

WHAT PEOPLE ARE SAYING ABOUT CHRISTIAN EDUCATION

TWIN PILLARS OF DEMOCRACY

By John W. Studebaker
U. S. Commissioner of Education

The fifteenth annual observance of Religious Education Week, September 30 to October 7, 1945, serves to call attention to the vital importance of religious teaching in our American scheme of life and government.

The religious freedom guaranteed us by the Constitution was not intended to promote religious indifference. Rather it was meant to guarantee our right as individuals to achieve a personal awareness of unseen reality as revealed in diverse ways and as represented by various doctrinal beliefs.

Three unifying elements in our common citizenship are the belief in a loving heavenly Father, in the intrinsic worth of human beings, and in the imperative of moral duty. These elements are present in the spirit and the teachings of secular schools, and they are given added personal relevance and doctrinal reinforcement by the home and by the church school.

Secular education and religious education are not only compatible with each other but complementary in character. They are twin pillars of democracy. Upon them rests a responsibility for building citizens worthy of the spiritual inheritance which is ours as a people.

TRUE FREEDOM

By Dr. R. W. Albright
Evangelical School of Theology

True freedom is not a gift which one may give to another or any nation may confer upon its citizens. Freedom in individual, community, and world life is attained like freedom at the piano keyboard. It involves the discipline necessary to reading the master score and to skillful interpretation of that score.

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 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 by way of religious education. Now is the time to heed that clear, wise call.

Let us go forward by go-

ing back to the too often neglected teachings of that great Educator: Jesus of Nazareth.

* * *

VISION OF TRUTH

By Paul Bock
Student, Yale Divinity School

Today we work and pray for a world of freedom of speech and religion, freedom from fear and want. But without the vision of the Truth which Christianity offers, we could not have the perspective, faith, and power to make the vision real in a world of destruction and disillusionment.

* * *

These statements were written at the request of the International Council of Religious Education, endorsing the fifteenth annual observance of Religious Education Week in the United States and Canada.

EDUCATION

By Daniel Webster

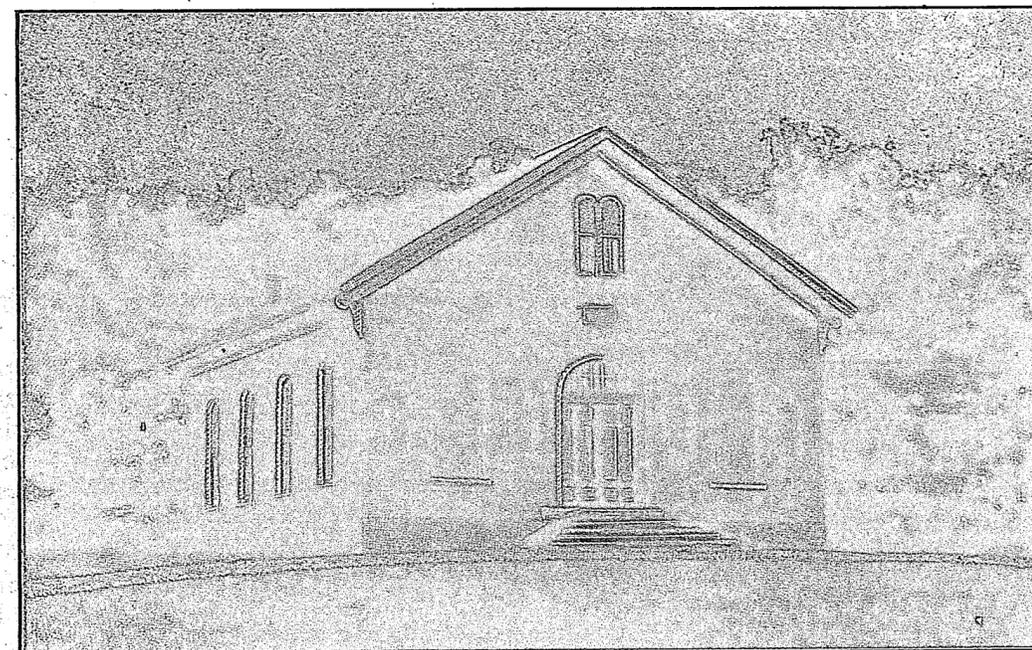
If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow men, we engrave on those tablets something which will brighten to all eternity.

The Sabbath Recorder

Vol. 139

PLAINFIELD, N. J., OCTOBER 8, 1945

No. 15



Seventh Day Baptist Church, Lost Creek, W. Va.

Advertise your church if you are proud of it. Let the people of the community know it is a worthy representative of the Saviour. If you cannot do this with a free mind and with a clear conscience, then something is wrong—either with you or your church.

—Lost Creek Bulletin.

The Sabbath Recorder

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

Vol. 139, No. 15

Established in 1844

Whole No. 5,158

K. DUANE HURLEY, Editor

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

William L. Burdick, D.D.
Mrs. Walter L. Greene

Mrs. Okey W. Davis
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.

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

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

Editorials

ON STARTING A FIRE

Statistics, it is said, are dry. That makes what follows dry—but far from uninteresting or unimportant for Seventh Day Baptists.

Two sets of comparisons have been compiled recently which carry implications for Seventh Day Baptists. A bulletin issued by the information service of the Federal Council printed a chart showing, among other items, the per capita giving of gifts for all purposes by many of the denominations. At the top of the list for gift giving is the Church of the Nazarene, with each of its members giving, on the average, \$55.59; the Southern Baptists come at the bottom of the scale, their per capita giving figured at \$12.08. In between these two extremes are the other church groups. For example, the Protestant Episcopal Church is credited with \$24.51 per person; the U. S. Presbyterian, with \$27.90; and the Methodist Church, with \$12.50. The average for all groups listed for 1944 is \$16.57. Seventh Day Baptists, when their gifts for all purposes were totaled and a per capita figure found, came slightly above the bottom level—\$14.92.

That was for 1944. What will the figure be for 1945 and 1946? Seventh Day Baptists ought not to be found so far down the list another year with a one hundred per cent budget to raise, a Second Century Fund to provide, a Rural Fellowship to promote, overseas relief and rehabilitation toward which to help, and the other humanitarian projects to support. Therein is a real challenge!

That our trend in church finances is on a hopeful upswing is revealed by the other recent compilation of figures. The corresponding secretary of Conference reveals that in 1944 our churches paid in pastors' salaries a total of over thirty-one thousand dollars and for other expenses a total of over thirty-nine thousand. In 1945 the total paid pastors is up to over thirty-nine thousand dollars; and for general expenses, to over fifty-two thousand. In total expenditures, then, Seventh Day Baptists increased their working budgets more than twenty thousands of dollars. Yet it is probably safe to assume that our pastors, on the average, are not well enough paid for the service they render, and that our church activities are too limited.

