism (of which he had plenty), kindly to his critics, and constant in his effort to maintain the unity and spiritual welfare of his readers. When he thought best to refuse articles submitted, or to cut out portions of them before printing the rest, he was always courteously Christian in his spirit and decisions. For this he has the respect and love of all his friends and fellow Christians.

For his faithful service under difficult situations, for his sweet spirit and courageous heart, and for his smiling face revealing the love of Christ within, the Seventh Day Baptist denomination is deeply indebted to Herbert C. Van Horn, former editor, friend, and Christian brother.

Riverside, Calif.

## HERE'S TO YOU

By Herbert N. Wheeler

Here's to you, my friend Herbert, for a bit of reminiscing.

Those years we were together at Milton College come back with greater clarity as age creeps upon us. We worked and played, and studied some. You were a familiar figure, with horse and wagon in the early morning, delivering milk to needy customers. I, too, had work to do in gardens and in college buildings. These menial duties, seemingly of little importance in the acquiring of learning, were really very good training—keeping us physically fit and giving us a chance to pay bills. True, these jobs prevented us from entering into athletics and other college activities, but perhaps that was not so much of a loss as it seemed at the time.

As sophomores we were full of pep and class spirit, making things a bit miserable for the juniors. The campus and townspeople, too, knew there was a sophomore class. I'm not so sure the elder and the other teachers were proud of us. They were all fine as a group and individually, putting service above self or money. They gave the best that was in them, and that was very considerable.

Although college literary societies are now obsolete, in our day they were a source of real pleasure and profit. In the old Philomathean Society we learned to debate, to think on our feet, how to preside over meetings, and to sing college songs. Your fine voice helped materially in the society, as well as in quartets and choruses. There were no glee clubs in those days.



Rev. and Mrs. Herbert C. Van Horn and daughter Stella, during the early days in West Virginia.

Many colleges neglect the religious side of the individual, and thus the training of young people is out of balance even from an educational standpoint. But not so with us. Those Tuesday and Friday night prayer meetings were soul-stirring and gave us a real opportunity for religious expression. No doubt you recall, as I do, that after the Friday night meetings in the old Davis room we often paired off with the girls and went to the church prayer meeting, or to some other place.

Not all was serious business—study, work, and worship. There were those botanizing excursions to Lake Koshkonong, hikes for spring flowers to Storr's Lake, or swims in Clear Lake, etc.

Once at Clear Lake someone pushed me into deep water, not knowing that I couldn't swim. You saw the situation, swam out beyond me, and pushed me toward shore

into shallow water—and so gave me a chance to continue searching for knowledge.

My most vivid recollection of classes we were in together was when we read "Antigone." That was some nut to crack; but ever patient Professor Walter Thomas guided you, Lester Babcock, Bird Davis, myself, and some others safely through it.

I do not know just how it happened (no doubt you do), but you and Abbie Babcock found out early in your college career that you two were kindred spirits. At all social affairs you were one and inseparable. We teased you both, but that never fazed you. From those college days down to the present, she has been your faithful companion and helpmate. So here's to you and Abbie, too.

May you soon regain your health and be able to carry on in your chosen field—the greatest of all professions, a salesman for Christ. I consider myself most fortunate in our associations throughout the years.

Washington, D. C.

#### A TRIBUTE TO H. C. VAN HORN

By Mary Hummel Wells

There is a Chinese saying handed down for centuries: "I have three treasures—love, never too much, and never to be the first in this world." This saying kept coming to mind as I've been thinking of this article I have been asked to contribute.

To all of us who are privileged, really to know H. C. Van Horn, love in his life for his Master and fellow men is prominent. Outstanding in his life is a love for two sometimes forgotten groups of people: young people and lone Sabbath keepers. I have been in both groups, and Mr. Van Horn has been a beacon light in both capacities. Like Paul, his admonition to young people is: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Timothy 4: 12.

I used to like to hear Mr. Van Horn tell of the time of drought when he was a little tot. To some of us God gives a vision of the blessing of never having too much, either material or physical. Jesus said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12: 15. There is a challenge for all of us in this thought.

John said, "He must increase, but I must decrease." John 3: 30. Our friend by his life has been saying the same thing in the clearest language of all—actions.

I'm quite sure that Mr. Van Horn would be the first to agree that the greatest blessing he could receive in this life for his faithfulness would be to see Christ magnified in our individual lives and in our denomination. Lives like his can only be adequately given tribute when we take up the torch, hold Christ high, and surrender our lives completely to His will—in faith accepting the path that is not always easy, but at the end of which there awaits a crown of righteousness and God's "well done."

Riverside, Calif.

#### A TRUE FRIENDSHIP

By Rev. James L. Skaggs

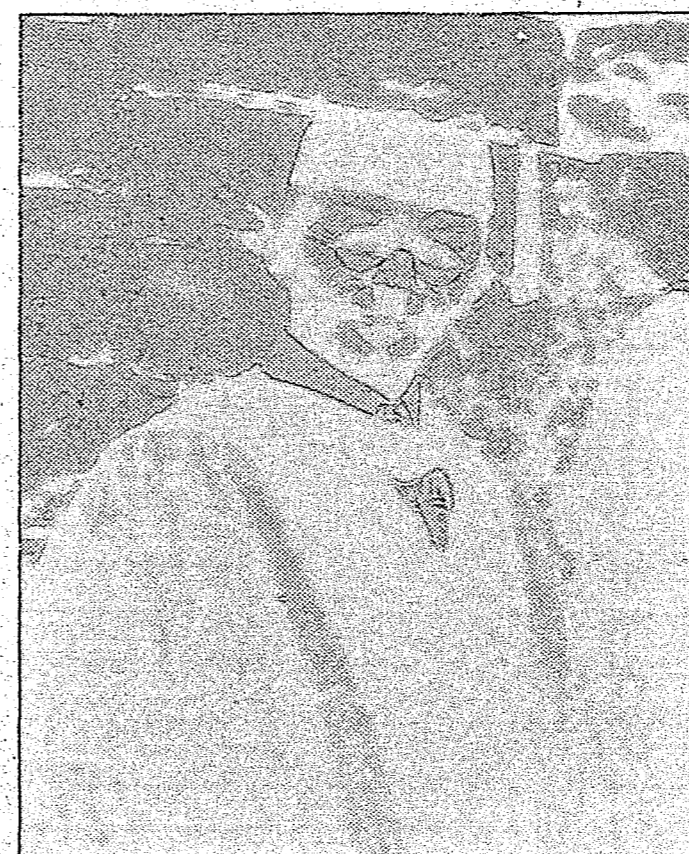
Any editor of the Sabbath Recorder who has the grace, patience, courage, and ability to enable him to serve as long as Herbert C. Van Horn has served, surely deserves expressions of appreciation from Seventh Day Baptists. Many who have been inspired, comforted, and encouraged by his editorials will gladly say their words of appreciation and comfort for him, since now by illness he is forced to lay down his pen. I would be one of that large number. An unflinching feature of his personality which he has projected into all his writing is an almost buoyant optimism. He has never been blind to the problems which our people have faced, but he has always seen the possibility of a better tomorrow. He has called to us for Christian faith, backed up by the consecration of life in generous giving and faithful serving. Seventh Day Baptists have needed and still need this message.

Herbert Van Horn and I, through near fifty years, have been to each James and Herbert. Our friendship began in the winter of his senior year in college, when I came to Milton from the Ozark Mountains of southern Missouri. Herbert had the friendliness and grace to take me in and share his room with me. However, I think the welcome almost failed when in a rough and tumble moment he vowed, "If I ever 'grow up' I will lick you." Lucky for me he never "grew up," and that vow of vengeance became a most friendly jest, as in his home or my home we have again and again re-

counted the beginnings of a long and worthwhile friendship.

I am glad to extend to Doctor Van Horn, through the pages of the Sabbath Recorder, my congratulations upon his long and useful service as pastor and as editor-secretary, and to extend my very best wishes for his recovery from the present illness.

Salem, W. Va.



Rev. Herbert C. Van Horn after being made Doctor of Divinity.

#### OF HISTORICAL INTEREST

(Excerpts from a paper appearing in the Centennial Number of the Sabbath Recorder, June 12, 1944, by the president of the Seventh Day Baptist Historical Society, Dr. Corliss F. Randolph.)

At the regular meeting of the Tract Board on April 12, 1931, it was voted that,

Pending the appointment of a permanent editor, the corresponding secretary, Rev. Herbert C. Van Horn, be requested to exercise temporary editorial supervision of the Sabbath Recorder until otherwise ordered by the Board.

Pursuant to the foregoing action, the corresponding secretary assumed the chair as acting editor, beginning with the issue of April 27, following Doctor Gardiner's retirement.

... At the meeting of the Tract Board, November 8, 1931, on recommendation of the committee appointed to recommend a permanent editor, the acting editor, Rev. Herbert C. Van Horn, was made permanent

editor; and in the Recorder of November 16, 1931, is found this editorial:

While he has not the temerity to hope that his work will not merit criticism, yet he believes his readers will maintain a sympathetic attitude, at least, toward these faults, which may be listed as errors of judgment rather than willful mistakes of the heart. That he may always be fair, just, and sympathetic; that he may prove loyal to Jesus Christ and consecrated to his task; that he shall ever seek only to serve the highest interests of all the people whom the Recorder represents and desires to help, is the heart prayer of the incoming editor.

