

A CALL TO THANKS AND PRAYER

Psalm 29: 11 — The Lord will give strength unto his people; the Lord will bless his people with peace.

Now that the Peace is Signed---

LET US GIVE THANKS

Let us give thanks to God for:

1. He has guided our nation to victory over her enemies.
2. He has lifted us from the slough of seeming defeat into victory.
3. He has given us power over our enemies.
4. He has kept us from retaliating in kind to the viciousness of our enemies.
5. He has brought to an end the terror and sorrow and new bereavements, the noise and confusion and heartache, the bloodshed and shrieking death that is war.
6. He has brought us a new sense of responsibility for the welfare of all men everywhere.
7. He has become nearer and dearer to us during these war years.

Let us thank God!

LET US PRAY TO GOD

Let us pray that he will:

1. Guide us and lead us as a nation that we may help to build a righteous world order—unselfishly serving the whole earth.
2. Inspire our leaders with wisdom from on high in their work of dealing with conquered peoples and conquered nations.
3. Give us peace—an end of war, an end of fear, an end of sorrow, an end of hate, and the fulfillment of love.
4. Give to us each, as individuals, a sense of our responsibility for maintaining peace in the world.

Let us pray to God!

For the Lord will give strength to his people; the Lord will bless his people with peace. Let us then be HIS PEOPLE.

Victor W. Skaggs.

The Sabbath Recorder

Vol. 139

PLAINFIELD, N. J., SEPTEMBER 17, 1945

No. 12



Rev. Leslie O. Greene
Chairman
Commission of Seventh Day
Baptist General Conference

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The Sabbath Recorder

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Editorials

EDITORS OF THE PAST SPEAK FOR THE PRESENT

With last week's issue the eighth editor of the Sabbath Recorder began his work—a work made inspiring by the examples of the seven noble men who have preceded him in the editor's chair. The recorded advice and the precept of these men will be the guiding force of the new editorial policy.

The world changes, conditions change. To meet the demands of time the Sabbath Recorder editorship has changed. From time to time in the past the Recorder format has been altered and undoubtedly will be again many times. The place of publication has been moved a number of times. But through all, the message and purpose of the Sabbath Recorder remain the same, to present and glorify a changeless Christ for the changing world.

Applicable for today is the admonition of the first editor, Rev. Geo. B. Utter, when he wrote in his last editorial, June 20, 1872:

Only two things seem to us essential to the success of those into whose hands the paper is now to pass—first, that they make a good religious and family newspaper; second, that they recognize the well established fact, that a newspaper, like an individual, can do but little for others while calling upon others to do for it, and therefore shape their business so that the income of the paper will take care of its expense.

The new editor will strive to keep the Recorder a vital Christian family periodical, while he continues the struggle that started long ago to obtain more subscriptions and other financial support. He solicits your help along this line.

Rev. N. V. Hull affirmed in his first editorial, June 27, 1872, "The Sabbath Recorder will continue to be our denominational paper, and it asks your continued sympathy and support."

"We are hoping to make arrangements by which we shall have, at regular intervals, articles for our columns from a number of writers." Thus wrote Rev. L. A. Platts in the October 19, 1882, edition as he took up the editor's pen. So the new editor has no new idea when he hopes to present, in addition to sermons, editorials, and regular departmental features, more articles of general interest.

Regarding his qualifications for the job, Rev. L. E. Livermore expressed the present editor's thoughts, too, when he wrote on February 23, 1893:

In entering upon this work, we have a profound sense of the great responsibility and sacred nature of the duties required and of personal unfitness for the position. . . . Trusting in the faithful, patient, and loyal co-operation of all our people, we shall hope that the Recorder . . . will continue to be worthy of confidence and support.

It is evident that most editors of the Recorder have had much the same feelings, and hopes, and aspirations when taking over the job, for Dr. A. H. Lewis made a statement of fact in 1898 which cannot be improved: "All that any editor can do is to learn the facts, look at all sides, and then speak as God guides him." Dr. Theodore L. Gardiner, also, was cognizant of the magnitude of the job, making the assertion in his first editorial, September 16, 1907: "It is with a chastened heart that we take up the pen to begin this great work."

Editing the Recorder is great work, no one will dispute, and the eighth editor glories in it as have the others. He has plans, hopes, and dreams, some of which will finally be realized with satisfaction, no doubt; and others of which will be tried, found wanting, and subjected to severe criticism. Rev. Herbert C. Van Horn realized the same possibility as he took over the job in 1931. He said, "It will likely be impossible to make out a course of which all will approve; even less likely that material and views shall be published on which all shall agree."

Whether all shall agree or not has never been the most important consideration of the editors or other workers who have kept the Recorder alive for over one hundred years. The supreme consideration is now what it always has been, ". . . to make the Sabbath Recorder a medium of communication between the churches of our denomination, an organ for the exposition and defense of our denominational faith and practice, a means for the equal promotion of all branches of our denominational work, and a help to all its readers in their endeavors to conceive the truest aims and reach the noblest ends of life." All of the editors have expressed this idea in one way or another.

Yes, editors change; times change. For the first time a man who is not an ordained minister is the editor. He comes to the job with a different viewpoint, possibly, and a different background. But basically his desires for the Recorder are the same as those of all his predecessors—to magnify God's purpose for man!

The editors of the past speak for today's editor.

THE "LITTLE CHAPEL ON THE MOUNT"

The invitation to write editorials for the Recorder reached me while we were spending

ten days on the shore of Lake Keuka. In fact, it reached me on the Sabbath day when, with President and Mrs. Norwood, we visited the "Little Chapel on the Mount," sometimes called the Garrett Memorial Chapel. It is situated on Bluff Point, on the west side of Keuka Lake, about twelve miles from Penn Yan and even nearer to Branchport.

It stands on a magnificent site overlooking the lake and a wide stretch of the famed Finger Lakes region of New York State. It was erected in 1931 by Paul Garrett in memory of his son who died in early manhood, but in the crypt beneath the chapel also lie the bodies of his other three sons who died in childhood.

The building with its beautiful stained glass windows, its massive stone walls, its landscaped site on the bluff, and its wooded surroundings can hardly be described and must be seen to be appreciated. It is a "Little Chapel" and of course does not compare in grandeur or magnificence with great cathedrals, but in location and beauty it is, I believe, unsurpassed by anything elsewhere. Not the tombs and temples of China and Japan; not the mosques of Cairo; not the cathedrals of Europe; not the public buildings of our national capital exceed it in beauty. It is a perfect gem in a perfect setting.

While it is the property of the Episcopal Church, it was intended for worship by any one at any time, rather than on stated occasions. Unfortunately vandalism has made it necessary to close it much of the time. Now it is opened at irregular times, and not on Sundays or holidays, I believe. We were fortunate to find it open on the Sabbath when we were there, and so were able to sit in the reverential atmosphere and worship, as well as to listen to the music of hymns reproduced by phonograph and loud speaker.

To visit this beautiful spot and worship in this setting give a feeling of reverence which should not be missed by any one who is able to reach the place. J. W. C.

CHINA MISSIONARIES NEEDED

In my opinion it is not too early for us to be considering the future staff of our China Mission. In fact, I think it is high time that we should be making plans to recruit members to replace those who served there before the war. While this is primarily the responsibility of the Board of Managers of the Missionary Society, it really con-

cerns all of us, and especially young people who may be candidates for this high service.

It is important for us, without stressing personalities, to recognize that some workers have almost reached the retiring age fixed by the Missionary Board several years ago; that others, after being held in concentration camps, can hardly be expected to serve again for some time; that those able to serve are already past the first half century in age; and that it is quite uncertain whether or not some of them could pass such a medical examination as should be given before they are returned to China.

It should also be remembered that it is not easy to secure missionaries on the spur of the moment. While a number of Seventh Day Baptist young people have been quite willing to go out as missionaries and have not been sent, to one familiar with the facts it is surprising how many have declined an invitation from the Missionary Board to become China missionaries. More than a few, both of pastors and physicians, have declined the honor, and while we should not, of course, judge them, it is important to face the fact that suitable people can be secured only by using a good deal of time and thought.

Training for the work also deserves attention. It is no criticism of the boards or of missionaries who have served in the past to suggest that the present day requires a different preparation from that of the past. Since the training should be thorough, it is desirable that it should begin early; and since it requires time, it should be young people who are chosen. While it is not true that "to learn the Chinese language requires the lifetime of a Methuselah," it is true that it is a long task and requires a good mind to do it. It may be worth noting that the latest of our missionaries sent out was not only a college graduate, a successful teacher, and a registered nurse, but had also spent some time in the Hartford School of Missions before going to the field.

"Whom shall I send? Who will go for us?"
J. W. C.

MINISTERIAL RETIREMENT

Among Seventh Day Baptists the idea that their ministers should retire on reaching a definite age is a comparatively new one, but in some professions retirement for age has been practiced for some time. This is notably

true of the teaching profession, and it is the rule for ministers in some churches.

Our Commission, at the direction of the General Conference, considered the matter at its meeting in December of 1944, and prepared some suggestions which were published in the Recorder of January 22, 1945.