Statistics, dry as they are, should make good material with which to start a fire—especially when the figures tend to cause a bit of mental friction when the unsatisfactory conditions revealed "scratch" against the conscience. Let's let the spark of enthusiasm thus caused blaze up into concerted, consecrated support of our great work.

GUEST EDITORIAL

LET US STOP TIPPING GOD AND START TITHING

There are two ways of giving to God. One is by "tipping" and the other is the Biblical way of tithing. The word "tip" means the bestowal of a small gratuity. It is the meager expression of an infinitesimal appreciation. It carries with it the idea of a condescending remembrance to a servant who has done something nice for us. Most of our people are "tippers" when it comes to the work of the Lord.

Tithing, on the other hand, means "the tenth of anything." It is a custom as old as the devotion of the human heart, as laudable as the highest graces of the individual soul, and as binding upon the recipients of God's mercy as any law of reciprocity upon those who have been helped by others.

If our members would only tithe for one year, we would have enough money to support forty missionaries full time, and a lot left for several other projects. Besides, all such would be better off materially, mentally, and spiritually. —The Baptist Messenger.

EDITORIAL FROM THE PAST

COMMENDATION

There is absolutely nothing in heaven or earth that is not subjected to adverse criticisms. Fault-finding is extended to God's providences as well as to men's acts. The disposition to unhesitatingly condemn everything which does not fully conform to their wishes, seems to be predominant in a great many people. There are those, too, who apparently take great satisfaction in discovering and magnifying the defects in any thing or work, and are blind to any beauties or merits it may possess.

Some appear to think that, in finding fault with any enterprise they have not planned, they show superior discernment and wisdom. Others undertake to raise themselves in popular estimation by condemning the plans and aspersing the motives of others. Whatever the object, the spirit of carping criticism does not commend its possessor to thoughtful, right-minded people.

The dog that snarls at everything is not only not a pleasant companion, but we soon learn to place very little confidence in his opinions concerning the object over which he makes so much ado.

The habit of looking for, and dwelling upon, only the unlovely features of things, will surely develop a very unlovely and unattractive spirit in the individual. Defects in any plan of work should be sought for only that they may be remedied, not for the purpose of tearing down or obstructing the work. Those who see and heartily approve the good in others and are ready to cooperate in others' plans cheerfully, when they can not secure better, are sure to accomplish something, if it be no more than the cultivation of the sweet and gentle spirit of Christ in their own hearts. It does the soul good, and it does the others good to commend their efforts. A little more approval and less unfavorable criticism from us all would no doubt be an advantage to our cause.

Because we cannot have our ideal in this imperfect world, we should not cease our efforts to promote the cause of truth, and we should be very careful not to dishearten others with our criticisms.

Praise the virtues, if you have to be silent concerning the faults.

A. B. Prentice.

August 31, 1882.

Give all thou canst; high Heaven rejects the lore
Of nicely calculated less or more.

—Wordsworth.

A PAT ON THE BACK

Through the years the Recorder has excelled, consistently, from the standpoint of typographical and grammatical correctness and neatness of appearance. Compare it with other publications of a similar nature; observe, carefully, several past issues. Chances are you will find few, if any, errors in syntax, punctuation, or printing.

Like many conditions where freedom from mistakes causes no comment but error brings bitter criticism, there is a reason for the perfection attained. It doesn't "just happen." Now that I have been around the Recorder offices a few days, I have discovered the reason for Recorder perfection. All of those who work on the Recorder in any way pride

themselves on putting out a publication as nearly perfect as humanly possible; they have devotion for the cause.

A very special pat on the back, then, to all those within immediate reach—the editor's assistant, the proofreader, the shop foreman, the linotypists, the men in the print shop, and the men and women in the circulation department.

PIN POINT EDITORIALS

Motorists, coming into a run-down, ghost-like town, wondered why the place should be so dreary and desolate when other cities nearby seemed prosperous. Inquiring of an inhabitant, the travelers learned that the town's water supply had failed.

"How like what happens to an individual," one of the tourists thought, "when he fails to partake of the 'Water of Life'."

* * *

Even a clock that has stopped is right twice a day. But is that enough?

* * *

A little girl, walking along a rough and shaded path in the moonlight, stumbled and fell on the rocks. She cried out in alarm. To the one who rushed to pick her up, she said, "The moonlight is pretty, but it's only half light enough."

Many "children of God" stumble and fall because they find it pleasant, or convenient, or seemingly "pretty" to walk in only the half-light of God's love.

FIRST THINGS FIRST

Why stand ye gazing?

"Why stand ye gazing?" was the text used recently for a morning devotional in the Upper Room. It occurred to me it might well apply to Seventh Day Baptists today.



The disciples had had a glorious past, but their leader had just been taken from them. Jesus had been trying to prepare them for his going, but they were satisfied. They could see no good reason for considering seriously what he had been saying. He had been telling them he wanted them to go. They were pleased with the past and thoroughly contented. The men in white apparel cautioned, "Why stand ye gazing?"

Seventh Day Baptists have had a wonderful past. We have made records of which we may rightfully be proud, but why do we

stand gazing? We must be going. Either we go ahead or we go backward.

The recent records are very convicting. Rowing upstream requires much effort. If the current is strong, it requires much more effort. Our membership does not increase; our budget is never raised in full. This year the workers are fewer possibly; the budget is increased, and the Second Century Fund has been added. All this will require much MORE effort.

The Upper Room's last paragraph on this lesson I wish to repeat. "It is sinful to be idle when there is so much for a Christian to do and so little time in which to do it." Let us accept the challenge of these words and begin to work—work for the Master!

Will you join me in a MUCH greater effort to make this year a 100 per cent plus year? I will shout with you when "the cups" are full to overflowing!

P. B. Hurley,
Conference President.

BIBLE STUDIES FROM JOHN'S GOSPEL

By Rev. Earl Cruzan

The Water of Life — John 4: 4-26

Jesus Asks for Water

How many times in his earthly ministry Jesus used some simple custom or physical need of man to press home a great abiding principle of God's relationship to man. As he sat at the well near Sychar his physical body demanded water to cool his throat, to replace that which the heat of the day had taken from his body. He had no means of drawing that water, although there was an abundance of it not more than a hundred feet below him. As he sat there a woman came to draw water for herself and her house—she was not a good woman, but a woman of loose moral life. Jesus asked for water to quench his thirst. Had she complied readily and gone her way; or had she even refused him on the grounds that he was a Jew, that incident would have probably ended there. Jesus never forced himself upon anyone. But the reply of the woman revealed that she thought deeply even though her life was shallow.

Woman of Samaria Questions

"The Jews have no dealings with the Samaritans. Why do you ask water at my hand?" Jesus answered, "If you knew who I am, there is a thirst within your soul that

you would have asked me to quench." No, Jesus didn't say it in those words; and the woman did not yet understand what he meant. She still thought in terms of physical necessities. She replied in substance, "You can't give me living water—you have nothing to draw this water with."