... In his dual capacity of editor of the Recorder and corresponding secretary of the Tract Society—a most trying duality—Mr. Van Horn has visited far and wide among our churches and lone Sabbath keepers, bringing all a message as cheerful and sympathetic as the broad smile which he habitually carries on his face betokens. His extended experience as pastor, as head of a State Young People's Society of Christian Endeavor organization, as a Y.M.C.A. secretary overseas in the First World War, all had given him a broad and deep human sympathy and human understanding, without which an editorial chair is poor indeed. All these conspired to prepare him for the added burden of editorial duties. Besides, his many years of service as corresponding secretary of the Tract Society had brought him into an intimate relation with the Tract Board, an experience which inspired a mutual confidence. No previous editor of the Sabbath Recorder has been obliged to compress the voices of so many interests into so small a space. And this must be borne in mind when one compares the paper of today with that of a few years ago when it was double the present size, with a cover added.

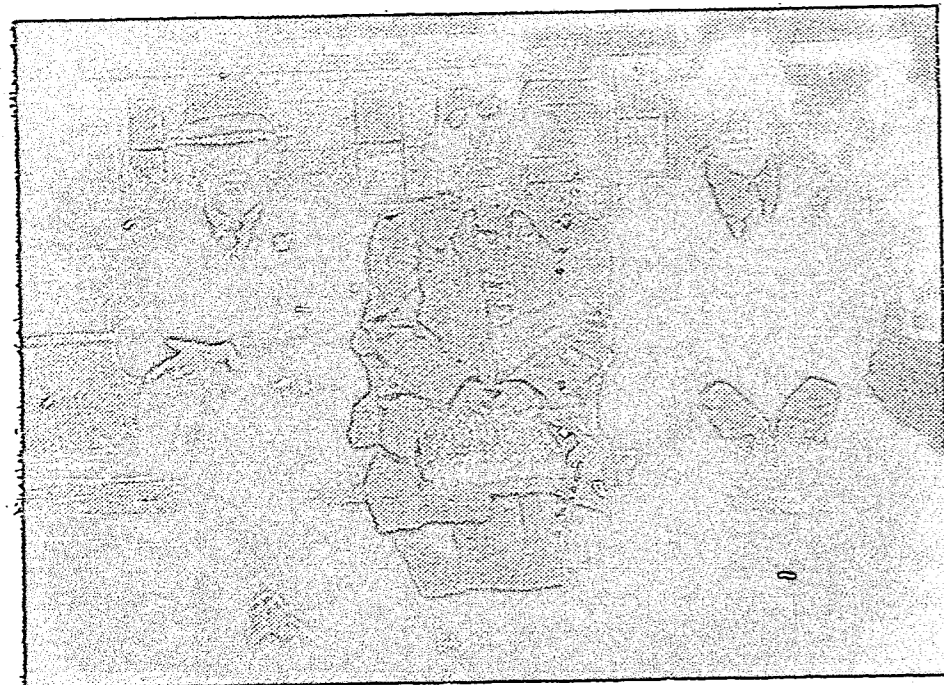
#### THE JOYS AND WOES OF AN EDITOR

By Rev. Erlo E. Sutton

If it is said that life is a mingling of joys and sorrows. Some days there is sunshine; on others there are clouds. Perhaps these conditions are intensified in the life of a busy editor, for through his publication he is in contact with a large number of people: people who are conservative, and people who are liberal; people who feel that an editor is human and not altogether free from error, and those who seem to feel that he is a superman and that if he makes a mistake it is unpardonable. There are those who give

careful thought to what he says, feeling that he may be right—although what he says does not quite agree with what they think. Then there are those who think the editor is always wrong if what he says does not agree exactly with what they think. They are not slow to tell him so, and threaten to discontinue their subscription to his publication if he does not recant.

Many have felt honored when asked by the editor to write a special article or furnish a sermon for his paper. Others have been peeved when not permitted to vent their wrath upon those who disagreed with them on some point of Biblical interpretation, church doctrine, church polity, or denominational program. However, most of us have thanked God again and again that contro-



Resting on a petrified log, Cheyenne, Wyo., while on a field trip with Rev. and Mrs. Erlo E. Sutton.

versy was not permitted, and that helpful matter was printed instead.

Yes, an editor has his joys and his woes; but fortunately the joys outweigh the woes, and his opportunities are many. If he is a clergyman, as is so often the case, he counts the members of his audience not by scores but by thousands, and the messages he gives may be preserved for years to come.

Then the day comes, as is the natural lot of all, that he must take his ease. Having done well his task, he can rest assured that the Great Scribe has recorded his messages of love in the Eternal Record which will be published in heaven.

Yes, with the editor we may not always have fully agreed; but we have loved him

and love him still. We will love him as long as life shall last, then through eternity. When his active days are over, may the Lord of love be kind to him and give him a cottage in the mountains or by the sea. Here may he more leisurely write down and have published the ripe thoughts of a well-spent life, that they may be passed on to generations yet unborn.

Denver, Colo.

#### A HELPFUL FRIEND

By Rev. Neal D. Mills

It is with both pleasure and gratitude that I seize this opportunity to write a tribute to Herbert C. Van Horn upon the occasion of his retiring from the editorship of the Sabbath Recorder. My first intimate contact with Doctor Van Horn was while I was in the seminary at Alfred, when he visited the students who then lived in the Whitford House. We were drawn to him because of his deep sincerity and the genuine interest which he showed in each one of us. In a personal talk with him at that time I received encouragement and helpful advice, and I am sure that it was largely through his influence that I received my first call to the pastorate.

Though for a time I was officially his pastor, he was in reality more my pastor and counselor than a parishioner. As a member of the Tract Board I had the privilege of fellowship with him in service and of observing his earnest, patient, co-operative spirit in all his work as editor and corresponding secretary. Like the Master he so loyally serves, he has compassion for common people, and he seemed to enjoy his field work much more than the writing and other office work. But whatever the task in hand, whether serving the Tract Society or the Sabbath Recorder, conducting a preaching mission, or fishing for northern pike, he enters into it with enthusiasm and zest.

Among my pleasant memories is that of many hours spent in the cordial fellowship of the home of Mr. and Mrs. Van Horn, where the Christian ideals which he preaches are beautifully and constantly practiced. I am proud to be associated with so sincere and loyal a Christian as Mr. Van Horn in the service of Christ and his Church and to claim him as one of my warmest and most valued friends. I wish him many more years of service with less of the strain and pressure

that have marked the past fifteen years, and I know that his life will continue to be fruitful however actively his health will permit him to serve.

New Auburn, Wis.

#### AN INSPIRATION TO YOUTH

By Jeanett Dickinson Nida

How wonderful it would be if all young people had the opportunity to work, for awhile at least, with a consecrated Christian leader. Such has been and is my experience while assisting with the office work of Rev. Herbert C. Van Horn, late editor of the Sabbath Recorder and present corresponding secretary of the American Sabbath Tract Society. However, his help and inspiration to me go back further than these pleasant relationships.

Although I was quite young when Mr. Van Horn came to my home community to

assist with special meetings, his stirring messages played a great part in the desire of several of us to follow in the steps of Jesus, our Saviour. Many young people can testify of the encouragement received from his deep interest in their Christian development—whether at special meetings, associations, yearly meetings, Conference, etc.

His great love for young people was further revealed to me while I was editor of Young People's Work during the last year and a half of its existence as a department in the Sabbath Recorder.

My greatest joy and inspiration received from Mr. Van Horn have been since coming to work with him in Plainfield. He has not only preached the true message of salvation, but he lives the Christian life daily—looking to Jesus as he meets his own problems and strives to give Christian encouragement to others.

Plainfield, N. J.

### Editorials

Rev. Alva L. Davis, D.D., Salem, W. Va.

#### AN APPRECIATION

For about fifty years I have known the Sabbath Recorder rather intimately, and almost this entire period has been covered by three editors. I remember these editors not so much by anything which they wrote as by certain characteristics and traits of personality which left their imprint upon me.

The first was Dr. A. H. Lewis. His fine physique, commanding personality, and splendid voice made him to me a Christian prophet and statesman. He had all the physical charms which I lacked. How I envied him!

The second was Dr. T. L. Gardiner, the imaginative thinker. Whether he was describing the majestic mountains or a rustic country place or singing the praise of a flower by the roadside, it was done with the touch of an artist.

The third is Dr. H. C. Van Horn, our retiring editor. He does not have the carriage of a statesman nor the touch of an artist. To me no better words can describe him than to say: He had the human touch. He has always been a friend and brother. Sam Walter Foss has immortalized the ideal home in his poem, "The House by the Side of the Road." A couplet in that poem de-

scribes well our friend's philosophy of life as I interpret it: "Let me live in my house . . . and be a friend of man."