At the recent meeting in Williams Bay, Wis., some changes were made in the plan, and it is hoped that it will be published again—perhaps in pamphlet form—and will evoke more discussion, and especially that constructive criticism will come from the discussion.

In the meantime, it may not be amiss to present some general considerations on the topic.

In the first place, there appears to be some objection to any such plan on the ground that men differ so much in the time when their powers wane that no just rule can be made. Of course, this is an inherent difficulty, but it may be pointed out that men also come to their full powers at different ages. It is no more illogical to say that a man should retire on reaching a certain age than to say that one must reach a certain age in order to be qualified to be President of the United States, or even to vote for President.

In the second place, no man is ever an impartial judge of his own powers; and it is, I believe, generally recognized that when one reaches the "three score years and ten" of the Psalmist his mental powers are apt to suffer serious deterioration. Plenty of men can be found who will say, "My mental powers are just as good as they ever were," but whose best friends do not concur in that opinion.

In not a few cases the employing church or denominational agency is a better judge than the man himself as to when he should be replaced. The Commission's suggestion provides that normally a man should retire at sixty-eight, but that he may properly continue until he is seventy-five provided he is re-elected each year by a two-thirds vote.

In the third place, it is important to emphasize that the prime consideration is not the feelings of the aged and faithful servant or of his family and friends. Much as we should always regret causing grief to anyone, after all the question is not how much the minister enjoys preaching or how it will grieve him to be laid on the shelf. The real

The Sabbath Recorder SUPPLEMENT

SEPTEMBER 17, 1945

GENERAL CONFERENCE

One Hundred Forty-fourth Anniversary*

Due to the travel situation caused by the national emergency, the Seventh Day Baptist General Conference did not convene for its annual session in 1945. The following note explains this omission:

These are uncertain times, times of rapidly changing conditions. It is difficult to plan ahead and often hard to know what things should come first.

After what seemed a long time to wait for a decision, the Commission voted that Conference should be held. Several factors contributed to that decision. The activities of an organization can be carried on more effectively when there is a periodic opportunity for discussion and settling of problems. The people of an organization need the inspiration and help that come from associating with other members. At the time of deciding to hold Conference, national and world conditions seemed to warrant the decision.

Now, however, the situation is different. Transportation problems seem to be more complex. Wartime demands threaten to keep more people away from a general meeting. In the face of these prospects there is a growing feeling around the denomination that to hold Conference as planned would be unwise. The majority vote of the Commission members is to cancel the meeting.

With this final, definite resolve not to hold Conference this year we need to realize that without Conference our zeal for denominational interests must be greatly increased wherever we live and work.

Let us not only work but GIVE. Give to the Budget as never before. Give the proposed cost of your trip to Conference and more to the United Budget. Give extra to missionary projects that they may have a "backlog" to start a new year. Let us make the Budget 100 per cent plus this year.

Perley B. Hurley,
Conference President.

July 8, 1945.

Twenty-seventh Annual Report of the Commission of the Seventh Day Baptist General Conference

To the Seventh Day Baptist Churches
Members of the General Conference.

The Commission respectfully submits the following annual report for the year ending August 20, 1945.

Members of the Commission for this year were as follows: Leslie O. Greene, Salem, W. Va.; Perley B. Hurley, Riverside, Calif.; Albert N. Rogers, Alfred Station, N. Y.; Roswell P. Seager, Salem, W. Va.; Jay W. Crofoot, Brookfield, N. Y.; Kenneth A.

* See action of Commission on following page.

Babcock, Milton, Wis. Courtland V. Davis, Plainfield, N. J., was the secretary.

The Commission has held three meetings: at Alfred, N. Y., August 27, 1944, for organization; at Lima, Ohio, December 28-31, 1944, for the midyear meeting; and at Williams Bay, Wis., August 14-20, 1945.

Roswell P. Seager and Kenneth A. Babcock were unable to attend the August meeting in Alfred. Otherwise all members of the Commission have been present at its meetings.

Leslie O. Greene was elected chairman of the Commission at the August meeting in Alfred and has presided at all sessions.

Robert Greene was authorized to countersign the checks of the treasurer of the Denominational Budget, and D. Nelson Inglis those of the treasurer of the General Conference.

Jay W. Crofoot and Kenneth A. Babcock were elected the Auditing Committee.

The official list of ministers of the denomination has been drawn up and is published as Document F of the 1945 Year Book.

Chaplain Wayne R. Rood was authorized by the Commission to visit the churches of New Zealand. He has done so and reported at some length concerning his visits. The ties between the churches in the United States and those in New Zealand have been measurably strengthened by these visits.

Jennings F. Randolph has been elected as the representative of Seventh Day Baptists on the National Commission on Army and Navy Chaplains.

The Tract Board has been authorized to hold the balance of funds allotted to the printing and distribution of literature which may be in its hands on September 30, 1945, for the printing of Seventh Day Baptist hymns and songs.

A letter was received from Corliss F. Randolph concerning the date of organization of Conference and the numbering of its sessions, in which he said:

"The General Conference did not begin to print its minutes until those of the session of 1808, and the manuscript minutes, with reports and other germane documents, became scattered, and some lost. Such as survived and were found were published in the Sabbath Recorder, beginning February 3, 1881, under the editorial supervision of President Allen of Alfred. These were again printed in the Sabbath Recorder, beginning November 16, 1903, and then reprinted from the Sabbath Recorder type in pamphlet form, under the direction of the General Conference's Committee on Denominational Literature. By reference to this reprint, you will find, p. 11, that a circular letter, issued by the General Conference, was sent out, beginning:

"The Sabbatarian Baptists, in their General Conference assembled, at Hopkinton, State of Rhode Island, September 11th, in the year of our Lord 1801, unto all the churches and branches of churches," etc., and ending: "Signed per order and in behalf of the General Conference.

"John Burdick, President

"Joseph Potter, Clerk."

"This, it appears, definitely sets 1801 as the year of the first session of the General Conference.

"Furthermore, some confusion seems to have arisen as to numbering the annual sessions. Beginning with 1846 (or 1849) triennial sessions were held until 1860, thus dropping out five groups of two years each when no sessions were held, and no session in 1943. Attempts have been made to correct the numbering in our Year Book, but there still remains a discrepancy of two years, since the Year Book of 1944 should have recorded the session of that year as 133rd session, instead of the 131st, as the Year Book reads.

"As to the origin of 1802 as the date of the beginning of the General Conference as such, it was probably due to the action of the committee on the celebration of the centennial, which, doubtless not knowing of, or having forgotten all about, the articles in the Sabbath Recorder in 1881, after consulting such sources of information as they found, fixed upon 1802 as the date of such beginning; and when such errors are once established, it is difficult to dislodge them."

The Commission expressed to Corliss F. Randolph its appreciation of his work in correcting the dating and numbering of the sessions of the General Conference and instructed its secretary to arrange for the proper dating and numbering on the Commission stationery, the secretary of Conference to correct the minutes of the next session of Conference, and the president of Conference to make the proper notations on the Conference program so that the date of organization of the Conferences will appear as 1801 and the numbering of the Conference of 1946 as the 134th.

Letters of resignation of Leland W. Hulett and George U. Crosley as members of the Committee on Budget Promotion were received and accepted with regret.

An item has been included in the budget of the Board of Christian Education for establishing and promoting a Seventh Day Baptist rural fellowship program, and that board has been encouraged to make special efforts to develop this field.

Resolutions

The following resolutions were unanimously adopted:

Resolved, That we respectfully present to President Truman and to the Congress of the United States our opinion that Honorable Myron C. Taylor should at once be recalled from his mission to the Vatican. The following are some of the reasons for this belief:

1. Sending a representative of the state to represent us to the head of one religious body tends away from that separation of church and state which is one of the foundation stones of our republic.
2. This appointment was not made with the approval of the American people or of their representatives in Congress.
3. The appointment was of a "personal representative" of the late President Roosevelt and as such is no longer appropriate.
4. Whatever were the reasons—not made public—that may have justified that unprecedented appointment as an emergency measure in wartime, they no longer exist.

Whereas our church allows complete freedom of the individual conscience in regard to military service and many of our men have done their full share in the Army and Navy, while a few have taken the position of the conscientious objector, we feel that we may appropriately express our opinion on an important matter now about to come before Congress for action. Therefore be it

Resolved, That we respectfully petition the Congress of the United States not to take at present any action promoting such a radical departure from all our past policies as to provide for peacetime conscription for the armed forces.

Some of the reasons why we oppose conscription are the following:

1. It assumes that we must prepare for "the next war" while we are convinced that we should rather concentrate our energies to preserve the peace by making the San Francisco Charter really effective.
2. It is unnecessary, for the crushing defeat just inflicted on the great aggressor nations and the plans for policing them for some time in the future will, we are assured, make it impossible for them to attack us within any period of time in which boys given military training in the next decade would be efficient soldiers. Against whom then would we be preparing to wage war?