The conversation grew deeper. Jesus continued, "You drink of the water of this well, and you will thirst again. You will come back again and again to quench your thirst; but if you drink of the water I can give to you, you will never thirst, for it will quench that thirst from now through all eternity."

The woman did not comprehend. "If you can give me such water," she said, "give it to me that I need not carry this heavy water jar from the well day after day." How often we seek release from physical labor when it is spiritual food and water that we need! "Go call thy husband," Jesus requested. At this command the woman realized that Jesus was speaking of spiritual things.

"I have no husband," she admitted. In the realization that Jesus was talking of spiritual things, she confessed the truth in her life. As Jesus told her of her past her heart was quickened and she became aware of the need within herself of spiritual water. She still did not know how to satisfy that thirst, and she sought to find the answer in the controversial question as to where God ought to be worshiped.

Jesus Explains

Jesus revealed that the place of worship is not essential. "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth."

Is not that the water Jesus offered to her and offers to us, that we must realize a need in our lives, our dependence upon and need for God? We must realize that we can worship him anywhere that we can bring our spirit in tune with his spirit. We must be honest and sincere. We must seek the truth, and the truth will make us free.

Water of Life Is for Everyone

Again in John 7: 37-39 Jesus is talking about the water of life. "If any man thirst, let him come unto me, and drink. He that believeth on me, . . . out of his belly shall

flow rivers of living water." With the realization of our own insufficiency, Jesus comes to supply the need. In the acceptance of him as Saviour and Lord that spiritual thirst is satisfied. We will no longer wander around seeking to satisfy that inward thirst with the things of the world; but the Holy Spirit, working in us and through us, will supply our souls, and we will give to others of that thirst-quenching stream. We will worship God in spirit and in truth, and that worship will satisfy our souls.

CHURCHES RESPOND TO CALL

Urgent appeals—through letters, news releases, and even telegrams—are pouring in for help in the various war-torn areas of the world, where many people are suffering from the lack of even the essentials of living.

Reports indicate, however, that church people throughout America are rallying to the call. The response to the Church Christmas Package Project, for example, was slow at first, but has been steadily gaining momentum. Indications are that Seventh Day Baptists will do their share; some churches report as many as fifty boxes already packed.

Two important communications, relative to overseas giving, have been received from the Church Committee on Overseas Relief and Reconstruction. The first says:

Time Limit Extended

We guarantee our best efforts toward holiday delivery of all Church Christmas Packages returned to our warehouse by November 15. Parcels arriving after that date will also be shipped overseas, since we know that their contents will be welcome whenever they are received.

The other asks:

Have You Other Contributions?

If you have good clothing, bedding, linens, or other supplies to contribute to Christians in the war-devastated countries, these will be gratefully received at either of the addresses below, and will assist in restoring the life and functioning of churches and church people all across the world. Urgent appeals are being received, and must not go unanswered. Garments should be clean, mended, and in as good shape to wear as if your own family were going to use them. Address: United Church Service Center, New Windsor, Maryland, or Modesto, California.

Minds are like parachutes; they only function when they are open.—Ervine.

My Church Facing the Postwar World

— THE VIEWPOINT OF SERVICEMEN

MANY servicemen, their thinking stirred in the crucible of war, have come to deep convictions about religion and the church. From Ascension Island comes a reflection of their feelings through a statement made by the Christian Men's League. The League is composed of members of over twenty-five denominations, and what they have written is the result of a two months' period of discussion on the part of the men. It is felt that what they have to say represents the ideals of which the men are thinking, and the hopes they have for their home churches in the years ahead.

They say that our churches have recently been the targets of much bitter criticism. Loud voices have been raised proclaiming that our churches have failed. We do not believe, as one critic wrote, "... The church is dead and weeds grow over her grave." The many ills afflicting our churches can be cured, the shortcomings removed, the faults overcome. These problems we share. They must be solved by each individual church in each denomination.

Of great importance to any church is the task of bearing witness to those outside its doors. We no longer command their respect, not even enough for them to hate us. The good in the church is overshadowed by what is not good; the active Christians obscured by the indifferent. Viewing us from a distance, they see only groups divided by petty squabbles and differing opinions; a church afraid, afraid to take a stand against the threats to its soul, yet worried about its life, and saving neither. They no longer see men's lives transformed by what they believe. What are we to do about it?

A general, negative criticism of the church is not enough. It is necessary to look ahead, to determine what must be done, what course to follow. It is folly to assume that servicemen will come marching home full of religious fervor and ambition for a revitalized church. As a matter of fact, war has never been responsible for any religious revival. Despite the many spectacular stories of re-

o "It is folly to assume that returning servicemen will come marching home full of religious fervor."

ligious experiences, the record shows this war to be no exception. Individuals find God every day, in peace as well as in war. The difference is, peacetime conversions have little or no news value, and come at a time when private lives are private, not public. It rests, then, upon the churches themselves to start cleaning house from within.

A Day of Opportunity

The opportunities before us are immense. The period following the war will be a time of crisis for the church. The amount of influence it exerts shall be a deciding factor in whether or not it shall ever again be prominent in the lives of men. Therefore, we present a number of positive statements containing some of the goals we wish to see our churches attain in order that they may again occupy a place of prominence and may lead in winning the peace which shall follow this war.

I. LEADERSHIP. The task of re-establishing the church in the lives of men will require leaders with the courage to challenge the status quo; men who will not be dismayed by hardships and persecution; men who will not compromise the teachings of Christ for the sake of expedience, comfort, or security. We expect our seminaries to restore discipline of spirit, mind, and body, to prepare ministers who can truly say, "Lo, we have left all and have followed thee." Our youth will accept the sacrifices and prove their worth if only we offer a challenge, one not too easy and purposeless.

Rise up, O men of God!
The Church for you doth wait.
Her strength, unequal to the task—
Rise up and make her great!

II. THE CHURCH'S MESSAGE. Our churches must impress upon the congregations the meaning of Christ's supreme sacrifice. The message must be one the members cannot leave in their pews from Sabbath to Sabbath, but must carry with them into their homes, their offices and to their workbenches. The church must inspire them to

take up their crosses and follow him, making religion the center of their lives so that Jesus may not again quote the prophecy of Isaiah, "This people draweth nigh unto me with their mouths, and honoreth me with their lips; but their hearts are far from me. But in vain they worship me, teaching for doctrines the commandments of men."

III. INTER-FAITH RELATIONS. In diversity there may be health, but in division only weakness. In the churches today there is little diversity and many divisions. Many returning servicemen find themselves opposed to denominational narrowness simply because they were thrown into a common life with all faiths and came to know them better. Jews, Catholics, and Protestants suddenly discover that they worship the same God. Our churches at home must cast off their prejudices and smug superiority for the task of learning of one another and of developing mutual understanding. Doctrine must come under close scrutiny to separate the teachings of Christ from those platitudes and personal opinions demanding no effort or trouble. We wish to see different faiths co-operate in common community problems. Where necessary, a general pooling of resources (that are not purely devotional) is desired so that communities will have facilities hitherto unavailable to any single denomination.