To me he has never been Doctor Van Horn, but "H. C.," or Herbert, my friend and brother. This is the way our friendship began. In my senior year at Alfred, Herbert was in the seminary. He was pastor at Nile, and I was student pastor at Main Settlement. Every Friday afternoon we went to our work, traveling together on the old Erie Railroad as far as Friendship. There he left the train, and I went on to Olean. The friendship formed during those months of common interests has endured for more than forty years.

Later, when I was in my first pastorate at Verona, N. Y., and Herbert was at Lost Creek, W. Va., my father died. Herbert, in no small way, represented me; he conducted my father's funeral. Then years later I was pastor at North Loup, Neb., when Herbert's father died. There I represented him, performing the last sacred rites for his father.

We have met often in Christian Endeavor conventions, Conferences, and associations. During the period of his editorship we have kept in close touch with each

other. I have found him to be the same courteous, considerate, faithful, dependable friend and brother. These words of love and appreciation, my dear brother, I am pleased to express to you while you are yet with us.

I know too well what we usually say as we grow old: "Well, we know it is inevitable." Let us not forget what a wonderful privilege it has been to be a minister of the gospel for more than forty years. Let us not accept our retirement age as the inevitable; but, rather, let us greet the unseen with a cheer.

#### ADORNMENT

In Paul's letter of instructions and counsel to Titus, whom he had placed in charge of the churches on the island of Crete, are these suggestive words: "that they may adorn the doctrine of God our Saviour in all things." They are a challenge to us. The doctrine of God is that which God teaches, which he has revealed to man for man's instruction. He is the author of it, the giver of it, the subject of it. It is given that man may know him and love him. Yet this gift can be adorned by those to whom it is given.

It is those things which are in themselves good and beautiful that mankind is wont to adorn, or considers worthy of adornment. We do not adorn the vile, the hideous, the vulgar. Even to attempt such is to make conspicuous or grotesque that which might otherwise escape notice. Adornment is a kind of homage we pay to goodness and beauty.

Adornment augments the merit of the thing adorned. A thing of beauty is made more beautiful by a suitable ornament. A beautiful painting is made more beautiful by a worthy frame. A beautiful face may be made even more beautiful when simply and beautifully adorned. So adornment is not simply an advertisement of beauty; it is a real achievement of beauty.

All this holds true in reference to the Scriptural injunction: "Adorn the doctrine of God our Saviour in all things." By seeking to adorn this doctrine, we make it more beautiful and attractive; we show our respect for it; we pay our tribute of homage and admiration to it. There are various ways in which we may adorn this doctrine.

We may bind it in a beautiful book. Printed in clear type on fine paper, bound in morocco, brightened with gilt edges, the outer form becomes a fitting adornment of the inward beauty of the doctrine.

Again, we may adorn the doctrine by enshrining it in a beautiful church. Great cathedral piles of richly carved stone and marble, long aisles and lofty arches, splendid windows, and gem-incrusted altars—all these may constitute a magnificent, outer adornment of the doctrine. But we must remember, the doctrine may be adorned in the most rustic and simple church building. "The groves were God's first temples."

The gospel may be adorned by building it into an efficient church organization. The gospel must have organized means through which to work. It must clothe itself in flesh and blood and, like civil governments, have officers and agencies through which to work. A well-organized church is a mighty outer manifestation and adornment of the inner meaning and power of the gospel.

Yet all these adornments—beautiful, inspiring, and important as they may be—are only superficial. They do not go to the heart of the matter. They may be only so much veneer or gilt covering over coarse and uncouth material inside. The real beauty of the gospel does not consist in gilded books, carved marble, efficient church organization, splendid music, or fine rhetoric. It is possible to have all of these and use them in such a way as to hide all manner of uncleanness, and shut God out of the soul.

But someone may say that many of these people to whom Paul was writing were slaves. How could these people adorn the doctrine of God? Their tastes were low; their moral judgments were debased. They were the outcasts of society. How could they make the gospel attractive? That is the marvel of the gospel of God. It did that very thing. It took those slaves and made them obedient, gentle, honest, sober, and chaste. What an example they became to inhuman, sensual masters. No wonder that masters and mistresses—whole families—were converted to Christ through them. The gospel became flesh and dwelt among them. They adorned the gospel not only by their lives, but in their death.

#### Personal Applications

How are we as Seventh Day Baptists capable of adorning this doctrine of God our Saviour? The only way to adorn a doctrine is to exhibit a life. The only exhibition of a fine doctrine that will pass current these days is a noble character. It must become flesh and blood. What is the use of a doc-

trine that never walks down the street, or into the market or shop, or mixes with men? What is the use of a doctrine that is but a mere ghost of the classroom or study or pulpit?

What about the doctrine of a clean, cleansed, redeemed life? "The blood of Jesus Christ his Son cleanseth from all sin." Of all the great needs, none is greater than more pure, perfect lives among Christians. It is the poor, dwarfed blossom of moral beauty, expressed in those called Christians, that is the greatest hindrance to the spread of Christianity.

What about the doctrine of forgiveness? The first message of the evangelist was that of forgiveness. It is getting right with God, at peace with God. It is purging the conscience from its stains. Forgiveness is as real as sin, and sin is as real as the eternal hills. Yet this doctrine of forgiveness is to be adorned by his children. It must become flesh and blood. It is to be enshrined in the lives of God's forgiven children. But when forgiveness is only a doctrine bandied about by an ungovernable temper, a bitter tongue, and an unforgiving spirit, who cares a button about it? If it flowers in the adornments of an attractive life, it commands respect.

What about the doctrine of the Sabbath? For two hundred fifty years we have taught and preached the doctrine of the Sabbath—finding our authority and sanctity in God's divine will, anchoring our faith in the creative act of God, reinforcing it in the fact that God has enshrined the Sabbath in the Decalogue. We have buttressed our faith in the attitude of Jesus Christ himself, the pre-existent Christ, the Creator of all things, "without him was not any thing made that was made,"—the Christ who said, "The sabbath was made for man."

But who cares about the doctrine of the Sabbath as illustrated by Seventh Day Baptists if it does not flower into fruit? Who cares about our testimony if we are worldly in our lives, making the Sabbath a day of barter, trade, business, or amusement? Who cares a fig about our testimony if the Sabbath is subservient to our own selfish, personal desires? If the Sabbath is merely a creed which we seek to defend and propagate, while we live out of harmony with its spirit and purpose, who will respect our testimony?

Hear me, my friends, in this appeal: The Sabbath of our Father is to be adorned by us, incarnated in our lives. God wants to honor us, but first let us seek to adorn the Sabbath. The world needs the Sabbath; but far and beyond our verbal testimony, it needs the Sabbath made beautiful and attractive by consistent Sabbath keeping and holy living.

#### FIRST THINGS FIRST

Since Chaplain Wayne Rood has for some time been located so that he could possibly visit our churches in New Zealand, we of the Commission requested him to do so for the denomination whenever he found the opportunity. This week we received his report on this visit, and lest he will be unable to have a message back to the States in time for this special Recorder edition, we are offering the introduction to his report for publication at this time. We hope you may hear more from him soon.—P. B. H.

Last Sabbath afternoon a Seventh Day Baptist minister from the United States stood before the congregation of the Seventh Day Baptist Church of New Zealand in the attractive upper room of the Orange Hall, just off Symonds Street in Auckland, and in behalf of the Commission welcomed it into the family of Sabbath-keeping Baptists. When I turned to grasp the hand of Pastor Johnson and express to him the welcome of the denomination's ministers into their fellowship, it was with the humble realization of how much this moment would have meant if H. C. Van Horn had been standing in my place. It was he who led this group into our fellowship through long correspondence, and it was he whom the people had hoped would some day come to make official their acceptance into the denomination. How keenly thrilled Doctor Van Horn would have been to extend the traditional "right hand of fellowship" to this fine, earnest, Christian man who had been set aside by his people in ordination to lead them as an organized Baptist Church, to come to know, as I had come to know through five days of intensive friendship, that he was eminently worthy of the trust that had been placed in him. There was deep significance in grasping the hand of Ronald Barrar, through him to welcome his father, Pastor Edward Barrar, of the group at Christchurch. Perhaps Ronald will some day be welcomed in person at

General Conference meeting in America, as the first America-trained Seventh Day Baptist minister from New Zealand.

When the service was over the people made no move to leave the room; though it was after twelve o'clock, they wanted me to talk about the denomination. "Our denomi-

nation" they always say. Would I tell them about the colleges? Could girls go to these schools? Did I know this or that minister, and would I tell about him? Would I describe the churches, and tell which were the largest and most important? And so it went for another hour.—W. R.

## 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. Sullman, Westerly, R. I.

### A TRIBUTE

Rev. Herbert C. Van Horn, D.D., because of illness, has resigned as editor of the Sabbath Recorder, and it is fitting that an issue of the Recorder be dedicated to him as a tribute to his good work. It was his to succeed a list of able editors—the versatile Theodore L. Gardiner, the eminent Abram H. Lewis, the scholarly Lewis A. Platts, and the gifted Nathan V. Hull. He has faithfully performed his duties and to the satisfaction of many people.