3. The chief proponents of conscription are Army and Navy officers who by training, profession, environment, and to some extent by self-interest, tend to trust force rather than reasoning and persuasion as a means of settling quarrels. Whereas, we believe, on the contrary, that an efficient international organization with legislative powers, a World Court, and a small international police force give the true road to peace and security.

4. The sort of education and discipline advocated by those who favor conscription are probably entirely suitable for a dictatorship, which needs men who will give unquestioning obedience when told to hate, to kill, and to destroy; they are definitely educated away from democracy and toward the idea that the state is supreme—the idea that we have called Prussianism or Naziism.

5. We are convinced that a much better approach to the problem of common security is in the proposal that our government endeavor to make agreements with the other United Nations that none of us shall follow or adopt this policy which certainly has failed to prevent war in the countries where it has been practiced, if indeed it has not actually promoted war.

And be it further Resolved, That we urge on the government that the time has now arrived when all those held in custody in Civilian Public Service Camps or elsewhere solely on account of refusal to bear arms should immediately be released and should not be further penalized in any way for their religious belief which is the ground of their refusal to enter the armed services.

The Commission, acting for Conference, recognized and accredited Victor W. Skaggs as a minister of the gospel, as requested by the Piscataway Church;

Recognized and accredited Wardner T. Fitz Randolph as a minister of the gospel, as requested by the Fouke Church;

Recognized and accredited Zack H. White as a minister of the gospel, as requested by the Little Prairie Church.

K. Duane Hurley was elected as an additional member of the Committee on Relief Appeals.

Edward Rood and Victor Hurley were elected members of the Committee on Budget Promotion.

George E. Crosley was re-elected as a member of the Board of Trustees of the Lottie Baldwin Association.

The treasurer of the Denominational Budget has been requested to make an annual report for the year ending September 30, 1945, and begin a new year October 1, 1945, to conform with the Conference Budget year.

A committee of the Board of Christian Education, at the request of the Commission, has prepared a syllabus for the examination of candidates for ordination, which is included in the recommendations following this report.

The Committee on Ministerial Retirement has been requested to suggest to all pastors and other ordained persons that their contributions to the Ministerial Retirement Fund be based on the Commission's proposed scale of contributions, beginning at once. This scale is made up by use of the following formula: An amount equal to 1 per cent of the salary received (computed by adding to the net cash salary 15 per cent of that salary in all cases where living quarters are furnished) if such a salary is at the rate of \$500 a year or less; such contributions are to be increased at the rate of one-tenth of 1 per cent on every \$100 that the salary shall be more than \$500.

Recommendations concerning a syllabus for the examination of candidates for ordination, recommendations to the churches concerning ordination procedures, and recommendations concern-

ing ministerial retirement provisions have been drawn up by the Commission for study by the churches in the hope that free and full consideration and discussion will help to facilitate action upon them at the next meeting of Conference. These are recommendations only, not actions. They are a part of this report. In addition to being published here, they are to be printed in pamphlet form for general distribution over the denomination during the year. The Tract Society has been asked to care for such publication and distribution, the expense to be paid from its budget item for printing and distribution of literature.

An item of \$300 has been included in the Budget for repayment of funds advanced for the support of Seventh Day Baptist conscientious objectors by the National Service Board of Religious Objectors.

A special fund was set up outside the Denominational Budget for the following purposes:

1. Reconstruction of the Seventh Day Baptist churches in China, of the Grace schools, of Liuho Hospital, and of other mission properties in China and elsewhere.
2. Visitation of Seventh Day Baptists in England, the Netherlands, Germany, China, Java, and New Zealand.
3. Selection and training of replacements for the mission staffs.
4. Bringing representatives of foreign churches to America.

This special fund is to be called the Second Century Fund, and the amount has been set at \$25,000 to be raised before the one hundredth anniversary of the arrival at their place of work of the first foreign missionaries sent out by Seventh Day Baptists. The Missionary Board will receive, administer, and promote this fund, and our people are asked to give this project fullest possible support, beginning at once.

The following was adopted as the Denominational Budget for the Budget year October 1, 1945, to September 30, 1946:

Missionary Society:		
Home Missions	\$3,800.00	
Foreign Missions	2,500.00	
Administration	900.00	
Retirement allowances	700.00	
Evangelistic work	300.00	
		\$ 8,200.00
Tract Society:		
Sabbath Recorder	\$ 500.00	
Administration	1,150.00	
General printing and distribution of literature	1,200.00	
Light and janitor service	150.00	
Field work	500.00	
		3,500.00
Board of Christian Education:		
School of Theology	\$2,000.00	
Recruiting for the ministry	100.00	
Administration	1,955.00	
Helping Hand editor's salary and expenses	575.00	
The Beacon	150.00	
Young people at camp and Conference	100.00	
International Council of Religious Education	70.00	
Foreign student education (Youth fellowship project)	200.00	
Rural fellowship program	400.00	
Young people's work	200.00	
		5,750.00
Women's Society		200.00

Historical Society:	
General Fund	\$ 250.00
Light and janitor service	150.00
Special project	150.00
	550.00
Ministerial Retirement	2,500.00
Seventh Day Baptist Building	650.00
World Fellowship and Service:	
World Council of Churches	\$ 25.00
Federal Council of Churches	80.00
General Commission on Army and Navy Chaplains	120.00
National Service Men's Christian League	42.00
National Service Board for Religious Objectors	300.00
	567.00
General Conference:	
Year Book	\$ 500.00
Committee on Budget Promotion	150.00
Committee on Relief Appeals in the Churches	75.00
Expenses of Conference and Commission	1,000.00
Contingent Fund	358.00
	2,083.00
	\$24,000.00

Accreditation of Ministers

At the Conference held in Alfred in 1944 the following action was taken (Year Book, 1944, p. 57):

"It was voted to instruct the Commission to study, during the coming year, and to report to the next General Conference, standards of recognition by the Conference for Seventh Day Baptist ministers."

Out of this study grew a further consideration of ordination practices and the following recommendations for the consideration of Conference:

I. License to Preach.

That Conference call to the attention of the churches the importance and value of the use of the "license to preach" for young people of promise and others who have not been fully trained and practiced in the ministry of the gospel.

II. Educational Standards.

That Conference recommend that Seventh Day Baptist ministers, in preparation for their work, have the opportunity for four years in college and three years in theological school, of which at least two years should be in our own School of Theology, one year in some other reputable School of Theology being regarded as desirable; and require for accreditation as a Seventh Day Baptist minister a minimum of three years of preparation above the high school.

III. Calling of an Ordination Council.

A. Church and General Conference Delegates.

1. That Conference recommend to the churches that members of the Council of Ordination be selected from their official members and that as far as possible the number of council members be equal for each church represented except that the church calling the council may be represented by a number not in excess of one-half the total number of members of the council.
2. That Conference recommend to our churches that they invite the president of Conference and the dean of our School of Theology to attend as delegates any council of ordination called by them and that Conference require that both of these persons or alternates approved by them be present at the ordination of any person for whom accreditation as a Seventh Day Baptist minister is sought. It is understood that traveling expenses of these persons will be paid from the expense fund of the General Conference.

B. Syllabus and Procedure.

That Conference recommend to the churches the use of the following syllabus for the examination of candidates for ordination:

1. **Foreword.** Seventh Day Baptists grant liberty of thought. Any ordaining council would have wide latitudes of opinion within itself, and therefore it is likely that some answers the candidate

might give would satisfy only part of the council. A council is called to examine, not to teach. A council would expect a candidate's opinions and beliefs to change as he grew since he is a living person rather than a concordance or encyclopedia.

An awareness of the high calling to which the candidate seeks entrance, tempered with charity for the candidate as an individual, should motivate the members of the council. No questioning should be intended to humiliate the candidate or display the theological position of the questioner, but an earnest effort should be made to discover the sincere beliefs of the candidate.