IV. MISSIONARY WORK. The health of a church follows closely upon the strength of its missionary work, both at home and abroad. At home, there are many isolated or sparsely-settled communities lacking a church. People in these places need to know more about the present reality of Christ, they sorely need strength and guidance available from God for daily needs. They require his invitation to the personal relationship of children of God.

Abroad, a still larger field exists. A missionary can do much to provide a solid Christian foundation on which new communities can grow. The crumbs of good that have been cast on the waters already have returned a thousand fold to our fliers and fighters in strange or enemy jungles. Our people should be made more aware of the work that has been done and the work that still waits for facilities and support. A strengthened missionary policy can do a great deal to promote a future peaceful brotherhood of nations.

V. ECONOMIC RESPONSIBILITIES. Most of our social ills have economic roots that can be cut out by a forward-looking church. Critics that insist the church has no right to meddle in economic affairs are right, insofar as purely economic matters are concerned. However, they must remember, for example, that sweatshops were abolished, not for economic reasons, but on moral grounds. It is along these lines that the church should exercise its moral control, leaving the purely economic work in the hands of those with the requisite technical knowledge. The church has a right to insist that the true privilege of human life be considered in the economic structure.

VI. POLITICAL CONSCIENCE. It has been truly said, "The great function of the church is to be the conscience of the state." Our churches should be concerned with the moral side of politics and politicians, not with the making of political policy. Their function is to urge its members to the fullest use of civic rights in the Christian spirit and to remind them of the principles and precepts they must consider in ordering their political lives.

VII. RACIAL FEELINGS. The silence of many churches upon seeing every principle of Christian tolerance and brotherhood smashed by rabble-rousers and race-baiters, is not to be condoned or continued. Other racial groups are entitled to equality of opportunity to earn, of social and legal justice. They must not be denied equal educational facilities nor the right to vote in the country for which they are serving and dying. Few people, least of all the Negro, desire unnecessary familiarity and mixing, but discrimination against their rights as human beings has made a mockery of Christian precepts.

VIII. EDUCATION. Both secular and religious education have been neglected by many churches. Where secular education is handled by the state, the community should have a composite religious body capable of keeping a check on what is taught, how it is taught, and the fitness of the teachers. Church schools should be encouraged wherever it is possible to obtain adequate facilities and competent teachers.

Religious education in the home by example as well as by precept, should be stressed by our churches. Bible schools need

a complete reorganization. The greatest need is for competent, carefully-trained teachers in a well-organized program, instead of the catch-as-catch-can system now generally in use. More time during the week must be allotted for this purpose. One hour each Sabbath is not enough to supply a working knowledge of their religion.

IX. RECREATION. There are two general ways in which churches may assure wholesome recreation for its people. First, by exercising control over existing forms. For example, by raising the moral standards of motion pictures, eliminating obnoxious material from them, and by forming civic groups to keep the community's facilities free from disreputable and harmful influences. Second, by providing their own facilities. Competitive athletics, social events, and young people's groups, all have a place in a well-directed program. It is especially important

during holidays and summer vacations as well as after school hours. Recreation centers may be set up in conjunction with other groups in order to provide a place of common interests and endeavor.

We pray that the above statements may be of some help. May all of us keep in mind the words of St. Paul, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The Christian Men's League.
APO 877, c-o Postmaster,
Miami, Fla.

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.

Missions

BIBLE FUND NEEDED

One of the best ways given us of spreading the Gospel truth is by circulating the Scriptures. This never is truer than when people ask for Bibles. When we hand out Bibles indiscriminately, some will read them and many will not; but when people ask for copies, we have the assurance that they are Bible hungry and that the copies given will be seed sown on "good ground."

For many years the Missionary Board has received requests for Bibles and, in answer to these requests, has sent Bibles to Jamaica, South America, Africa, and India, as well as to people in the United States. There is an unanswered request on the secretary's desk as he writes these paragraphs. Without exception the requests are for reference and concordance Bibles.

Much of the time the Missionary Board has had a Bible fund which has come to hand voluntarily; but all requests have received favorable reply even though the cost sometimes has been met by one of the board's officers. Just now the Bible fund is very low and contributions will be much appreciated.

W. L. B.

LAYMEN IMPERATIVE IN EVANGELISTIC WORK

By Rev. Harold R. Crandall
(President, Seventh Day Baptist
Missionary Society)

The Christianizing of the world seems more important than ever. The forces of evil have too long been in evidence and wielding influence and power. Frantic and exhaustive efforts have been put forth to produce the most destructive implements of war and to discover the most powerful forces first. Had others first been able to use the atomic bomb, who knows what might have been! Since scientists of our own land were successful, we congratulate ourselves that the outcome of its use hastened the end of the war. Discoveries and inventions that ought to be used for the good of mankind are too often turned to evil purposes by selfish and evil-minded individuals.

Realizing the power of evil, and the necessity of a power for good which can overcome that power, we must face the fact that none but a supreme power of good can conquer and control. There is no such power aside from God himself.

Christianizing the Nations

To Christianize the nations of the earth is to acquaint them with God. This will be accomplished through carrying out the commission of Christ, the revealer of God the Father and the Saviour of men. And so, increasingly, leaders in the religion of Jesus Christ are concerned with more intensive evangelism. Concerted effort is being planned and carried out.

The fall meeting of the Department of Evangelism of the Federal Council of Churches was held in New York in September. It was encouraging and inspiring to spend the day in company with these consecrated men of far vision as they shared their hopes and plans. They represented many denominations.

If there is to be an increase in the kingdom of God in the world, there must be an increase in our own land. Every means of evangelism must be used wisely and prayerfully. Our Lord trained and sent out twelve men to preach and teach and minister to people in his name. He also trained and sent out seventy, two by two, and gave them power over evil. These were consecrated laymen; and they were astonished at their success, for they found that the power with which they were endowed far exceeded their highest expectations.

Mass Evangelism

Mass evangelism must continue to be used; and then definite, well-laid plans—prayerfully carried out—will be effective. The young people of our colleges and universities are included in continuing plans. The great majority of our institutions of higher education were established by Christian churches and denominations. Religion was one of the prescribed courses and the general atmosphere was conducive to higher living as well as to higher learning. These ideals gradually have been lowered and even forced out of the curriculum in many places. A program of evangelism is in process for the college population of this country.

The Need for Lay Workers

Competent evangelists and well-trained professional leaders are not sufficient for the needs of the day. Earnest, tactful, consecrated lay men and women are needed for continuing, concerted effort. I feel compelled to ask the question: "Are you an evangelist?" The church never can be effective if its work is left entirely to the pastor. It will go forward and build up the kingdom of God in the world in proportion to the labors of the members of the church together with those of the pastor.