As contributing editor of the Missions Department, the writer has found Brother Van Horn an agreeable and a pleasant fellow worker, and regrets more than words can express that he has found it necessary to resign.

W. L. B.

The following material was furnished by Rev. Earl Cruzan, missionary pastor at Boulder, Colo.

### OUR CHURCH WITNESSING FOR CHRIST

(From a talk given by Mabel Cruzan at the New Year's Rally of the Boulder young people's group.)

When we consider witnessing for Christ we think first of the individual; it is the individual who must do the witnessing, regardless of where it is done. Before we think of what must be done to witness for Christ, we must have accepted Christ as our personal Saviour. If we have not done this and do not know him, how can we serve by witnessing for him?

There are many ways in which we can witness for Christ within our church. First of all, we can witness for Christ by attending church regularly. This means we know Christ and can also mean we have accepted him and are trying to live for him. Other

ways are by singing in the choir, showing forth our talents by the way of speaking for him, and by attending and supporting Sabbath school where we can witness for Christ by expressing our views. We don't always have to agree with one another; neither do others need to agree with us; but we can still be witnessing for Christ.

We can witness for Christ at Christian Endeavor by supporting its meeting with our presence and financially and spiritually. There are other meetings and organizations within our church whereby we can witness for Christ—our weekly prayer meetings and midweek choir rehearsals are specific examples. If we did not love the Lord and want to try to witness for him, we would not be interested in attending these, or even care whether they existed.

We can witness for Christ at our church business meetings: first, by attending and second, by being attentive. If we have nothing constructive to add we can at least listen and learn and profit by the mistakes of others, for sooner than it seems possible you will be the ones who will be carrying on the church business. We must respect the views of others and the fact that the majority must rule, but even so we can be fair enough to keep our heads if we are to witness for Christ.

Since committees are important to get all kinds of work done in a church, committee meetings are also important and necessary. If you are put on a committee, it is because you were considered capable of helping do the job, perhaps even heading it. If you are going to witness for Christ, you must be loyal in your endeavors to do what you can to help with the work of the committee. You cannot have the idea of letting the other fellow do your job as well as his own, because he may have the same idea and the

work doesn't get done. We must put our hearts and our efforts into witnessing for Christ if we are to be successful.

Our attitude toward our fellow church members is a way of witnessing or not witnessing for Christ. Surely Christ would not approve of our holding malice against a fellow church member. We can't witness for Christ by staying away from church because we are afraid someone we do not like will be there. Christ has no room for hate in his teachings, because his teachings were built around love. We must put aside all hate within the church to truly witness for Christ.

Our influence on others may help them or hinder them in their witnessing for Christ. For instance, if we sit and write notes or whisper while attending a church meeting we may think we aren't doing anyone much harm; but we are not only doing ourselves harm, but others as well. Since young and old see us, it turns the attention from the things of Christ toward us. And very soon our chance to be attentive and to witness for Christ is lost. This kind of thing if tolerated becomes a habit—don't cultivate it. Each one of us is setting examples for those around us. Is this the kind of example by which we want to be remembered?

There are so many ways we can witness for Christ within our church: by our prayers, our kind deeds, our understanding and love of others, our patience, and even our innermost thoughts because so many times it is our thoughts that determine our actions.

Let us pray and have faith that as the new year approaches we may all be better witnesses for Christ within our church.

### SIN AND SALVATION

We know as we study the Scriptures that man was made in the spiritual nature and personality of God. He was created the noblest of all creation and was given dominion over the domains of the earth.

As we first see man we find him free from sin; but as he became disobedient to the will of God, sin came into his life. He sinned and fell far short of that glory which was his. Since that time man has been born in sin. Not in the sense that we sometimes think of it and as it was prominent in the theology of the seventh century—but born in sin to the extent that however pure the newborn child may be, his environment is filled with sin. He is brought into contact with it from

the time he first begins to take notice of the things about him. As soon as he is able to express himself, we see signs of sin in him.

"All men have sinned and come short of the glory of God." I believe this statement implicitly, for as we look about us we can see that no one is perfect. We see good men and good women, but each and every one of us has his faults—only God is perfect. Just what is sin? Sin is any want of conformity to the character and will of God.

God is perfect in every good work. A man to be without sin must be in perfect conformity to the will and character of God. Christ is the only one in human form who achieved that goal. He alone is sinless.

So sin is anything negative to the will of God. There have been attempts to classify sins in times past in the order of their greatness. Thomas Aquinas wrote volumes on this subject. Yet, while we recognize that some sins are worse than others, I do not believe that any man has the insight to classify sins in order of the deepness of sin.

If you were to talk to anyone whom you think of as being free from sin, you will find that he is conscious of sin in his life. He might not always be able to say just what that sin is, yet he is conscious of it.

With all the sin in the world about us, it is impossible for man of his own accord to be entirely free from sin. There is always some way in which we are not in perfect conformity with the character and will of God. It may be in our thoughts—not expressed in action. As such it may not harm others, but it is a negative value in our life.

Death would be the logical outcome of sin; but we know that salvation from sin and death, through repentance and faith in Christ our Saviour, is the gift of God. It is the result of the redeeming love of God which is centered in the death of Christ on the Cross.

Man through his own efforts is not worthy of eternal life with God. Some men are more worthy than others from the human standpoint. But if each had to stand or fall according to his own merits or demerits, the picture would be rather black as far as man is concerned. If we had to depend entirely upon our own good works, few if any would ever know salvation.

But there is salvation from sin and its logical outcome, death. It is the gift of God, freely given to all who desire it. To

be eligible for it, it is necessary that we have repentance. Repentance means a turning about. Repentance means a turning about from our old life of sin to a life in the love of God. Even yet we may come far short of that redeeming glory, but if we have come to repentance, every time that sin enters our lives we will turn away from that sin toward Christ.

Not only through repentance is this salvation, but also through faith in Christ—through belief that Christ is the Son of God and the Saviour of the world, that he is the intercessor for our sins before the throne of God, and that he loves us and has prepared a place for us in his Father's kingdom. Faith gives substance to the things hoped for. One strives for holiness and righteousness.

Salvation is the gift of God by redeeming love. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God."

We can see what a gift it was that God would give for the salvation of the world. We can see the depths of his love, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Our salvation is centered in the death of Christ on the Cross. For he gave his life for the sins of the world. John said, "Behold the Lamb of God, which taketh away the sins of the world."

Christ lived the perfect example of submission to God's will—even to the death on the Cross. Our whole religion centers in his life, his death, and his resurrection. He has given unto us the example whereby we may pattern our lives. He has gone unto the right hand of God to intercede for the salvation of mankind.

But Christ's death cannot save us from sin if we do not want to be saved. We must desire salvation. Our own conscience must convict us of our sin before we can become aware of the need of salvation.

### EVANGELISM

Evangelism is the preaching or proclaiming of the gospel. We often think of it in terms of special services; but that is only a part and a small part of evangelism, for evangelism is the message or news of man's redemption through Christ. It should have

a part in our life every day. It should be a very definite part of each Sabbath's services.

Missions are but another part of evangelism—they reach out where there is no organized church to work with people, to establish churches, and to help weak churches.

Missions are important to the life of the denomination. Inasmuch as we support missions we are helping with the total program of evangelism.

We can all be evangelists in our homes as we teach our children the message of Jesus, then reach out into our church in our Bible classes, Daily Vacation Bible School, young people's camps, etc.

Christ has sent us out on a mission—to preach the gospel to every creature—a mission which is not yet completely fulfilled, nor will it be fulfilled until each and every individual in each and every land has truly heard and accepted the good news which we have to send out.

### A HELPFUL QUOTATION

(This quotation from John Ruskin was sent by Rev. James L. Skaggs in a personal letter to Mr. Van Horn.)

"There is no music in a rest, but there is the making of music in it. In our whole life melody the music is broken off here and there by 'rests,' and we foolishly think we have come to the end of the tune. God sends a time of forced leisure—sickness, disappointed plans, frustrated efforts—and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent and our part missing in the music which ever goes up to the ear of the Creator.

"How does the musician read the rest? See him beat time with unvarying count and catch up the next note true and steady, as if no breaking place had come in between. Not without design does God write the music of our lives. But be it ours to learn the time and not be dismayed at the 'rests.' They are not to be slurred over, nor to be omitted, nor to destroy the melody, nor to change the keynote. If we look up, God will beat the time for us. With the eye on him we shall strike the next note full and clear."

### SABBATH SCHOOL LESSON FOR APRIL 28, 1945

Settlement and Struggles in Canaan  
Scripture—Joshua, Judges, Ruth  
Memory Selection—Joshua 1: 9

## Woman's Work

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

### AN APPRECIATION

By Mrs. S. Orestes Bond

Late in 1941 the Women's Board, after many long hours of serious consideration and prayer, decided to sponsor an evangelistic program. It was to be a faith project. When announcement to that effect was made, there were those who said it could not succeed—no man to promote it, no funds to pay him, no place for him to work. That, of course, is all in the past.