2. **Procedure.** Chapter XIII of the "Seventh Day Baptist Manual" by William L. Burdick and Corliss F. Randolph outlines the procedure for an ordination council. It states that according to precedent the council is called to order by some member of the local church, and the action of the church in calling the council is read. The roll of delegates appointed and present is then called, and a moderator and a clerk are appointed, after which all join in a season of prayer. It is then customary for the candidate to present a prepared statement setting forth his Christian experience, his call to the ministry, and his beliefs. An oral examination follows conducted by the presiding officer or someone appointed for the purpose and entered into by any members of the council. It is desirable that this practice be generally used. The "Statement of Belief" adopted by the General Conference in 1937 may well serve as a guide both to the council and to the candidate in this phase of the examination.
3. **Personal Life of the Candidate.** Following questions which may have arisen out of the prepared statement of the candidate, consideration should be given to his personal fitness for the ministry. The vote of the church calling him to ordination will carry weight, of course, but it should be remembered that the candidate is seeking ordination for life rather than for the service of a single church. The reasons why a candidate desires to become a Seventh Day Baptist minister should be explored. His devotional life and adherence to the ideals and standards of Jesus are crucial.
4. **Professional Training.** The council should consider the thoroughness of the candidate's preparation for the professional services he will be expected to perform. Courses of study completed, study habits, familiarity with recognized social usage of ecclesiastical procedures are topics for consideration in this area. Some practical experience in church life, in religious education, evangelism, and young people's work under the guidance of a mature minister and in the status of a licentiate is highly desirable. Possibly most important is a sincere love of people and a willingness to identify one's self with them individually and as families in joy and in sorrow as a friend and pastor.
5. **Wider Relations.** Looking toward General Conference recognition as well as the best interests of the local churches he may serve, the candidate should be questioned as to the organized life, work, and personnel of the denomination. He ought to possess a working knowledge of Seventh Day Baptist boards and agencies and of our more significant publications. He should have an appreciation of our denominational history. Beyond this he should know the place of Seventh Day Baptists in the family of Protestant denominations and give evidence of the spirit of co-operation which has marked our leaders.
6. **Vote of the Council.** At the close of the examination, the candidate should withdraw, together with the members of his family present, and the council should consider the following questions:
 - a. Is the candidate prompt and dependable?
 - b. Has he a high sense of financial honor?
 - c. Is his conduct above reproach, and does he refuse to spread scandal?
 - d. Are his habits and mannerisms such that will not detract from his effectiveness in the ministry?
 - e. Is he industrious and possessed of good practical judgment?
 - f. Is he a forceful and inspiring preacher?
 - g. Is he free and acceptable in conversation and human contacts?
 - h. Has he tolerance as well as convictions?
 - i. Can he be depended upon to hold confidence?

After a satisfactory discussion the members of the council should vote by secret ballot by members of the council only, on one of the following courses of action:

- a. That the council proceed to ordination.
- b. That ordination be deferred.
- c. That no action be taken.

IV. Recognition of Ministers Ordained by Other Denominations.

That Conference recommend that our churches take the following steps before proceeding to the recognition of ministers coming to us from other denominations:

- A. Carefully examine his education to be sure that it parallels that of ministers educated in our own School of Theology.
- B. Carefully examine the candidate in oral examination on Seventh Day Baptist beliefs and practices.
- C. Provide for a year's probation as a licensed preacher before proceeding to recognition of ordination.

At the 1944 Conference the Commission was authorized to "study the possibility of establishing a uniform plan for retirement of pastors, employees, and missionaries. This plan should include minimum and maximum ages for retirement and a livable retirement allowance depending upon the period of service."

Out of this study grew the following proposals:

Retirement of Ministers

1. That all ordained persons who are employed by our denominational boards and agencies be included in our Ministerial Retirement Plan on the same basis as pastors, and that the boards and agencies be requested to contribute to the Ministerial Retirement Fund for each of its ordained employees on the same basis as the churches.
2. That service of at least seven years be required for eligibility to receive a retirement allowance from the Ministerial Retirement Fund.
3. That for the purpose of computing contributions of both churches and pastors to the Ministerial Retirement Fund, there be added to the net cash salary 15 per cent of that salary in all cases where living quarters are furnished.
4. That beginning January 1, 1946, the contribution of each pastor or other minister to the Ministerial Retirement Fund be equal to 1 per cent of the salary received computed as above, if such salary is at the rate of \$500 a year or less; and such contribution be increased at the rate of one tenth of 1 per cent on every \$100 that the salary shall be more than \$500.
5. That the retirement age of the ordained person be set at sixty-eight, with the provision that he may be employed by two-thirds vote on a secret ballot for not more than one year at a time after that age and until seventy-five years old. No ordained person should be expected to accept regular employment after the age of seventy-five.
6. That retirement allowances be based upon years of service as heretofore, but in specific instances the amount may be determined at the discretion of the Committee on Ministerial Retirement.
7. That Conference recommend to the Committee on Ministerial Retirement that retirement allowances be paid only to accredited ministers or the widows of accredited ministers except those already receiving retirement allowances.
8. That Conference call the matter of retirement plans to the attention of all of our churches, boards, and agencies employing unordained persons. Such persons cannot be included in the Ministerial Retirement Fund, and the employing body should take other steps to provide suitable retirement allowances.

The usual reports of boards, societies, committees, and officers were received.

Leslie O. Greene,
Chairman,
Courtland V. Davis,
Secretary.

basis of decision should be, "How can the interests of the kingdom best be served?"

A "footnote" or two may be added. First, neither the Commission nor Conference can legislate on this. The plan is only suggestive. Second, the war has caused such a shortage of men that older ones were needed to fill pulpits; but soon, we hope, younger men may take their places. Third, I am quite aware of my inconsistency in writing as I have on this subject, and expecting to be taken seriously, since I am more than seventy years of age. But the reader is at liberty to discount what I write according to his own judgment. I am in favor of further discussion of this matter, especially by young men of, say, forty or fifty! I do not mean to be flippant, but I should like to stimulate interest.

J. W. Crofoot.

Brookfield, N. Y.

FIRST THINGS FIRST

More Ministers

With all our needs for more, one of the greatest is for more ministers. One of our boys who recently was graduated from the Seventh Day Baptist School of Theology told me he had received seven calls. He can accept and fill but one of those places. Many besides these seven churches are pastorless.

Missions

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Ashaway, R. I.
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

SUPPORTING VARIOUS PHASES OF THE WORK

Occasionally through the years we have heard people criticize others because they gave as much or more for missions, home and foreign, as they gave for the local church and congregation. Usually when such sentiments are expressed there is no appeal made to those who are doing very little or nothing to support the local work, but a grievance seems to exist against those who in addition to bearing much of the burden of the church are also reaching out to aid mission work at home and abroad. Why is this? Why should those who support missions in addition to supporting the local church be criticized for endeavoring to carry out the Master's Great Commission? Why not make a kind appeal to those who are doing little

When a church calls and gets a pastor, some other church pulpit is left vacant. What can we do about it? What will we do about it? Are there young men in your church who should be looking toward the ministry? Have you suggested it to them? The power of suggestion is great!

Several of our able young ministers have gone into the service as chaplains. We are proud of them for it. I was recently asked to recommend another to the chaplaincy in the Navy. What else could I do? I would recommend him to any place of responsibility. There will be need for chaplains for a long time yet. With the fighting over, however, I wonder if we should look more to the need on the home front, especially in our own denomination. I hope that young man will stay by his church. There is glamour in the uniform, but there is often little praise even for the faithful fellow who sees the need at home and stays by "his guns." How we should respect, honor, and glorify him. A word of appreciation now and then would not hurt us, and what a spiritual uplift it would be to the tired pastor. We expect him to bring us cheer when we are gloomy. Why not give more of what we expect?

P. B. Hurley,
Conference President.

or nothing for the home church to give it their support?

What we enjoy today is the result of missions, and nearly every church among us is the direct product of missions. Why should we attack that which has caused the trophies of the Cross, increasing through the ages, to be poured into our laps? Why should we criticize those who are endeavoring to support that which has made our own churches possible?

About a century ago the Southern Baptists split over missions. One branch was missionary and the other antimissionary. The antimissionary branch has dwindled until it is seldom mentioned as a matter of history even; the missionary branch has grown till it numbers about three millions. Such is the history of the Christian Church. Those

churches and denominations that refuse to be missionary, in spirit and in deed, die.

We do not always know what others are doing for the local church and congregation, particularly in this day. Many people prefer that their benevolences for the local church and its work should be so conducted as not to be public. Very seldom are we in a position to judge what another should do.

Christ said, "The field is the world." The work, home and abroad, needs the fullest support of all. There may be reasons why one person should exhaust his resources in the supporting of the home work, and there may be reasons why another should exhaust his resources in supporting foreign work. There is only one field, and it is the privilege of most people to support every part of it.

We need to support the work, much more than the work needs our support. Christ has ordained that the work should be carried on, in both the home and foreign fields, by the efforts of his followers. If they fail, the work suffers, but they themselves suffer more than the work because of their failure. All should so conduct their lives that they may have the great blessings which come from participating in the extension of the Master's kingdom.

W. L. B.

HELPING OUR CHURCHES IN GERMANY

As yet we do not know what the condition of our churches in Germany is; but as the readers of the Sabbath Recorder know, it is the hope of the Missionary Board that they may be revived and the work extended. The board has been raising a fund for this purpose. Up to date no word has come directly from them, but in the September number of "Advance" there is an article by Dr. A. L. Warnshuis, entitled, "Help for German Churches." Doctor Warnshuis has been secretary of the International Missionary Council, and has traveled extensively in Europe for the World Council of Churches. What he says in this article is based on a visit made the last weeks in 1944. The following quotations are taken from the article referred to above, and should encourage us to help Seventh Day Baptist churches in Germany.

"There can be no serious question about the importance of giving help to the churches in Germany. In the tragic circumstances of military defeat, disorganization of all government, disillusionment, confusion, and the dis-

crediting of the forces that have striven to influence the life and purposes of the German people during the past two decades, what is there left besides those churches that in all this period have themselves opposed National Socialism, and that have suffered persecution because of their opposition to the Nazi regime? These 'Confessional Churches' are the best hope for re-education of the German people. These churches at the end of the war are stronger than they were at the beginning.