TREASURER'S MONTHLY STATEMENT

August 1, 1945, to August 31, 1945

Karl G. Stillman, Treasurer,
In account with the
Seventh Day Baptist Missionary Society

Dr.	
Cash on hand August 1, 1945	\$1,653.84
Jessie K. Long, Riverside, Calif., in memory of her parents, Benjamin I. and Rachel Stillman, for China	100.00
Rev. and Mrs. L. W. Crichlow: For Jamaica School Fund	8.00
For Jamaica Ministerial Education Fund	8.00
Clifford F. Lamson, E. Taunton, Mass., for missionary evangelistic and Sabbath promotion work	10.00
Rachel Saunders, New York City	10.00
Federal Reserve Bank of Boston - redemption of temporary General Fund investment of \$2,000 U. S. Treasury Certificates of Indebtedness, Series F, due Sept. 1, 1945	2,000.00
Reta I. Crouch, Albuquerque, N. M.	10.00
Denominational Budget	791.00
Chicago, Ill.	5.00
Denver, Colo., for foreign missions	6.50
Gentry, Ark., Sabbath School	5.50
Battle Creek, Mich., for foreign missions	5.00
First Alfred, N. Y.	2.50
Milton, Wis.	25.00
Rockville, R. I.	3.06
Permanent Fund income	655.88
	\$5,299.28

Cr.	
The Utter Co., meeting notices	\$ 4.00
Jamaica payments as follows:	
Rev. Wardner T. Fitz Randolph:	
Salary	\$100.00
House rent	20.83
Children's allowance	25.00
Native workers	39.59
Ministerial Education Fund	20.00
Travel expense	11.20
Gift (Rev. and Mrs. L. W. Crichlow to Jamaica School Fund)	8.00
	224.62
Rev. Neal D. Mills	41.67
Rev. Earl Cruzan	27.50
Rev. Verney A. Wilson	25.00
Rev. John F. Randolph	41.67
Rev. David S. Clarke	41.67
Rev. Clifford A. Beebe:	
Salary	\$ 41.67
Travel expense	19.43
	61.10
Rev. Wm. L. Burdick:	
Salary	\$125.00
House and office rent	25.00
Office supplies	6.95
Clerk hire	41.67
	198.62
Rev. Herbert L. Polan	15.00
Rev. G. D. Hargis	41.67
Rev. Trevah R. Sutton	41.67
Treasurer's expense	25.00
Rev. Rex Zwiebel	41.67
Rev. Zack H. White	83.33
Mrs. George P. Kenyon	10.00
Rev. R. R. Thorngate	10.00
China payments as follows:	
Rev. H. Eugene Davis	\$ 75.00
Dr. Rosa W. Palmberg	30.00
	105.00
Reconstruction and Rehabilitation Fund share of August Denominational Budget receipts	43.51
Cash balance on hand August 31, 1945	4,216.58
	\$5,299.28

Accounts payable as at August 31, 1945:

China	\$3,848.24
Germany	2,708.34
Holland	2,650.00
	<hr/> \$9,206.58

YEARLY MEETING

Churches of New Jersey, New York City,
and Berlin, N. Y.

The annual meeting of the Seventh Day Baptist churches listed above will be held with the Seventh Day Baptist Church of Christ at Plainfield, N. J., from Sabbath eve, October 26, to Sunday noon, October 28, 1945. According to the committee on arrangements, the theme of the meetings will be "The Light of the World." Make plans now to attend.

Those desiring overnight hospitality please notify Rev. Victor W. Skaggs, acting pastor, 511 Central Avenue, Plainfield, N. J., as soon as possible.

Woman's Work

PEACE IS A FRAGILE THING

By Gladys Williamson Niles

Peace is not the wild grass that comes to the
rain soaked hills;

Peace is a fragile thing,
Dependent on those who love it,
Sheltered from winds of chance,
Rooted in tolerance, warmed with friendliness,
Cut wide and stripped of avarice,
Fed with the blood of those who have died for it,
Wet with the tears that fall upon it.

Peace is not a wild grass that comes without sowing
And dies without reaping;
Peace is a planted thing—
Tractor-planted in jungle and swamp;
A seed that is dropped from a bomber's bay,
Brought to a beach in a landing barge,
Handed a child in a loaf of bread.

Peace is not a wild grass that comes with the
seasons;

Peace is a planted thing.
Its fruit is for those who earn it
With the sweat, and the toil, and the tears
That come after the Armistice.

With the work of our hands we shall tend it;
With our hearts and our minds we shall guard it.
Peace is a fragile thing.

—California Federation News,
May, 1945.

ANNUAL MEETING BOARD OF
CHRISTIAN EDUCATION

The annual meeting of members of the Seventh Day Baptist Board of Christian Education, Inc., a membership corporation formed by the consolidation of the Seventh Day Baptist Education Society and the Sabbath School Board of the Seventh Day Baptist General Conference, and the Young People's Board of the Seventh Day Baptist General Conference under Certificate of Consolidation filed with the secretary of state of New York, June 12, 1940, will be held, according to the by-laws of the corporation, on Sunday, October 14, 1945, at two o'clock in the afternoon in the Gothic, Alfred, N. Y., for election of directors and such other business as may properly come before said meeting.

Members of this corporation consist of all persons who are now life members of the Seventh Day Baptist Education Society, and all persons who are members of a Seventh Day Baptist church. The only members entitled to vote at said meeting are those who were accredited delegates to the Seventh Day Baptist General Conference at its last session.

Albert N. Rogers, President,
Board of Directors.

Mrs. Obov W. Devlin, Selom, W. Va.

THINKING OF WORLD COMMUNITY DAY

November 2, 1945

By Mrs. Fred E. Luchs, Chairman

And they that shall be of thee shall build
the old waste places: thou shalt raise up the
foundations of many generations; and thou
shalt be called, The repairer of the breach,
the restorer of paths to dwell in.

Isaiah 58: 12.

Here is a vivid description of our times—waste places, destroyed foundations, obliterated paths and highways. In it we find our promise to each other to build again upon the old foundations and to repair the breaches. In it we find the hope of the path restored: God's pattern for the world made clear by his Church. The United Council of Church Women wrote the 1945 World Community Day materials with this verse as a kind of motif. For church women believe that the World Charter written upon foundations of many generations must be accepted. The World Community builded anew upon old waste places must be achieved. The World Church, restorer of paths to dwell in, must be perfected.

Again on World Community Day we will study the price of an enduring peace. We

will find specific tasks that church women can do to attain our objectives.

The World Charter—how can we make it live?

1. By studying it and discussing it intelligently with our friends.

2. By stressing what has been achieved already.

3. By emphasizing the ideals implicit in it.

The World Community—how can we achieve it?