There was, however, as usual, the other side. Many were the encouraging letters received. Pledges of financial aid were made by churches, societies, and individuals. Amid it all one man stood firm in the belief that it could be done, that funds would be available, that fields for service could be found. He gave to the board, to committee and to individual members much needed and much appreciated counsel. He provided space in the Sabbath Recorder for articles pertaining to the work of the board. Thus Rev. Herbert C. Van Horn has been, through the years, a real friend to the Women's Board and an efficient helper in the work it has tried to do.

Doctor Van Horn is at heart a real evangelist. Whether pastor of a church in North Loup, Neb., president of the State Christian Endeavor Union in West Virginia, or editor of the Sabbath Recorder in Plainfield, N. J.—no matter where or what his work has been, it has reflected his deep and abiding interest in soul winning. He has always been on the alert for new fields. An open door has been to him just another opportunity. Unafraid, he would enter it, either in person or through his pen.

The leadership of Doctor Van Horn has been marked and valuable throughout the uttermost parts of our scattered denomination. His inspiring messages at our annual gatherings and his thought-provoking editorials have won for him the high appreciation of all who have known him personally or who have felt the impact of his life and character through the columns of the Recorder.

The members of the Board of Directors of the Women's Society deeply regret that

the resignation of Doctor Van Horn from the editorship of the Sabbath Recorder was necessary. They hope and pray that restoration to health may be speedy and complete and that, for him, there may be many years ahead in which to serve in the fields already white unto the harvest.

Salem, W. Va.

### YOU'LL WANT TO KNOW

"Evangelism in the Postwar Period" was the theme of the fifty-first meeting of the Foreign Missions Conference of North America, held at the Royal York Hotel, Toronto, January 5-8, 1945.

It was distinctly a working conference, designed for study and action; the few stated addresses furnished the keynotes for group thinking and planning for "missions in world crisis." The 485 delegates and visitors joined in discussion centering around five "imperatives" for the foreign mission enterprise, which must (1) make its distinctive Christian contribution to relief and reconstruction; (2) deal straightforwardly with developments in government procedures and with political, economic, and social trends in the fields; (3) discover and utilize new methods of expressing the gospel; (4) extend and enrich its contact with the community; and (5) discover, enlist, train, commission, and send out personnel specially fitted to meet postwar conditions.

The first keynote address was given by Bishop James C. Baker, chairman of the International Missionary Council, who spoke on "Evangelism in the Light of Present World Conditions." We must start, said Bishop Baker, with the fact of war. Spiritual warfare is going on also; the bottom has fallen out of our civilization. This has led to new awareness of the fact of sin and the need of God by sinful men and nations. Since it is a battle of ideas, evangelism for 1945 must emphasize religious education. It must combat the submerging of the individual and give men back their God and their neighbors. Contemporary evangelism must be related to the quest for world order; religious principles must underlie any just and durable peace, and worship be included. Last, 1945 evan-



gelism must be for youth and largely by youth. We shall find new advocates of Christian missions among the returning soldiers. Youth is the spring of the year; if there be no spring, there is neither seedtime nor harvest.

M. T. Rankin of the Southern Baptist Convention, in an address following Bishop Baker, showed the relation of evangelism to the imperatives in missions for today. God does not confine himself to pronouncements in words, but uses also righteousness in action. We cannot separate Christian ideas from the Christian source of power; Christian men must work out the imperatives in the Christian spirit. Life is not divisible into segments; relief and reconstruction cannot be carried on only for evangelism any

more than they can be done without regard to evangelistic motive. Jesus did not debate before relieving a suffering man whether he would be able to give him spiritual healing as well. The kind of personnel we must send out will know how to make their contribution a distinctively Christian one. A missionary in China insisted on going back into occupied territory, because several hundred Chinese had returned to their homes there. Another missionary tried to dissuade him. "But you won't be allowed to hold any church services." "I know that." "But you can't even hold a meeting in your own home. What do you intend to do there?" "Why man alive, I'm just going to be there." In all we do, let us "be there" for Christ.

—Release.

## Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

### HELPFUL CONTACTS

More than eighteen years ago Rev. Herbert C. Van Horn spoke to a group of young people at the Salem Seventh Day Baptist Church. All these years I have been helped by an illustration he used in that message.

A young man was dressing to go out, and in selecting a shirt to wear he picked out one that had been worn to other functions. He wasn't sure whether it was clean enough for this occasion or not. His final conclusion was, "If it is doubtful, it is dirty."

This is a good rule for young and old, as choices are made many times every day.

It was an inspiration to me as a young man to visit Mr. Van Horn at Lost Creek while he was pastor there and to see how he planned his work and worked his plan. His enthusiastic Christian spirit, his wholesome expressions of enjoyment, and his keen interest in me as a young minister have also been an inspiration to me.

Speaking for the directors of the board, I express gratitude for the guidance he gave in the establishment of the board's page in the Recorder. I still have his letter of good advice and refer to it from time to time.

H. S.

### AN APPRECIATION

By Rev. Edgar D. Van Horn

(Past President of Board of Christian Education)

As Mr. Harley Sutton has asked me, on behalf of the Board of Christian Education, to write a brief word of appreciation of the lately retired editor of our Sabbath Recorder, I am glad to do so. Being cousins born at North Loup, Neb., in March of 1874; attending and being graduated from Milton College; completing our seminary training in our school at Alfred; being members of a "Round Robin" from our seminary days to the present; attending annually our sessions of the General Conference; and being otherwise intimately associated in the work of two of our denominational boards—we have enjoyed mutual and delightful Christian friendship these many years. Now that he has been compelled by failing strength to give up his work as editor of the Recorder and go into an enforced period of rest and recuperation, it seems appropriate that I should take this occasion to express to him our sincere appreciation of the many long and unselfish years he has served our common cause. We hope and pray that he may have a speedy recovery of his health and vigor, and enjoy many more happy and useful years with his family and friends throughout the denomination.

Alfred, N. Y.

### WORK IN NEW ZEALAND

It was my pleasure last week to be with our church in Auckland, New Zealand, and in talking with them I thought of a number of ways in which we as a denomination could help them more than we do. I know that they are strangers to all of us, and therefore have not entered largely into our thinking. But they are no longer strangers to me, and I find that I have enlisted myself in their service among members of our denomination. I wish I might be able to sell to every person in the States the enthusiasm and eagerness that our people in New Zealand have.

They know very little about us as a people. They have taken everything on faith, as they put it. They know Rev. H. C. Van Horn through his correspondence, but everybody else is just a name in the Year Book and Recorder. In all the conversations I had with the people there, nobody said "your" denomination. They want to be a part of us, and we can do a great deal to help them. They are full of enthusiasm and sincerity, and I am convinced that we have a permanent establishment both in Christchurch and in Auckland. Unless conditions change very greatly from what they now are, both churches will grow in size and influence.

Wayne R. Rood,  
Chaplain, U.S.A.

Chaplain Rood said in this letter, dated March 6, 1945, that the churches in New Zealand need helps for Sabbath school. They have no maps, pictures, and few quarterlies. These things cannot be purchased there. Some material was sent immediately from my office. The Plainfield people are planning to send some more soon. As soon as it can be determined just how many people there are in the Sabbath schools, more will be sent. Will you please look in the store-rooms of your church and see if you can spare some maps, pictures, and undated lesson helps? Please notify me what you have, and the amount, and I will arrange to have sent just what can be used. Thank you. Chaplain Rood says he will add his thanks to those of the New Zealand people for anything that can be done to help. H. S.

### ATTITUDE OF YOUTH AT PRESENT

By William Phillips

The attitude of most young people at the present time is certainly not toward the Christian movement. Many of the teen-age girls and boys are always out nights. They are going around with other girls and boys to dances instead of going to some worthy Christian program.

When I go to prayer meeting, I notice

that there are many young people absent. What is the matter with Christianity? Is it becoming dull and uninteresting to young people? Are dances, parties, and movies more interesting?

Remember, when Christ was preaching there were always crowds of children around him. The young people must support Christ's teachings and the Church, or there will be no Christians.

The world is in danger of a relapse into corruption and sinful living. I know many boys who do not attend any church. These boys are smoking, drinking, and gambling.

Others are leaving school just as soon as they reach that magic age of sixteen. They leave school to work on farms or in factories, because the promises of big wages are pulling on them. They want a lot of money to throw to the wind. They could be using it for the Christian cause. It is up to young people to refrain from gambling, smoking, and other sinful things. Let us turn to God, or the world will come to an end.

Another drawing power is the army and navy. Many young boys are just waiting for the time when they can enter the service. They do not know the danger and sinfulness of war. Do they think glory can be gained by fighting?

It is up to young people to turn away from sinful paths and walk on the straight path, even if it be rough and the tasks heavy. By following God's teachings they will be sure of their reward in heaven.

De Ruyter, N. Y.