"When I returned from Europe in December, 1944, it was not possible to make any public statements of what I had learned about conditions in Germany. Even now the story cannot be fully told—the occupying governments and armies are engaged in sorting out people, and their task must not be complicated by writing about cases that are still in the process of trial. It can be stated that there was an anti-Nazi resistance movement in Germany. I talked with agents of that movement who were in Switzerland. I was introduced to some of them by representatives of the American government. In that underground resistance church members, clergy, and laity, actively participated.

"The attempt in July, 1944, to assassinate Hitler was a civilian plot, in which Christians shared and for which many of them were arrested and killed. . . . While there is as yet no evidence of a sufficient, consistent protest against the atrocities perpetrated by the German army and the national government, we do know that some of the church leaders did protest strongly both by words and deeds. Moreover, these leaders have repeatedly, both before and after the surrender of the German armies, confessed their share in national guilt and the necessity for expiation and atonement. . . . There is an increasing realization of the responsibility of the Church for the morality of the community and the nation. In the reconstruction of Germany, the occupying governments as well as the resistance movements within Germany are counting greatly upon the churches."

W. L. B.

THE TRIUMPH OF THE EVERLASTING GOSPEL

By Rev. L. R. Conradi, D.D.

The Lamb of God has, indeed, opened the book, has broken the seals, and nineteen centuries of the Christian era testify to the

wonderful triumphs of the everlasting gospel in all the world. Christ, who spoke the word, "Let there be," at creation, "and it was so," has also spoken as the Redeemer, that the gospel "must be preached in all the world as a witness, and the prevailing power of prophetic truth is seen in the untold millions of believers in the name of Jesus, and in the millions of martyrs. The powers of hell could not prevail against the creation of the Christian Church and the erection of the spiritual house. At Christ's coming the grave will have to give up all the bodies of the martyred saints who are then forever glorified unto life eternal. Matthew 16: 18.

By faith, the saints, quickened together with Christ, raised up together with him, also sit "together in heavenly places in Christ Jesus." By faith in the prophetic word the saints have come unto Mount Sion, unto the heavenly Jerusalem, to innumerable angels, to the general assembly and the Church of the first born, which are written in heaven, to their Father and to Jesus, the mediator of the new covenant, Whose blood assures eternal perfection in him. Ephesians 2: 4-6; Hebrews 12: 22-24.

God in his infinite love has in his secret counsels laid down the things which must be done for the salvation of his children. The Lamb of God who by his death and

resurrection is alone worthy to break the seals, has opened the book, the whole universe giving thanks to him for so doing. The scenes unfolded have, during the last nineteen centuries, been verified more and more by the records of history as Divine truth. In spite of the most terrible persecutions, the everlasting gospel, based on fulfilled prophecy in the Son of man, has gone forth "conquering and to conquer," has been proved to be the greatest of all great powers, is being proclaimed today in all the world and published in many tongues. Every fulfillment of prophecy has added to its luster, and made the fulfillment of the remainder equally sure. The countless numbers of believers are the evident fruit foretold and foreseen by the prophets, their very growth attesting the prevailing power of the prophetic truth. As in times of old, the prophetic word given by God was the great challenge to the heathen, so today the fulfilled prophecy, which, as the supreme miracle of Divine foresight and of saving grace, is the greatest condemnation of the unbeliever, but brings the greatest of all blessings to those who do believe in the precious name of Jesus Christ—even eternal life in which to behold for ever the most wonderful of fulfillments, in their own salvation.—The Impelling Force of Prophetic Truth.

Woman's Work

Mr. Oloy W. Devin, Selma, W. Va.

THE GREEN LAKE, WIS., ASHRAM

II.

One or more of the sessions of the Ashram are used for getting acquainted with all the brothers and sisters who have come from many states and Canada, some for the first time. "Brother Stanley," Dr. E. Stanley Jones, presides, telling about the program of the days ahead. He explains that in an Ashram there are no unimportant people. The Ashram is not one group of people who have attained, working on another group who have not attained; all are in need; all are in process of growth and development. He explains that there are no class barriers—everyone works; there are no race distinctions—the kingdom of God transcends race. Here everyone contributes, even in silence. That is the meaning of silence, that everyone may become creative. In the family circle,

no one is ashamed to go to the table for food or to the library for help. Here no one is ashamed to confess a need. Brothers and sisters share the problems and, by sharing, help to find the solution. They share a sorrow and the sorrow is halved. So each one was asked to tell who he was, what he did, and why he had come. Then followed a wonderful meeting where testimonies like these drew all nearer together in the spirit of love:

"I came to the Ashram because I was so tense. I want to let go."

"As a teacher of underprivileged children, I had a feeling of emptiness."

"I want a calm assurance that my needs will be met."

"My burden is the indifference of Christian people as revealed by decreased Bible school attendance and no prayer meetings."

"I could worry a great deal about my troubles, but I came here instead."

"I want to enrich my life so as to help others."

"I desire a deeper spiritual understanding."

"I wish to be a reflection of Christ."

"I hope to relax, relinquish, and receive."

"I desire that 'plus' of greater health and greater victory."

"I want to get a relative value of time and eternity."

"I need to learn techniques for breaking down barriers."

"I wish to be less critical."

"I want to take the touch of Christ wherever I go."

"I want to live so that I won't have to tell people too many things, because they'll see them in me."

When closing time came and the rest had to wait until another day, Brother Stanley put into words the feeling of everyone present when he said, "The quiet, tender, redemptive presence of God has been here."

Georgia B. Greene.

WORLD COMMUNION SABBATH

By Mrs. J. L. Skaggs

A leaflet is at hand entitled, "A Meditation—The Meaning of the Lord's Supper." It is a splendid Communion meditation based upon Bible texts. The face of the leaflet calls attention to World Communion which comes the first Sabbath in October. We recommend that a copy be placed in the hand of each member of the Church. Shut-in members are often strong in love, in faith, in prayer. Unless the Communion service is to be taken to them, it may be suggested that this leaflet form the basis of a meditation and a prayer for their pastor and their church at the hour of the service.

May our Christian people everywhere be found ready to help their pastors plan to have 100 per cent of the able-bodied membership of the church present at its own Communion table on World Communion Sabbath, October 6, 1945.

This leaflet may be secured at thirty-five cents per hundred from the Department of Evangelism, Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

A LETTER FROM FLORIDA

Dear Friends:

This will be a brief summary of our work in Putnam County. Your interest in and prayers for this work, as well as your generous contributions and offers of further assistance, have been much appreciated by me, as well as by the people who have shared the benefits.

Since January 1, 1945, there has been \$717.86 contributed to this work with a balance on hand at present (August 28, 1945) of \$199.08. Of this amount \$100 is being held in trust by the Daytona Beach Church; \$89.08 is in the Palatka Atlantic National Bank; and your worker, E. F. Randolph, has \$10 cash on hand for operating expenses.

While exact accounts have not been kept of all items, the expenditures have been about as follows:

January 1, 1945, to August 28, 1945	
Improvements on church building,	
Carraway	\$ 77.55
Helpers, Rev. William Kimshel	
and Ira Lewis	55.00
Welfare	35.54
Operating expenses	178.16
E. F. Randolph, personal expenses	155.83
Miscellaneous expenses	16.70
Balance on hand	199.08
Total	\$717.86

The major part of these funds have been received from the Tract Society, Battle Creek Bible school classes, Shiloh Church, Marlboro Sabbath school, Plainfield Church, Ashaway primary department, Alfred Church, and various other friends. Also, many boxes of clothing and Bible school supplies have been sent by some of the above-mentioned friends and others.

Now, what are we accomplishing? Only God can measure the results. Again I must confess that, with all I have been undertaking, accurate statistics have not been kept.

There are sixteen children in Palatka who have come quite regularly. But one family of four children has been enticed to another church, leaving us twelve regular and six or eight others who come frequently. Still others come occasionally, and there are many others who could be interested with workers to teach the various classes.

At Carraway there are two families of which the mothers and seven children are regular whether I am there or not. Four

others come frequently; and there are others who come now and then, especially if we hold services Sunday or evenings.

There have been the following regular services held by your worker, Elizabeth F. Randolph:

Sabbath eve, seventeen services, mostly in Palatka; Sabbath day, forty services (twenty at Palatka and twenty at Carraway); Sunday evening, nine services at Carraway, and eight special services conducted on other occasions. Many visits have been made in the homes.

Special workers and guests have been Rev. and Mrs. W. J. Kimshel, Mr. and Mrs. Luther Davis, Mr. and Mrs. Ira Lewis, Mr. and Mrs. Churchward, Mrs. Will Perry, and Joe Lewis.

Seven girls from Palatka, coming three, two, and one at a time, spent six weeks with me here in Daytona Beach doing Vacation Bible School work. Seven children from Daytona also attended Vacation Bible School part of the time.

Thus, you note, that only a small part of my time has actually been spent in Putnam County. This is due to the fact that it has seemed necessary for me to spend a large part of my time at my home here in Daytona

with Mrs. Lena Crofoot, who has been an invalid since the early part of December, 1944.