Church women, in order to obtain a more perfect world community, will:

1. Study to know and understand the peoples of other lands.

2. Seek to find the interests of humanity which take precedence over the narrow interests of any nation or group of nations.

3. Share and sacrifice that others may live.

The World Church—how can we help it grow?

There are three emphases of the world church that are important to us as individual Christian women: the development of individual, creative, spiritual power; the acceptance of local responsibility for attitudes of world citizenship; and the working out of a new international morality.

As a Christian woman I am responsible for my own attitudes. I can put down in black and white the fundamental teachings of Jesus by which I can check my own judgments, conclusions, and decisions. This is the task of church people. May we each pray, "Lord, revitalize thy church—beginning with me."

A second task of the church is to develop attitudes of world citizenship in local communities. This statement is taken from Memorandum III of the Cleveland Conference:

We can get practice in Christian world statesmanship and diplomacy at home in the U.S.A., where all the world's conflicts exist in miniature, as intergroup conflicts affect nearly every local community. . . . The chief problem of the world and the chief problem of the U.S.A. to which all the world has come is essentially the same; how to get along with groups of people who differ from us in an age when distances are so shrunken that we can no longer get away from each other or ignore one another's existence. Anti-Semitism, race pride, race hatred, class war, difference of national cultures are world problems which now exist on an alarming scale in our own country. . . . Let every church work experimentally in its own community.

Third, the church must set the pattern with a new international morality. In the Federal Council statement, urging the United States to ratify the charter, is this significant sentence: "The will to co-operate requires, as its foundation, a new international morality." God demands active participation of the church and of Christian women individually.

Church women will:

Strive to attain creative, spiritual power.
Stress justice, brotherhood, and fellowship in the local community.

Urge the church's responsibility for the character of public life in the world.

"The road to a better world order is long. The journey is arduous. Only God can assure its achievement. As we move forward, we humbly seek his help."

—Church Woman.

(Secure study kits for your Community Day Program for 25 cents. Address: The United Council of Church Women, 156 Fifth Avenue, New York 10, New York.)

WOMEN IN THE POSTWAR WORLD:
IN THE HOME

By Mrs. James I. Stillman

In the home! That's where I hope most women will be in this bright new world of the future that you hear about.

So much has been said and written about the marvelous advances that may be made after the war that our Jimmy is convinced that every family will be having a private plane almost any time now. Of course it will take time, but we will be having, in our homes, sooner or later, the fine new washing machines, the vacuum cleaners, the new labor-saving devices. When they are available, the postwar mother should keep rested and energetic, and have time to work and play with her children, to teach them and mold their tastes and their convictions. For living in this attractive world also carries with it responsibility in bringing up our children to be worthy members of a real democracy and to be conscientious world citizens, worthy of the position of power which our country holds.

The horrible possibilities in the newly-discovered atomic power make us all feel the tremendous need of a deep religious conviction in the hearts of those who control it. Our children will need that, and we, their

mothers, are the ones who have the most influence in building the character of the leaders of the future. Our responsibility in respect to our children's responsibilities is a staggering one. We must not fail.

We hope that the homes of all little children will be homes full of the religion of the Golden Rule—happy, unselfish, hospitable homes, with a garden patch, maybe, and a swing under a big tree, and rosy petunias under a wide window. The mother of the future—with more time, and health, and freedom — can make her home, however small, a thing of beauty and a center of unselfish service and true religion, without which her "dream house" will be a hollow shell.

To many homes the war has meant the absence of father; and to many, the partial absence of mother. It is a nice feeling to think about the happiness of the homes that will be whole again. To many, the war has meant a loss of part of the Sabbath rest. How wonderful to have again the joy and peace of a warless Sabbath!

Recently I have been reading Jeremiah. I have seen in the words of the lamenting prophet so much more of wisdom and of poetry than I saw when I was younger. In

the sixth chapter we see Jeremiah bewailing the fate of the Jews who were being punished for their sins, for their turning away from the teachings of Jehovah, and for their wandering into the byways of sin around them. Here is the sixteenth verse:

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

Ask for the old paths. Ask for the old paths! In the confusion and haste of our postwar world, we must ask for the old paths. We need to look for the hard-worn old paths to honesty, to prayerful living. There is the sun-flecked path to fine, old music, to the tried and true in literature. The dear, quiet path of Sabbath-keeping is there, if we look. The high path over the rocky hill, where the wind blows dark thoughts out of the heart—that path we can find again. There is the weed-grown path to our needy neighbor, too.

We will have fine streamlined highways in our world of future living, but let us not forget to "ask for the old paths." "And ye shall find rest for your souls."

Houston, Texas.

Christian Education

Rev. Harloy Sutton, Alford Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

BUILDING A CHRISTIAN WORLD

(Written by Miss Vila Churchward and given by her sister Virginia on Sabbath afternoon of the semiannual meeting at New Auburn, Wis., June 16, 1945.)

Our nation has been considered a Christian nation. However, we know that we are not as much so as we surely ought to be. Some of the other nations of the world are not Christian nations. It ought to be the desire of each earnest Christian and the purpose of every Christian church to help build a Christian world.

Christian Fellowship in the Home

If we are to have a Christian world, we need to have first of all more and better Christian homes. The birth of world progress is in the home.

We read of Timothy's life that he was raised in a Godly home with a mother and

grandmother of unfeigned faith. If all homes were such as Timothy's, we would have to go no further to build a Christian world. We read of the home of Mary and Martha how Mary took time to fellowship with the Lord and was not concerned about the trivial things of life. But Martha was concerned about everyday affairs, and Jesus gently rebuked her for not having chosen the better part.

Let every home, and every member of the home, accept Christ and serve him. It pays to serve Jesus.

Christian Fellowship in the Nation

If every home were Christian, we would have a Christian nation. If we are to be a Christian nation, we need national leaders who are God-fearing men. Christian leaders of the nation could have a great influence in guiding the affairs of our nation. Then, too, we as citizens must submit ourselves to

every ordinance of man for the Lord's sake. 1 Peter 2: 13.

Affairs may not be conducted in the manner we wish, but as Christians we are commanded of God to be obedient unto those who have authority over us.

As we vote let us pray about it that the Lord may have his way in the affairs of our nation—and then do our best to put spiritually minded men and women into places of authority.

Christian Fellowship for the World

Another point to consider in building a Christian world is to have Christian fellowship world-wide. This might bring in the thought of world missions. We must overcome race prejudice. Christ loves one and all. We were unlovely in his sight, but he died for us. If we love him we ought to love the other races and our own fellow men, too. Christ said that if we bring a drink of water to one of these in his name, we are doing it as unto him. Such love among all peoples would soon make ours a Christian world. Christ also said, "Go ye into all the world and preach the gospel to every nation." Let us do our part in giving forth the Gospel. Our churches, missionaries, and other workers ought to have our support. There is no way in which we can make this a Christian world except by bringing Christ to every nation and people.