### FAMILY WEEK

Rabbi Ahron Opher, who is on the National Family Week Committee, received the following letter from President Roosevelt:

Dear Rabbi Opher:

I am certain that Americans will find National Family Week, which is sponsored by a distinguished interdenominational committee, to be of deeper significance now than at any time in our history.

The war has brought to all of us the meaning of the love and the joy and the spiritual unity which derive from home. Your committee is performing a notable task in focusing attention upon the group—the family—which is the basis of civilization.

The annual observance of National Family Week will, I am certain, result in increased reverence and respect for the home and dwellers in it.

Very sincerely yours,  
Franklin D. Roosevelt.

## Pages of Power for Family Living

(These short, pithy statements were written at the request of the International Council of Religious Education, Chicago, on behalf of the continent-wide, inter-faith observance of National Family Week, May 6 to 13, in the United States and Canada. Seventh Day Baptists and thirty-nine other Protestant denominations as well as 183 state, city, and provincial interdenominational councils of churches and religious education are cooperating in this observance.)

The Bible is like a letter from home. It is a personal letter from God to each member of the family. The Bible is not a circular letter. It is first-class mail. It should be opened and read. It should not lie around the house untouched and unopened.—By E. D. Riebel, professor of Christian education

and applied Christianity, Evangelical Theological Seminary, Naperville, Ill.

In a sense, the Bible is the Book of the family, for it exalts human and divine love, hallows marriage as a divine institution, and lifts fatherhood to the highest spiritual significance in its teaching of the fatherhood of God.—By Sidney W. Powell, pastor, First Baptist Church, St. Paul, Minn.

In the homes of America from coast to coast there are many marked Bibles—marked on their pages and marked indelibly in the minds of their owners. The more of these, the better for the homes of America, and for America itself.—By Nevin C. Harner, professor of religious education, Theological Seminary of the Evangelical and Reformed Church, Lancaster, Pa.

*Children's Page*

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

## OUR LETTER EXCHANGE

Dear Mrs. Greene:

I go to Sabbath school, church, and Christian Endeavor. I am in the second grade in school. I am seven years old.

I have a sister five years old. Her name is Carolyn. She is learning the alphabet Bible chain; she is on O. I am all done. I was the first one done in my class.

Den Tomlinson.

Bridgeton, N. J.

Dear Den:

Your letter was postmarked Bridgeton, but I am guessing that you attend the Shiloh Sabbath school. Am I right? This is surely southern New Jersey week since the only letters I have are from that part of the country. I believe this is the first letter from you, but I hope you'll write many more and that Carolyn will soon begin to write.

I congratulate you on learning the alphabet Bible chain so soon. Carolyn, too, is making good progress for a five-year-old, and I'm sure will soon have the whole chain done. You will always be thankful and happy that you have learned it, I'm thinking.

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I am nine years old. I am in the fourth grade.

My sister has a pup and his name is Brownie. He will be four months old Tuesday. We have him trained to chase a ball when we roll it on the floor. When he gets the ball he runs and jumps into our laps, but he will not give it up willingly. We have to smack him to get the ball.

When he cries he sounds just like a baby, and he even acts just like a baby.

I have a brother in France with the Third Army. He is in the ordnance division.

I will close.

Sincerely yours,

Doris Carter.

Dear Doris:

It must be great fun to play with your sister's little pup. A little friend of mine has a cute dog who has been trained to chase a ball and also has learned a number of other tricks. He isn't a pup, but quite old for a dog.

One afternoon I was attending a W.C.T.U. meeting at his home. He kept dropping his ball in front of first one woman and then another, making everyone laugh. He was so anxious to get someone to play with him that he wriggled all over. It was rather disturbing, so someone grabbed his ball and

hid it. Then he surely did disturb, for in the midst of an interesting talk he began jumping up and down and barking as hard as ever he could. When the ball was given back to him he took it, went out in the corner of the kitchen, and sulked.

His little mistress can dress him up like a doll and "ride him" in a doll carriage. One day the carriage tipped over with him. Then he was a very mad little dog; he went to the farthest corner, dress and all, and growled every time anyone even looked at him. He did look so funny.

Your true friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

My grandma and grandpa just came home from Florida. They brought me some oranges. I made a welcome sign, and they were happy.

I have gone to Marlboro Sabbath school every week this year.

I have been at the farm Thursday, Friday, Sabbath day, and Sunday.

Grandma says the boys and girls at Palatka and Carraway can surely sing. I wish that

I could be there to hear them sing. I hope it will make them happy.

Paul Lee Davis.

Star Route,  
Bridgeton, N. J.

Dear Paul:

When here in New York State we could see huge snowdrifts in every direction and we shivered in the wintry air, I could echo your wish to be in Florida. Now that the sun shines brightly, the grass is green, and the trees budding, I am satisfied to remain at home. Like you, though, I'd like to hear the Palatka and Carraway children sing, as Miss Randolph has told us so much about them. Pastor Greene's brother lives in Bradenton, Fla., so perhaps someday when we can have more gas we may have the pleasure of taking a trip to Florida.

I am glad to hear that you have made such a fine record in Sabbath school attendance. Here's hoping you may be able to do as well each year.

Your sincere friend,  
Mizpah S. Greene.*Our Pulpit*

## CHRIST, THE HEAD OF THE PEACE TABLE

The Foundation of Social Peace

By Rev. Victor W. Skaggs

(Sermon preached at Yearly Meeting at Marlboro in November, 1944.)

Romans 12: 18—If it be possible, as much as lieth in you, live peaceably with all men.

Before we begin to meditate together and with God on this vital problem that confronts us all, let us silently ask for his power and love and vision within us, that we may see and understand clearly. I am not making any attempt to bring to you any specific plans for social peace, for international accord, interracial truce, or division of riches. That is not the task of the Church. But I hope to bring to your attention a few of the underlying principles on which such a peace must be based.

What can we do to work God's work,  
To prosper and increase  
The brotherhood of all mankind,  
The reign of the Prince of Peace?

What can we do to hasten the time,  
The time that shall surely be,  
When the earth shall be filled with the glory of God,  
As the waters cover the sea?

March we forth in the strength of God,  
With the banner of Christ unfurled,  
That the light of the glorious gospel of truth  
May shine throughout the world;  
Fight we the fight with sorrow and sin  
To set their captives free,  
That the earth may be filled with the glory of God  
As the waters cover the sea.

All we can do is nothing worth  
Unless God blesses the deed;  
Vainly we hope for the harvest-tide  
Till God gives life to the seed;  
Yet nearer and nearer draws the time,  
The time that shall surely be,  
When the earth shall be filled with the glory of God  
As the waters cover the sea.

—Arthur A. Ainger.

There is no peace within a man without Christ. This we know for we have not only heard it, but we have also experienced it. It is a tenet of my faith also that there can be no real peace—no peace that begets peace—

in world affairs until Christ lives in peoples and through them, in nations.

Before we can get anywhere in thinking along this subject we need to understand the principles that underlie this relation between Christianity and world affairs. One year ago today I attended a conference on world affairs in Newark, N. J. I owe many of the things that are now firm beliefs of mine, to that day. There we were addressed by several Christians of distinction. Three races were represented—white, black, and yellow. The first two were Americans. The last was a Chinaman. This Chinaman was Dr. Timothy Tingfang Lew, a university professor and theologian. He presented a true-false test to us. He began each question with an illustration or picture—a word picture. Then came the statement and a request for our answer—true or false—then his answer.

The illustrations are all from China, but the implications of the statements are worldwide. They present in a soul-searching way the first line of thought that Christians need to take as they think of social peace. I will try to bring them to you from my notes of that day.

Here is the first picture. Four years ago in the Shanghai foreign settlement, which was an island of peace in a sea of war, on Christmas eve there was a joint service of the Nativity. There were over a thousand people crowded into the Y.M.C.A. auditorium. All the leaders of the service were Chinese. Most of the people in the congregation were refugees. Many were in deep sorrow. There was a woman in the second row who had had five sons. They had all been shot on the same day. Others were in like situation. Many eyes were tearful, but when the minister read from the gospel the words of the angel's song, joy and hope shone out of misty eyes, and when the star of Bethlehem was unveiled above the altar, they joined reverently but joyfully and hopefully in

"It came upon the midnight clear,  
That glorious song of old,  
From angels bending near the earth,  
To touch their harps of gold:  
'Peace on the earth, good will to men,  
From heaven's all-gracious King:'  
The world in solemn stillness lay,  
To hear the angels sing.

'And ye, beneath life's crushing load,  
Whose forms are bending low,

Who toil along the climbing way  
With painful steps and slow,  
Look now! for glad and golden hours  
Come swiftly on the wing:  
O rest beside the weary road,  
And hear the angels sing!

"For lo! the days are hastening on,  
By prophet-bards foretold,  
When with the ever-circling years  
Comes round the age of gold;  
When peace shall over all the earth  
Its ancient splendors fling,  
And the whole world send back the song  
Which now the angels sing."

That is the picture. Here is the statement: "The Christian belief in peace on earth, good will toward men, is just wishful thinking, fit only for women and children." True or false?

Chinese Christians and Dr. Tingfang Lew mark this question false. Such thought must go from the individual to the family, to the nation, to the world.