August 24 to 26 I vacated the house which we have been using for church services in Palatka. As it seems necessary for me to spend more and more time with Mrs. Crofoot, it was too much for me to keep up this house in Palatka and pay the rent on it, which was raised to \$8 per month when we had electricity put in.

I will continue to go to Palatka at least twice a month until we can get other workers on the field. Whenever I go over on Sabbath days I will take the children from Palatka out to Carraway with me, thus making a congregation of twenty-two to thirty.

On September 8 Rev. Norman L. Chase and his wife, Rev. Effie Mae Chase, joined our Seventh Day Baptist Church at Carraway.

Elizabeth F. Randolph.

An Omission: In the issue of September 3, 1945, page 160, the fine article, "The American Indian," should be credited to Mrs. Frank Hubbard, chairman of mission study courses.

F. D.

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

"FAIR" PUBLICITY

The young people of the Brookfield Church have really taken the Sabbath and Seventh Day Baptists to the fair. For the Madison County Fair held at Brookfield, N. Y., September 3-7, 1945, the young people of the Brookfield Church prepared a booth in the contest for the most educational exhibit. In this booth they placed various tracts furnished by the Board of Christian Education and a number from the publishing house at Plainfield, which told of the Sabbath and the denomination. These tracts and materials were passed out free to those who passed by. The expense was cared for by the Brookfield young people.

Part of the exhibit was a miniature of the Brookfield Church with a slogan, "Go to the church of your choice, but go to church!"

This is a commendable work of advertising and of taking our work and the Sabbath truth where people are, and in a fine way telling them about it.

PARENTS

Mrs. Lester Nelson of Battle Creek, Mich., writes about the activities of the parents' club there.

"At our July meeting it was voted to name our new group 'Mothers' Council.' It was decided that a library be started which would contain books suited to our study and to keep a scrapbook each month of the various articles, poems, Bible verses, etc., used in each discussion.

"Our August meeting was an outing at Goguac Lake. About thirty mothers and children attended.

"Officers elected for the year are as follows: president, Geraldine Nelson; secretary-treasurer, Beatrice Crandall; telephone committee, Virginia Dean; program chairman, Louise Fick.

"Each month we appoint a leader for the following month. She may choose any subject she likes. So far it has worked out very well, as everyone has certain subjects

he wants discussed. I feel there is need, too, of a definite study outline."

Mrs. Nelson says they are using the book, "Children Need Adults," by Ruth Davis Parry, and find it very good.

Rev. David Clarke writes from Jackson Center, Ohio, that the "Parents' Club" idea is being carried on with the hope that they will be able to get some people who have made a special study of home life to come and speak to their congregation. We will wait for news of this idea, which sounds very good.

GIFT FROM MILTON

A letter from Dr. Edwin Ben Shaw dated August 27 states that the Milton Sabbath school voted to contribute \$50 to the Denominational Budget as a special gift for the Board of Christian Education. This is to be used in field work of the board as carried on by the executive secretary, to be used by him where and when and how he decides its disposition is wise and best.

This gift is very much appreciated, and its use will be made in a way that we pray God will be wise and best. This Conference year there are more demands for funds growing out of new plans and calls for help. This gift will truly expand the services which may be possible for the executive secretary.

Field work to be done by the executive secretary of the board will include help in conducting classes in leadership training. If your church feels the need of help in such a school, please write. Certainly, both old and young need to know the Bible much more thoroughly, and also those who are teachers need to know more about teaching and to discover new and better methods of working with their pupils.

CAMP MEDITATIONS

Our Mountain Camp

By Elma Swenson
(Age 15)

Out here beyond the city streets
Where nature has her own retreat,
We lift our eyes toward the sky
And gain the earth on which we lie.
Deserted mines and winding trails
Have clouds above like huge white sails
Watching over one and all.
Where deer do roam and never fall,
The plains below lie gold and green,
While silver lakes spread in between.
When sun is set and evening falls,
The stars come out and night birds call.

When campfires gleam and lights are low,
We watch the twinkling ones below.
Then our daily chores and cares will cease
And God will watch us while we rest in peace.
Viborg, S. D.

A Sinner's Paradise

By Joe Sandri

(Age 15)

The Lord hath made it by command,
And we have worked it by the hand.
The flowers, boulders, and the pine
Are part of God's work left behind.
The different birds that fly about,
The lofty trees so strong and stout,
The chipmunks' game of hide and seek,
The funny noises of the meek.
The seagull takes his westward trails,
The dauntless bird that never fails.
The different colors bring to mind
The different flow'rs of every kind,
And then you see the country green
With all the fields so wide and clean.
The lakes, the trees, the plains ne'er ending,
Nothing's ev'r looked quite so impending.
And then some wonder what God ever made,
Just as if this beauty from their eyes seemed to fade.
Odd but musing figures the clouds seem to take,
And God made this just for the sinner's sake.
The sunset at the close of day
Colors the clouds with every deep ray.
The sunrise at morning is equally the same
With matching beauty of equal fame.
And to think while I finish this now as I sit
There're many people who're not appreciative,
Not even one bit.

Boulder, Colo.

RELIGIOUS EDUCATION WEEK

(Note: These statements were written at the request of the International Council of Religious Education, Chicago, endorsing the fifteenth annual continent-wide observance of Religious Education Week, September 30 to October 7, in the United States and Canada. The Seventh Day Baptist and thirty-nine other Protestant denominations, as well as one hundred thirty-three state, city, and provincial interdenominational councils of churches and religious education are co-operating in this observance.)

National Progress Dependent on Teachings of Jesus

By Grace Noll Crowell
(Poet)

The cry of mankind today is "Progress!" Plans for future are dazzling in their concept, but if the religion of Jesus Christ is left out of those plans, our nation will surely go the way of all godless lands.

Paradoxically there is only one way to progress, and that is by going back: back to the teachings of Jesus Christ. Make Christ the Head of the home and there will be no delinquent children; make him a Counselor and

there will be no corruption in politics; make him a Leader and there will be no limit to our progress as a nation.

For years the International Council of Religious Education and its member agencies have been knocking at the door of all homes, striving to awaken men to the need of spiritual fitness through religious education. Now is the time to heed that clear, wise call. Let us go forward by going back to the too often neglected teachings of that great Educator: Jesus of Nazareth.

Religion Holds Key to World Peace

By A. S. Goss

(Master, the National Grange)

We are emerging from a tragic experience when it became necessary to meet force with force, and there is danger of cynically yielding to the concept that force must be the ultimate ruler of mankind. Such a mistaken concept can be met only by developing the finer things in our character, and religion alone has proved effective in such development. From a very practical standpoint in meeting the problems of reconversion from a war status to a peace status, we may well turn to religion as the medium through which we will again establish the world on a peacetime basis where men can work together for the common good. There is no time in history when mankind was more in need of divine guidance than today.

Religious Teachings Basic in All Worth-while Education

By Ernest J. King

(Fleet Admiral, United States Navy)

The fifteenth annual observance of Religious Education Week, September 30 to October 7, 1945, is particularly appropriate at this time because of the increasing responsibility of each American citizen toward national life in a free society.

Much progress has been made toward the improvement and expansion of our entire educational system. However, with all our increased knowledge in world and national affairs, and technical skills, we were unable to prevent war. Contributing to this failure was the neglect of the fundamentals of all worth-while education — religious teachings

which should begin in the home and be supplemented in the churches.

In all our efforts to establish means to keep the peace, we must remember that the principles of Christianity constitute a sound foundation on which to construct the necessary machinery to maintain amicable relations among nations. This must be the basic conception of any enduring world peace. Any program which emphasizes this fact and seeks increased religious education merits full support because it is contributing to the future welfare of civilization.

THEOLOGY TEXTS NEEDED

The war caused interruption in publication of some theological textbooks, and until the publishers have had a chance to take up again the printing of such books, schools of theology are compelled to resort to other means of getting them.

The Seventh Day Baptist School of Theology at Alfred is in need of two copies of "New Testament Theology," by Stevens. It is suggested that former students of the school might be willing to rent or sell their copies of these books.

Communicate about this matter with Rev. E. D. Van Horn, Alfred, N. Y.

Prayer

O God, grant us men to match the mountains of these thrilling days. Forgive our small faith and limited vision. Lead us into an era of peace dedicated to the high aim of winning the world for Christ. Purge our great nation of selfishness and pride; teach us that true greatness lies in service: to set the captives free, to feed the hungry, and to shelter the homeless. Grant to our leaders a wisdom that is beyond human wisdom. Help us to overrule human mistakes and let thy great purpose and will for the ages be wrought out among us and through us, through Christ the Way, the Truth, and the Life. Amen.

SABBATH SCHOOL LESSON FOR SEPTEMBER 29, 1945

The Israelites in a Foreign Land
Basic Scripture—Genesis 46—50
Memory Selection—Psalm 90: 1

Children's Page

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

It's been quite a time since I wrote to you, hasn't it? Maybe that means I can write a longer letter this time.