NEW SABBATH SCHOOL YEAR

Many Sabbath schools have now started a new year. Rally Day programs with advancement of children have been held. What will this coming year of Bible study and study of life's problems mean to the children, youth, and adults of our Sabbath schools?

"Plan your work, then work your plan" is good advice, yet how hard it is to follow out. We know that success comes to those who best plan and follow through. There are no planless seeds. If we plant corn, we get corn. The world finds a place for the man who knows where he is going. In Sabbath school work there should be both long-time planning and planning for immediate action. It would be wise for the executive committee of the school to meet soon to map out the whole year in such a way that some (not too many) worth-while plans are

laid. It is better to decide on a few things that are definite needs and be sure to do something about them than to have a fancy program that is impractical and is not meeting a felt need.

Under the head of immediate needs come such items as purchasing—now—the good, religious pictures needed by the teachers; getting flannel-graph materials; ordering, right away, good slides for special services at Thanksgiving and Christmas time; starting to think about special projects for the school, such as gifts of money and Christmas boxes for overseas.

Now is the time to stimulate more interest in the Cradle Roll and Home Department. There are many new and helpful materials for the superintendents of these departments. Just recently I subscribed to the "Christian Home," a monthly magazine published by the Methodist Board of Christian Education. It has daily devotional material designed for the whole family, articles such as "Home and Church," "Parents' Problems," "Home Is What We Make It," "Study Course for Parents" ("Making the Bible Live" is the present study), "When Our Children Are Young," and "As Our Children Grow Up."

Home and Sabbath School

Much is being said about how the home can help carry out the teaching work of the Sabbath school. Will you and your Sabbath school consider the following suggestion? Parents need to know what is being taught in the Sabbath school. When a new quarter begins, could a special mimeographed letter to the parents be sent out, giving a brief summary of the aims for the coming quarter and perhaps a few practical suggestions as to how the home could cooperate? Do you realize how important this matter of home teaching in things religious is in relation to the common task of Church and home? The magazine published by the Methodist Board gives a summary of what is being taught in each age group.

There are articles in several church papers which tell of various types of parent-teacher meetings for Sabbath school work. That is another way of cultivating co-operation of Church and home.

Speaking of evangelism, what better campaign of evangelism could be planned by a church than to go into the homes and help set up better ways of correlating Sabbath

school teaching with parent teaching, and to help parents with family worship?

I would recommend the above mentioned magazine, the "Christian Home," to all parents, and especially to all Home Department superintendents. They could make much more of their office if they would use ideas from this paper. The price is \$1.25 for a year. It is ordered from the Methodist Publishing House, 810 Broadway, Nashville, Tenn.

Sabbath school workers all over the denomination will want to know what your church and Sabbath school are doing to bring home and church together. Please write me about your work.
H. S.

BATTLE CREEK VACATION SCHOOL

During the two weeks of July 10-21 there were forty-two boys and girls enrolled in the Vacation Church School conducted by the Battle Creek Seventh Day Baptist Church.

The children were encouraged to become "fishers of men" in trying to bring others to school.

Pastor Wheeler was the director, and the teachers of the classes were the following: Pre-School, Doris Fetherston and Harriet Davis; Primary, Mrs. W. B. Lewis, Ethel Wheeler, Ruby Clarke, and Mary Johanson; Junior, Alma Bond and Audrey Stephan; and Intermediate, Mae Wilkinson. Leona Thorngate was a substitute teacher for two days.

Financial obligations were met by offerings and gifts of friends. The total raised was \$64.40. A gift of \$11.32 was sent to Mrs. Ella Mae Davis of Franklin City, Va.

SABBATH SCHOOL LIBRARY

"To aid our Sabbath school teachers with their teaching ministry, plans are under way for an accumulative source library. The school has voted \$25 to purchase books.

Thus far the books purchased include the "Westminster Atlas," Halley's "Pocket Handbook of the Bible," Cruden's "Concordance," Funk and Wagnall's "New Standard Bible Dictionary," and Webster's "New International Dictionary." Others will be selected soon. The librarian is Edna Wilkinson and assistant librarian is Nida Siedoff. We expect soon to have a definite library indexing and checking system completed. Especially teachers and leaders are urged to make frequent use of these books. Young's Con-

cordance has been given to the library by Elvan Clarke." (This quotation is from the "Friendly Guest," the Battle Creek church quarterly paper.)

In the parsonage at Shiloh I saw the pastor and his wife conducting a library which contained good books for all ages.

The Primary Department at Milton has a library of books for children, and each week the children may take home a book which they are to bring back the next Sabbath.

This is a very fine way to serve the people of our Sabbath schools. Here is a suggestion. In such libraries there might be different translations of the Bible for use in study. Another good book is "The Worker and His Bible" by Eiselen and Barclay, and published by the Methodist Book Concern, New York, Cincinnati, or Chicago. This book gives brief but pointed information about the books of the Bible in groups and also the separate books.

Harley Sutton.

DENOMINATIONAL BUDGET

Statement of Treasurer, August 31, 1945

	Receipts	
	August	Total for 2 months
Alfred, First	\$ 318.28	\$318.28
Associations and groups	25.00	110.84
Battle Creek	60.60	142.20
Berlin	16.00	16.00
Boulder	129.27	129.27
Brookfield, First	69.95	69.95
Brookfield, Second	54.45	63.20
Chicago	30.00	30.00
Denver	32.00	75.70
De Ruyter	152.31	152.31
Edinburg	6.50	14.50
Farina	15.00	30.00
Fouke	10.00	41.26
Friendship	20.00	20.00
Gentry	5.50	11.50
Healdsburg-Ukiah		7.25
Hebron, Second	5.25	5.25
Hopkinton, First	29.89	29.89
Hopkinton, Second	11.05	11.05
Independence	8.00	8.00
Individuals	2.00	2,045.40
Irvington	20.00	170.00
Jackson Center	5.40	5.40
Little Genesee		38.85
Lost Creek	139.21	202.31
Marlboro	91.55	171.55
Middle Island	14.00	24.85
Milton	114.32	271.17
Milton Junction	111.36	181.74
Nortonville	74.50	84.50
Pawcatuck	283.50	283.50
Piscataway		10.00
Plainfield		106.92

Richburg	36.60	36.60
Rockville	19.56	30.88
Salem	75.55	106.55
Shiloh	220.41	220.41
Walworth	14.00	14.00
Waterford	26.00	36.00
White Cloud		31.61

Disbursements

	Budget	Specials
Missionary Society	\$ 791.00	\$52.56
Tract Society	264.20	7.50
Board of Christian Education	427.00	5.00
Women's Society	14.40	16.00
Historical Society	36.00	
Ministerial Retirement	197.80	72.60

S. D. B. Building	89.80	1.00
General Conference	179.80	5.00
Overseas Relief and Recon.		54.89
Relief in Asia		49.90

Now and Then

	1945	1944
Budget receipts:		
For August	\$1,982.56	\$ 912.01
For 2 months	2,768.63	2,481.19
Special receipts:		
For August	264.45	259.62
For 2 months	2,590.06	582.96

L. M. Van Horn,
Milton, Wis. Treasurer.

Children's Page

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I like to have someone read the letters in the Sabbath Recorder to me. So I am having Momie write one for me because I am only four years old.