The second picture is this: There was a Scotch woman missionary nurse who gave her most active years in the service of her church in China. She was acquainted in a small university village. This village had been a stopping point of the imperial retinue many times a year. Its citizens had been honored to wait on the emperor. They were richer than most villages. Then came the democratic revolution, and the village lost its source of riches. Then came the establishment of the university at Peking, and the village sank still farther into obscurity. The university still held sessions, but the people were as poor as those in most any Chinese village. This missionary nurse reached the retirement age and was called home by her board, but she did not go. Instead, she lived on there in the village "on her own." She treated poor and rich alike. She nursed the poor student and the most well-to-do men in the village. When she died, the funeral was the most largely attended of any that ever took place in that village. The richest men in the neighborhood were there in sorrow. The old-time retainers of the emperor were there wearing the now tattered garments of imperial service; the poorest coolies in dirt and rags came there to see their friend and to join in services for her honor.

That is the picture. Here is the statement: "Christianity is an opiate used by the imperialist nations of the West through their missionaries to soften the East for their imperialistic demands." True or false?

The Chinese Christian marks this statement false and so does Dr. Tingfang Lew. It is true that the nations of the West which have sent missionaries have also made imperialistic demands on China. America has done it. But no true Christian missionary, and most of them are true, has been willing to be used, or in any personal way has been used in this manner. How will you mark this question, America?

The third picture is this. Several years ago, after the invasion of Manchuria by the Japanese and when the invasion of China was imminent, two American visitors came to Yenching University. These visitors were an American businessman and a publisher. A luncheon was given in their honor, and the students were allowed to ask questions. Doctor Lew and others of the faculty had been teaching—emphasizing over and over—the integrity of the democracies. They had taught that the democracies of the West were honorable, that they were governed on the basis of righteousness. In the course of the discussion the visitors were asked about their opinion of the gravity of the situation on the China-Manchuria border. They replied that it was very serious. They had toured that area. They expected the invasion of China immediately. They were sorry for it. They liked the Chinese. They hoped they would win. They hoped the Japanese would be defeated. But they wanted nothing to do with it. They said that the Chinese must expect no help from America. America is enjoying good relations with Japan. Business is the best it has ever been. There is a steady flow of material from the United States to Japan. We are making much money. Do not expect us to break that relation because Japan attacks you. Of course we will send diplomatic notes of remonstrance to Japan, but that will not stop her. It is your war. Don't look to us for help.

That is the picture. Here is the statement: "Self-interest is the only and sole determinant of a nation's relations with others. Might is always right. Selfishness is a safe guide." True or false?

Chinese Christians mark this question false. They hold that there is a difference between self-interest and selfishness. They believe that self-interest will rule in these relations. But they believe also that self-interest demands co-operation and interest in the problems and trials of others. Enlightened self-

interest cannot be selfish. How will you mark this question, Christians of America?

The last picture: In 1937 there took place in Nanking one of the most revolting and brutal demonstrations of modern warfare and its consequences. Blood flowed in the gutters. Men, women, and children fled or huddled together in fear for their lives; and they died, fleeing or huddled. Torture and rape swept the city. Houses were burned, valuables were stolen. It is impossible to picture in words or in our imagination the chaos, the turmoil, the suffering, the torture, the looting, the fear, the maniacal rage of the looters and murderers. Hundreds of thousands of refugees sought the only shelter available—the Christian missions. The white missionaries and the Chinese pastors and workers worked day and night to give shelter to as many as they could, but they had to turn countless thousands away. Then came January, 1942. It was after Pearl Harbor. The missionaries were taken into confinement. As yet there were no large concentration camps. They were put into small prisons with inadequate room, inadequate sanitary conditions, and often, inadequate food. It was against the law for anyone to smuggle anything to the prisoners. They could not even receive gifts of food. But food was smuggled to them. The Chinese Christians, among them many who owed their lives to the work and sacrifice of the missionaries, brought them food without regard for the death penalty for such an act if discovered. There was one woman who hid food in her bosom and covered it with her dress—bread, cheese, vegetables, and on one occasion, a live chicken—and carrying her baby close to her breast, she entered the prison, not once, but many times. She knew from horrible examples she had seen that if she were discovered in the search to which all must submit, she and her baby would die from a single bayonet stroke. Yet she came again and again.

There is the picture. Here is the statement: "Christians are fools. They are a minority in world affairs. Just like many other idealists in the world, they are individually earnest but are unable to unite for action so as to have force in world affairs." True or false?

The Christians of China and Dr. Tingfang Lew would mark that statement double false. We are a minority. Chinese Christians feel

that more, perhaps, than any other group. There are in China about three million Christians of all types. That is about three-fourths of one per cent of the total population of the country. Yes, we are a minority. Yes, we are fools; but the faith of fools is sustaining China today, and it is sustaining the world today. Christian fools have remarkable influence in China and in world affairs at large—all out of proportion to their numbers. How did you answer this question—true or false?

These statements illustrate the relation of Christianity to world affairs. Now let us look at what Christianity offers the world in the way of ethics and power. First, says the Christian, the feeling that there is a master race must be given up. Not only must this be done intellectually, but emotionally also. All the master race philosophy is not found in Germany. . . .

Paul says: "For I say, . . . to every man that is among you, not to think of himself more highly than he ought to think." Romans 12: 3.

Peter says: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness is accepted with him." Interracial feeling between the Nordic and the Semitic, the white and the yellow, the brown and the black, must turn to love and fellowship if we follow the guidance of God. There must never be pretension in this fellowship of love. It must be sincere, deep, understanding of the joys and sorrows and needs of other men, and feeling with them their emotions. It must be practical—giving to needs, fulfilling good desires, sacrificing for others. "Let love be without dissimulation. . . . Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another." Romans 12: 9a, 15, 16a. These are among the foundation principles for social peace that Christianity offers the world.

But they are not all. We need patience and persistence in prayer for others and ourselves. To me this represents the whole realm of religion. We need to study our faith—our attitude toward it. An old joke is often told, comparing the supposed attitudes of Christians in various countries.

Scotch Christian, to get all he can and hold it; British Christian, self-made man who

worships his Creator; and Welsh Christian, prays to God on his knees on Sunday and preys on his neighbors the rest of the week.

We laugh at these, but we do not know these people well. Is there enough of truth in them to make them sting? The last characterization is of the American Christian: he prays to God to forgive his neighbor's sins. That characterization is too true. We forget Christ's admonition to cast out first the beam from our own eyes before we attempt to cast the infinitesimal mote from the eye of our brother. Such faith holds in its grasp no hope for social peace. There is no hope so long as we point at our neighbors and say, You are wrong. Only as we follow the precepts of Christ is there room for hope. Only as we bow in humility before him and, letting him live within us, in his strength live according to his ideals, can we be a part of the great movement to bring permanent and just peace into the world.

Unless the faith of Christianity is made effective in the life of the nation and the life of this world, we cannot have world order. Individuals must have a righteous and creative faith if we wish our nation to be righteous. Each man upon the earth has a sphere of influence where his word is final. For some that sphere is small; for some it is large.

In this area where our word is final, we must be absolutely Christian, for there can be no Christian world society until it exists in the hearts and minds and emotions of men. We need four simple qualities: to see, to understand, to think, to act—all under Christ. The achievement of world order depends on practicing in the international field the simple ways of Christian fellowship.

It cannot happen unless we practice it individually. It cannot happen unless we are willing to co-operate with men who do not agree with us. It cannot happen unless we are willing to admit the fallibility of our own understanding of the ideas and ideals of life, politics, government, church and religion, and even of Jesus Christ; for no man on earth, regardless of all he may know, has a perfect understanding of Jesus Christ, his teachings and his purpose. It cannot happen unless we are willing to co-operate, under Christ, with Jews and Catholics and Protestants and Moslems and Hindus and all others of any faith or without a faith, for the good of mankind as one great unified whole, as

children of God already having within them a spark of the infinite.

The Christian can have no part with the isolationists, whether they be involved in government or in church or in the race problem or in any field. For the Christian must take his place with Jesus Christ in showing interest in, and anxiety and love and self-sacrifice for, men of whatever nation or race or creed. The Christian must stand for the solidarity of the human race under God. The Church of the living God—the men and the women within it—must set itself against the state, against laws, against traditions, and against customs in saying that here, in the Church, whoever comes, of whatever race or creed or nation, he is a citizen in the kingdom of God, and that he will be treated as such and ought to be so treated everywhere.

These are some of the things that Christianity has to offer the world that point toward social peace. But behind them all is the power and love of God in Christ. There is no hope outside of this. There is no hope that a Hitler or a Stalin or a DeGaulle or any of England's or America's leaders will accept these offers of Christianity until the Spirit of Christ comes to live within him. There is no hope that we can live these things unless the Spirit of Christ lives within us. Until they—and we—bow before him, seeking the forgiveness of our own sins—until this happens, there is no hope for world peace. We should pray, asking the help of the Divine in bringing our neighbors to ask for their own forgiveness.