Our school started July 23, so we can get out in the fall to pick cotton. I am in the ninth grade this year, and my subjects are health, English, civics, and math. English is my favorite subject since we are taking literature the first part of the year.

It has really been hot here, 98° in the shade some of the time. I will be glad when we stop having summer school because it certainly is too hot.

We were thrilled at the end of the war. At first we thought my brother, who is a naval air officer, would get discharged; but today when we counted up his points, he lacks ten of having enough.

Vic, Nancilu's husband, was drafted just before the end of the war. She and the children came down here to stay with us, but now they have all gone out to stay with him at Camp Robinson, Ark. They have a little cabin out there.

I am still a girl scout. I am working very hard trying to be a first class scout before I go into senior scouting. To do that you must earn a certain ten badges. So far I have only six; they are child care, bibliophile, scribe, tree finder, bird finder, and gardener. We are planning on have a court of awards soon at which time I will get them.

Your Recorder friend,

Glendale Farm, Bettie Butler.
Woodville, Ala.

Dear Bettie:

I was delighted to receive your letter. I was beginning to think you weren't going to write to me any more. I hope you will keep on writing as long as I am editor of the Children's Page.

It is indeed glorious news that the war is over. Our son has one hundred five points, but he does not sound very encouraging about getting home soon, as the army considers doctors quite essential in the Pacific area for some time to come. We're hoping he may be home by Christmas.

I hope you will soon be able to complete your work towards becoming a first class scout. I'm sorry there were no girl scouts when I was a girl.

Yours in Christian love,
Mizpah S. Greene.

Dear Recorder Children:

Well, I'm not discouraged since I have had this nice long letter to answer this week, and my hopes are still high that I'll receive several more next time. Keep your letters coming, boys and girls, for grownups as well as children like to read them—yes, and your stories, original poems, and the cute sayings of your tiny brothers, sisters, other relatives, and friends.

Today I have a little story for boys, especially farmer boys, but I shouldn't wonder if it would set the girls to thinking, too.

Yours sincerely,
Mizpah S. Greene.

WANTED - FUTURE FARMERS

Emperor Francis Joseph of Austria, in the early days of his rule, was in the habit of taking trips into the country surrounding Vienna and talking with anyone he chanced to meet. Usually the people with whom he talked did not even know he was the emperor.

One day he met a group of schoolboys on their way home and asked first one and then another what they were thinking of doing when they grew up. One said he wanted to be a soldier, one a doctor, one an engineer, one a lawyer, and another a carpenter; in fact, nearly every trade or profession was mentioned, but not one wanted to be a farmer.

"These things are all right," said the emperor, "but what are your parents?"

All the boys replied that their parents were farmers.

"Take my advice," said the emperor, "and become farmers yourselves. There is no finer or more helpful work in the world than the raising of that which will produce food. Do not be ashamed of being a farmer. All honor to you if you follow so noble a calling. I, myself, give to the farmer the highest honor."

The boys did not learn until long afterwards that it was the emperor who had been talking with them and giving them such good advice. Not all became farmers, but all, I am sure, had cause to be proud of their parents who were farmers. And we, too, as we think of those who are producing the

food to feed the world, may well be proud of the farmer, and none should regret choosing the splendid work of the farmer. I once heard a boy say, "I'm going to be a farmer, because in that way I can help the most people."

What do you think, Recorder children?

Our Pulpit

PRAYER

By Rev. Paul L. Maxson

Text: Luke 11: 10. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

My main theme is prayer. I have mentioned probably many times in my sermons that prayer is the greatest moving force in the world. Yes, I know that some of you are thinking of the great armada of ships, tanks, planes, and the millions of men in uniform that man the instruments of warfare. Let me read again our text. . . . What a wonderful promise! That promise was and is intended for you today just the same as it was meant for those early disciples and followers of Jesus. Have you taken these promises that Jesus has given to you and to me? Have you marked them, taken them, and said, "Now, Lord, that is a promise for me today as a disciple, a follower, a Christian standing upon the promises of God"?

We need prayer in time of trouble as well as in time of prosperity. Far too often we go to God just when trouble has overtaken us. We should go to him when we are filled with joy and prosperity. Nevertheless, we may experience many high moments in our Christian life if we will go to him whether in joy or in sorrow. If we seek him daily, constantly in prayer, we will rise up as on the wings of eagles soaring to glorious heights, higher than we had ever experienced in our Christian lives. To be sure, there are times when we meet despair and despondency, thinking that God and all of our fellow men have turned against us; but we all may rest assured that if we think carefully and pray carefully, it usually turns out that we have been imagining that we have been mistreated or scorned, for God condemns no man, but rather man condemns himself.

There are two possible ways of life that you may choose: (1) It will be you and

God—there will be no one else to strengthen and reassure you; or (2) it will be you alone and your constant fear—you and your own rebelliousness. You will not escape your own particular crisis. It is the same with the soldier as it is with the civilian at home anxiously waiting. In crisis, in pain, in sorrow, in death, it is you and your emptiness or it is you with God and his sufficiency over you as your helper, your guide, your comforter.

I read a story just recently about a thirteen year old girl who was in a Bible school class listening to the other girls of her own age tell what they thought about prayer and what it meant to them. The general thought expressed by most of them was that they believed in prayer to the extent that if God failed to bring their brothers and loved ones home safely, they would lose all faith in him.

Judy, the thirteen year old girl, told about her own brother who was a flyer. She explained how she and her father and mother prayed at each meal that God would be gracious to Johnny, take care of him, and bring him back safely if possible; but in case he should be lost, to give them the strength they needed.

As they sat at dinner one evening the doorbell rang, and a boy stood there with a telegram for them from the War Department. The father took the telegram, and before opening it he prayed to God, saying, "God, the time has arrived. Now give us all what it takes." Judy said that her father went down to the Y.M.C.A. and took over the class that Johnny used to teach, and she did the housework, dishes, and jobs that she had always hated to do, so that her mother would have time to go down to the Red Cross and help what she could there. Judy said, "We did not lose faith in God. It made our faith stronger, for we took on the

extra work. We knew that he would want us to."

Prayer is what you do in your solitude. Does pain cause you to denounce man and fate, or does it teach you to be refilled with the spirit of God? Does sorrow unarm you, or does it teach you of God who sorrows when his children suffer? True Christianity places you side by side with God in your crucial times of sorrow, fear, or pain. It embraces you with God's tender mercy; it gives you his power to triumph over the rough places in life.

What are prayer and Christianity that they can so mightily defeat pain and death itself? The true Christian man is the man who prays understandingly, prays with faith that his prayer will be answered. Praying is not speaking to oneself, but speaking and working together with God for the accomplishment of everything that is good and just.

"To know him and make him known" is one of the greatest joys that a Christian has. We as Christians must be like the leaven that was hid in a measure of meal until the entire loaf was leavened. So it must be with the Christian's life in his own community. He must let his life shine for Jesus Christ.

Our greatest possession is our religion, our trust, our faith in God, if we have constant communion through prayer. If we trust him in all our ordinary experiences, then he will fill us with what it takes to meet the stress, strain, and the difficulties that come to each one of us.

A man's religion is his most cherished possession. With it he should act as did the shipwrecked naval officer who came up swimming with one hand closed tightly because he was so afraid that he would lose the valuable ring that his wife had given to him. His hands were water-soaked and shrunk from being in the water so long; the ring was loose and liable to fall off if he did not grip it tightly in his closed hand. We are liable to lose our faith and trust in God unless we hold tightly to him through constant prayer.

"More things are wrought by prayer than this world dreams of," sang Tennyson. The truly Christian man does not wait until catastrophe overtakes him before he prays. The Christian's life should be a life of prayer and an attitude of trust in God. When a man prays, the love of God is in him. What

an achievement! What a gain! What permanent and durable value! Just think, God's love is available to every one of you whose heart is lifted to God in prayer. It is not just by word of mouth that you pray, but by the mood of your inmost heart that you pray.

We may make the attributes of Jesus our attributes through prayer. Our needs are met through his love, joy, peace, thanksgiving, goodness, mercy, justice, patience, humility. When we pray we ought to speak directly, personally to the Father, asking him that his desires will come into the hearts of men and that his will be done and not our own.

We should make known unto him that we hope for deliverance from evil, that we look to him for help in overcoming all temptation. We ought to emphasize our Christian hope for eternal life with him, looking toward God's coming kingdom, his power, and his glory. That is the substance of what he taught his disciples to pray for. I do not believe that there is a question as to whether man ought to pray; the question is how to pray. In my estimation, a man must pray to be religious. Not to pray is to be irreligious, and I do not believe that any sane person wants to be irreligious. Jesus said to speak to God as your Father, a personal being whose love encompasses you and all men. His name should be hallowed and never profaned. When a person uses profane language or takes his name in vain, you may rest assured that that man is not a praying man.

There are two kinds of prayer, right praying and wrong praying. Praying that God may use you to forward his kingdom and his righteousness is right praying, while to pray that your own wishes, whims, and desires be given you and not the will of God be done in and through you is wrong praying. Prayer learned from Jesus' teaching and living can bring you more help than you or the world ever dreamed of. Pray constantly, continuously, and effectively so that your daily life shall be the outward expression of your worshipful inner being.

Pray for those who despitely use you and say all manner of evil against you falsely. Pray for friend and foe. Pray for the boy and the girl out there on the battlefield of life. May God give them a stout heart, a faith in God, a trust in him, and may they

be courageous in danger, steadfast in pain, and confident in God if death comes.

True Christianity is linked inseparably with life here and life hereafter. It binds you to a closer walk with God. Prayer makes him your constant companion — a divine companionship. Moses was alone in the wilderness wrestling with whether to rescue the people or leave them to their destruction. He turned to God, and through him he triumphed. Jacob wrestled with the angel until he received a blessing from God. Elijah was a forsaken prophet, he thought, but he turned to God and triumphed over a personal and national crisis. Jesus was deserted by his own disciples while he agonized in prayer there at Gethsemane; his disciples slept. "Not my will, but thine be done." And after that victory Jesus went unflinchingly to the cross of Calvary.

Just recently I was told a story by a returned missionary from Africa. He said that there the entire family lives in a little one-roomed hut, thus having no privacy for prayer. So the oldest of the family rises first and goes out and down the path a little way to a secret place for prayer. After praying and meditating he returns; then the next of age goes out to pray, and so on until the entire family has gone out for its devotion. If the missionary came around calling, all he needed to do to find out if they were praying was to take a look at the prayer path. If it was grown up to weeds and brush or was getting short, he knew it was time to say that their prayer path was growing up or getting too short. I wonder if it would not be of great assistance to the pastors in America if we had some way of checking the prayer life of our people and assisting them to receive a richer fellowship with God.

All men who by faith in God have won their victories over solitude, fear, pain, and death beckon to you and to me. "And I, if I be lifted up, will draw all men unto me."

Prayer is like the great Niagara Falls. As I stood there on the banks looking at the mighty avalanche of water rushing over the falls, I remarked to some friends how terrific, how magnificent a sight it was, yet how little use was made of the power. Prayer is just like that! There is a world of power, and yet how small a part we harness up and use. Just a very small portion of the falls is harnessed for power and work; billions of horsepower just roll over and go on, never

being used at all. The Christian could make use of the boundless power and mercy of God, and yet how very small a portion or advantage he takes of all of it. We get along on the minimum or less, when our lives could be filled to the running over of the righteousness and love of God. Oh, when will we realize the promises of God? "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Berlin, N. Y.

North Loup, Neb.

Vesper services are held every Sabbath evening, beginning at 8 o'clock and lasting a half hour. Various members of the church are in charge. The time spent in music and prayer seems a beautiful way to end the Sabbath.

Baptism was administered to three recently: Cpl. Carroll Swenson and his sister, Miss Elma, both of Viborg, S. D., and Roy Cox. The baptistry was decorated with greens and flowers. The brother and sister entered the water together and left together. Cpl. Swenson has seen active service in the South Pacific and has been stationed in the Aleutians. He was wounded in action and was sent to Clinton, Iowa, to a hospital. His visit here was short, and he returned to the hospital for a checkup. He is the son of Timon Swenson, well known to many.

Marion Maxson, Merna Van Horn, Neva Brannon, Joseph Babcock, Kenneth Clement, and Elma Swenson attended the Seventh Day Baptist young people's camp in Boulder this summer. On Sabbath evening, August 11, the young people from this camp as well as those who had attended the North Loup camp gave their experiences and impressions at the regular vesper hour. Marion Maxson was in charge of those who went to Boulder.

Deacon and Mrs. John Cruzan celebrated the sixtieth anniversary of their wedding, Monday, August 20. Open house was held in the afternoon, with several friends stopping in to see them. Members of their family came home to be with them during the time of celebration. Among them was their grandson, Rev. Earl Cruzan of Boulder, Colo. Deacon and Mrs. Cruzan are unable to attend church services regularly since both are in frail health, but their hearts are with every event connected with the church.

Pastor and Mrs. Ehret spent two weeks in August vacationing in the Yellowstone National Park.

A thanksgiving service following the Japanese surrender was held in our church Wednesday evening, August 15. This union service was arranged by the War Wives Club, an organization of young women whose husbands are in the service.

The Sabbath school class taught by Mrs. Ehret has parties once a month to which the families are invited. A good time is enjoyed.

On Sabbath day, August 11, Rev. Harley Sutton spoke to us. A week later, August 18, Rev. Earl Cruzan gave the sermon. Both young men were welcomed.

We welcome the return of Deacon H. H. Thorngate, who had spent several months in California.

It was pleasant to have visitors from Riverside, Calif., overnight August 7: Mr. and Mrs. Perley B. Hurley and their son and family, Mr. and Mrs. K. Duane Hurley, Terry Anne, and Cathy Sue. During the evening a group of friends gathered in the church parlors where there was general singing under the leadership of the younger Mr. Hurley, also a men's chorus and other music. Conference President P. B. Hurley spoke of his ambitions concerning Conference had it been held, and urged the members to stand fast. K. D. Hurley spoke of his plans as incoming editor of the Sabbath Recorder. Following the talks light refreshments were served, under the direction of Mrs. Marianne Whitford and Mary T. Davis.

—Correspondent.

Marriages

Allen - Bond. — Mr. Stanley Allen, son of Mr. and Mrs. Parley R. Allen, and Miss Margaret Ellen Bond, daughter of Mr. and Mrs. Simeon C. Bond, all of Salem, W. Va., were united in marriage, June 12, 1945, at the Salem Seventh Day Baptist church by Pastor James L. Skaggs.

Flanigan - Kelley. — Mr. Charles E. Flanigan, son of Mr. and Mrs. Ernest Flanigan, and Miss Bessie L. Kelley, daughter of Mr. and Mrs. Ernest Kelley, all of Salem, W. Va., were united in marriage, February 16, 1945, at the Salem Seventh Day Baptist church by Pastor James L. Skaggs.

Whelock - Davis. — Wallace Earl Whelock and Winifred Adele Davis were united in marriage in the Los Angeles Seventh Day Baptist church, 264 W. 42nd St., by Pastor G. D. Hargis on Sabbath, August 18, 1945.

Obituary

Clarke. — Bessie Evelyn, daughter of Willis and Lucy Clarke, was born at Milton, Wis., June 27, 1873, and passed away at St. James Mercy Hospital in Hornell, N. Y., August 14, 1945.

On June 29, 1901, she was married to Samuel W. Clarke of Independence, N. Y. She has been a faithful member of this church and a friend and servant of the community since that time.

Close survivors are her husband; one daughter, Mrs. Evelyn Baker; three sons, Stephen W., W. Wallace, and Francis S.; and a brother, Ray W. Clarke.

Funeral services were held at the Independence Seventh Day Baptist church with her pastor, Rex Burdick, officiating. He was assisted by Rev. Walter L. Greene. Interment was in the Independence cemetery. C. R. B.

Cross. — Herman J., son of George and Harriett Burdick Cross, was born October 23, 1869, and died at his home at 420 Nottingham Road, Syracuse, N. Y., July 27, 1945.

On October 24, 1894, at Syracuse he was married to Clara Brandt. Five children were born to them: Mrs. Edith Spaid, Mrs. Harriett Tily, Leon, Edwin, and Charles.

When he was a young man he and his wife were baptized by Elder L. R. Swinney and joined the De Ruyter Seventh Day Baptist Church. In 1909 they became charter members of the First Syracuse Seventh Day Baptist Church. They have been staunch members of that church and brought up their children in that faith.

Close survivors are his wife, his five children, and a brother, Harold G.

In the absence of his pastor, H. L. Polan, the funeral service was conducted by Rev. Dwight Beck. The body was laid to rest in Morning Side Cemetery. H. L. P.

Larkin. — George Leland, son of George W. and Electa Brown Larkin, was born in Brookfield, Mo., April 8, 1868, and died at his home in Battle Creek, Mich., August 9, 1945.

At an early age he went with his parents to North Loup. He joined the Seventh Day Baptist Church there when a boy, and through the years has dealt honestly in his many business relations and has lived uprightly before man and God. He was married at North Loup May 30, 1890, to Miss May Bancroft, who survives him. They celebrated their fifty-fifth wedding anniversary in Battle Creek last May 30. There are four living children: Mrs. Frank Talbot, George H., Mrs. Earl Kelso, and Mrs. John Bloem.

Funeral services were conducted in Hebble Chapel August 13, 1945, by Rev. Leslie O. Greene. Interment was made in the Memorial Park at Battle Creek. L. O. G.

Give victory to righteousness, we pray thee, O God, and to all thy children forgiveness; through Jesus Christ our Lord. Amen.

—The Bishop of Hong Kong.

The Sabbath Recorder

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PLAINFIELD, N. J., SEPTEMBER 24, 1945

No. 13

Come

Unto

Me

All Ye

I Will

Give

You

Rest