There is not that lying within men that leads them to live peaceably with others unless the Christ lives in them. We have it in our hands, as do all the people of the world, to open our hearts to Jesus Christ and let peace, the peace that his salvation brings, fill us and flow outward to all peoples and lands and nations. Only in him and in his love is there power for self-effacement sufficient unto the day. Only in him and in his love is there power to live at peace with men on the earth. Christ—the power of his life and death and resurrection—is the only hope of the world.

So let us present ourselves—bodies and spirits—as living sacrifices unto him who loves us and gave himself for us. And let our prayers and our lives be aimed at furthering the brotherhood of all men, the un-

selfish service, and the coming of God's kingdom in their hearts and ours—and so to the earth.

May these words be our pledge and prayer:

I bind my heart this tide  
To the Galilean's side,  
To the wounds of Calvary,  
To the Christ who died for me.

I bind my soul this day  
To the brother far away,  
To the brother near at hand,  
In this town and in this land.

I bind my heart in thrall  
To the God, the Lord of all,  
To the God, the poor man's friend,  
And the Christ whom he did send.

I bind myself to peace,  
To make strife and envy cease;  
God knit thou sure the cord  
Of my thralldom to my Lord.

#### DENOMINATIONAL "HOOK-UP"

Alfred, N. Y.

The First Alfred Church is trying an experiment. The idea is to see if we cannot give encouragement and other help to Seventh Day Baptists who live in the city of Rochester. This city is seventy miles north of Alfred. Our pastor goes once a month and holds a service in the chapel of the First Presbyterian Church at the corner of Plymouth and Spring Streets. The pastor of this church, Rev. Murray Cayley, was at one time pastor of a church at Elizabeth, N. J., and is more than tolerant toward our people. The notice of our service has been in the city papers.

Those who have attended our service have been Ruth Rogers, Marcia Davis, Mr. and Mrs. Alfred Davis, Mr. and Mrs. George Burdick, Ruth Randolph Brooks, Samuel H. Davis, Mr. and Mrs. Herbert A. Catlin, Mr. and Mrs. Gerald Lyng, Gene Jacob Burdick, and Irving Titsworth. There are others who are interested—some of whom are confidently expected. Of course, these have not all attended all of the time, but that is the way it is at Alfred. Mrs. Harris has accompanied the pastor twice. At Rochester it is more than a get-together. It is a stay-together, for the folks go out to a restaurant and eat together. In some cases it is to become acquainted.

If any reader of the Recorder knows of someone in Rochester who might be inter-

ested, send the name and address to Pastor Harris at Alfred.

We have spoken of this effort as an experiment. It will not do any harm, and may do much good.

Why not such gatherings in Pittsburgh, Baltimore, Philadelphia, and Washington?  
Correspondent.

#### New Orleans, La.

Seventh Day Baptists in New Orleans have had a real treat. The Pratis have been here and held eight evening services in the W. L. Coalwell home. Their music is inspiring, and Brother Prati's discourses on the Bible are helpful.

They came here after holding nearly two weeks of services with Rev. Mr. Stafford in Hammond. From here they go back to Hammond for a few more meetings, then to Columbus, Miss., where they and Mr. Stafford helped start a new Seventh Day Baptist Church. After that they will go to Alabama.

These gifted musicians are out on faith and will go anywhere they feel the Lord calls, trusting to the generosity of his people for support. If you love good accordion, guitar, and piano music; good singing; and earnest, sincere presentation of the gospel, you will not make a mistake if you send for Raymond and Margaret Prati.

We in New Orleans feel we have received a blessing.

One Who Was There.

#### QUARTERLY MEETING

The quarterly meeting of the southern Wisconsin and Chicago churches will meet with the church at Milton Junction Friday night and Sabbath day, April 20 and 21, 1945.

The subject of the meeting will be "The Role of the Church in World Peace." Pastor Elmo F. Randolph of the Milton Church

will preach the Sabbath morning sermon. There will be a picnic dinner at noon.

Mabel C. Sayre,  
Secretary.

#### Obituary

**Davis.** — Rena Randolph, daughter of David and Jeanett Randolph, was born December 15, 1880, and died at her home in Pitman, N. J., on December 11, 1944.

On February 16, 1894, she was baptized and joined the Shiloh Seventh Day Baptist Church where she continued as a member until her death. On June 26, 1901, she was married to Daniel W. Davis. To this union were born five children: Mrs. Elsie Haines, Meredith, Robert, Elton, and Raymond.

A brother Isaac and four sisters—Mrs. Jeanett Carl, Mrs. Alice Dickinson, Mrs. Nellie Husted, and Mrs. Olive Lupton—survive her. In addition to the before mentioned family, she is survived by several nieces, nephews, and grandchildren.

Funeral services were conducted at the Shiloh church by her pastor. Interment was in the Shiloh Cemetery.  
L. G. O.

**Goodrich.** — John Ivel, son of Joel P. and Mary Goodrich, was born August 5, 1857, in Ohio. He died in North Loup, Neb., March 2, 1945.

On December 25, 1882, he was married to Cora C. Greene. Seven children were born to this union. In 1891 he came with his family to North Loup. Mrs. Goodrich died in 1911. On November 30, 1915, he was married to Mrs. Jane Smith who died in 1941. When he came to North Loup he united with the Seventh Day Baptist Church and remained a faithful member until his death. He is survived by five children: Lorenzo G., Lula A. Barber, Clifford J., Harold, and Melford. He is also survived by a sister, Mrs. Lizzie Adamson, a brother Abner, a number of grandchildren and great-grandchildren.

Funeral services were conducted in his church by his pastor. Burial was in the local cemetery.  
A. C. E.

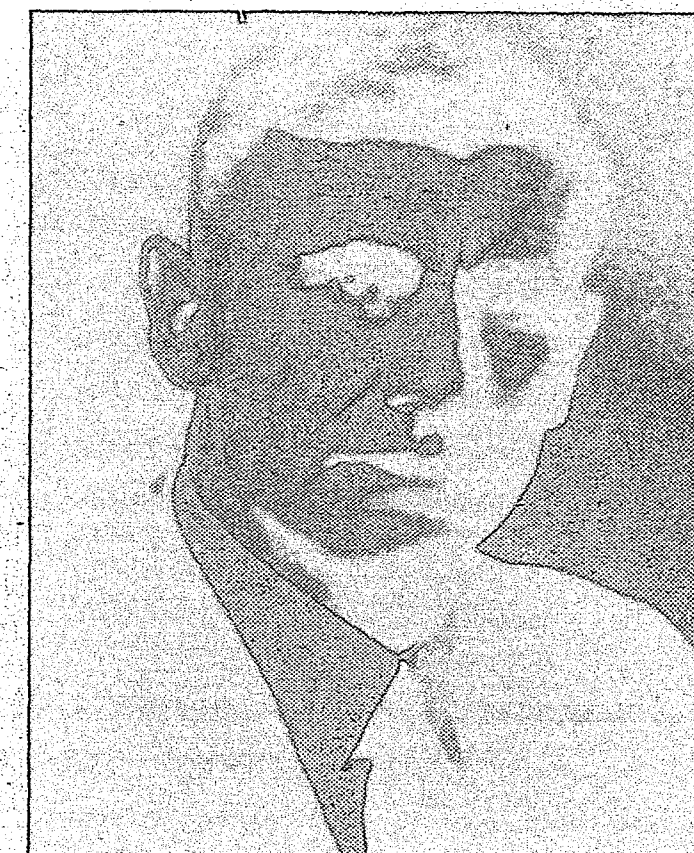
"Those who have a disposition to give usually have something to give. Those who don't have the disposition can always find an excuse for not giving."

# The Sabbath Recorder

Vol. 138

PLAINFIELD, N. J., APRIL 23, 1945

No. 17



Rev. Francis S. Johnson  
First Seventh Day Baptist Church of New Zealand,  
Titirangi, Auckland, N. Z.

(Read his message in the Pulpit Department.)

#### Contents

Editorials.—The Beginnings of the Church.—Man's Struggle for Manhood .....	306-309
The Passing of President Roosevelt .....	309
First Things First .....	309
Historical Society .....	309
Missions.—Postwar Missions.—A Missionary Pastor's Experiences .....	310-312
Woman's Work.—A Prayer for Church Women.—Some Good Tracts for Personal Workers .....	312
Christian Education.—Patience, the Missing Virtue.—A Counseling Program. —More About Family Week .....	313-315
Tract Board Meetings .....	315
Children's Page.—Our Letter Exchange.—A Boy's Answer to Prayer .....	317
Our Pulpit.—God's Creation .....	318
Denominational "Hook-up" .....	319
Marriages. — Obituary .....	320

MRS. FRANK A. LANGWORTHY, Acting Editor L. H. NORTH, Manager of the Publishing House

#### CONTRIBUTING EDITORS

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

Per. Year ..... \$2.50 Terms of Subscription Six Months..... \$1.25

Postage to Canada and foreign countries 50 cents per year additional.

Subscriptions will be discontinued at date of expiration when so requested.  
All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Entered as second-class matter at Plainfield, N. J.