I have a baby sister, Josephine, and a little brother, Chris. The baby smiles at Chris and me when we talk to her. She is a good baby and doesn't cry much.

We have a doggie named Bozo. He is black and not very big. He barks a lot, mostly when people come in our yard.

I like to go to Sabbath school. Mrs. Bond tells us nice stories. We say a prayer about God's House before we have our stories.

I guess this letter is long enough.

Your friend,
Janet Van Horn.

Lost Creek, W. Va.

Dear Janet:

Please say thank you to your Momie for me for writing this nice letter for you. It will be fine, too, when you can write letters to me your own self; don't you think so?

It was a happy surprise to hear about your baby sister, for I hadn't heard before that she had come to live at your house. Neighbors of ours had little twin boys come to live with them a week ago Friday; they are Donald and Ronald Kemp. Just think, two fine babies at once.

Blackie, Joyce's little dog, doesn't like to hear people sing very loud, and when they do, he will jump at them and howl with an earsplitting, mournful howl; but he is very happy when he hears soft, sweet music.

When he hears another dog outside, he will run first to one window and then another and bark.

I hope some day you will send me the prayer about God's House, so that other Recorder children can learn it.

Your Christian friend,
Mizpah S. Greene.

Dear Mrs. Greene and the Children:

Nearly two weeks ago we left New Orleans and are now in Daytona Beach, Fla. I am thinking you may like to have one more letter from me to tell you a little about the children in the city I have so recently left. The most noticeable thing about the children in New Orleans was that they liked to play war, the same as the children in Daytona did all last year. Even tiny girls seemed proud to play war with the boys and wear toy guns on their belts.

Now that our United States President has banished the toy gun from his desk in his office in the White House in Washington, and placed a plow there instead, perhaps the children will think of better things to play than war.

Already here in Daytona one little boy is having good success flying a kite near his home, where there is a breeze blowing in from the Atlantic Ocean.

You may like to hear about one peculiarity of New Orleans back yards. They are often surrounded by a strong six-foot board fence so thick little children cannot find one hole to peep through.

Several children came from the North to visit in New Orleans, and one of the boys

wrote home that when he went out to play in the back yard he felt as if he were in jail because of the surrounding fence.

Those high fences are for a purpose: to keep people from seeing into each other's yards and coveting their things. Toys, tools, and other things might disappear after dark if it were not for those fences and gates in them that can be locked. I judge the police would be much busier than they are punishing thieves if there were no fences.

In connection with the police, there was one boy in New Orleans you may like to hear about. His name is Jimmie. He admired the blue-uniformed men who kept order, riding about the city on motorcycles. He decided he would like to be a policeman, a motorcycle policeman if possible; so he wrote a postal card to the police department asking if there were any booklets describing a motorcycle policeman's training. He wrote, "I would appreciate any booklets you may have."

(To be continued)

Mrs. S. S. Powell.

147 First Ave.,

Daytona Beach, Fla.

COUNCIL CALLED TO ORGANIZE CHURCH IN WASHINGTON, D. C.

By Rev. Herbert C. Van Horn

(Corresponding Secretary of the American
Sabbath Tract Society)

For more than a year Harold E. Snide has been meeting with a fine group of independent Sabbath-keepers (white) in Washington, D. C.



Brother Snide, whose likeness appears here, is a cultured gentleman, a former teacher of New Testament, Greek history, homiletics, and sociology in a Tennessee college. He holds the degree of B.A. and M.A., and is working toward the degree of Ph.D., with a major

in history, at the American University in Washington. For some time he has been employed at the Library of Congress in the Legislative Reference Service, which does research for senators and congressmen.

While pastor of a Sabbathkeeping church in Jefferson County, N. Y., he met Rev.

Loyal F. Hurley, then of Adams Center, and Leon Maltby, later pastor at Shiloh and White Cloud. By the latter he was referred to the corresponding secretary of the American Sabbath Tract Society. For a little more than a year he has been in correspondence with this office.

Mr. Snide's group has been meeting Sabbath mornings in a very pleasant Bible class room of one of the largest, most-centrally located Methodist churches in the city. The Methodist pastor has been very cordial, offering many facilities of the church for their services.

Almost from the first their services have been advertised regularly in the papers as Seventh Day Baptist meetings.

In October last year the corresponding secretary visited the group, was well cared for in the home of Brother Snide, and has been promoting the growing interests there as far as possible. Later, Rev. Lester G. Osborn of Shiloh visited the group and encouraged the people and movement. Recently, Raymond and Margaret Prati of Schenectady were invited to spend a weekend there. This they did, remaining for meetings through three weekends, instead of just one.

Thus the work has grown. A meeting has been called with representatives invited from the New Jersey churches and some from West Virginia to consider the organization of a Seventh Day Baptist Church (white) in Washington, D. C. The date of the meeting is October 13, 1945.

Much credit is due Brother Snide for the quiet, persistent way in which he has brought his group together, trained them, and prepared the way for the step of organizing a Seventh Day Baptist Church.

QUARTERLY MEETING

The quarterly meeting of the Southern Wisconsin and Chicago churches, and the centennial celebration of the Walworth, Wis., Church, will be held at Walworth Sabbath eve and Sabbath day, October 26, 27, 1945. A cordial invitation is extended to all former members and friends of the Walworth Church to be present, as well as to all members of the participating churches.

Mabel C. Sayre,
Secretary.

Our Pulpit

THIS IS MY BLOOD

By Rev. C. Harmon Dickinson

(A sermon for World Communion Sabbath,
October 6)

Text—Matthew 26: 28.

When solicited by a blood donor committee, a linotype operator refused with the words, "I have a right to do as I please with whatever is mine, and this is my blood."

The next day, while walking along a downtown street, the operator was met by his foreman. The two stepped over next to a big plate-glass window. The operator said that he hoped there were no ill feelings over the incident of the previous day. Then the expression of his face changed, for glancing through the window his eyes had met a display of the famous picture, "The Last Supper," beneath which were the words, "This Is My Body, . . . This Is My Blood."

One can selfishly say, "This is my blood," and ignore the many sacrifices of blood that are constantly going on around him for the sake of truth. But Jesus' attitude was different for he said, "This is my blood, . . . which is shed for many."

On the first day of unleavened bread Jesus and his disciples gathered to celebrate the Passover. Held on the evening of the fourteenth day of the Hebrew month Nisan, this annual festival commemorated the passing over of the Lord at the time of deliverance from Egyptian bondage. The blood on the lintels and the doorposts was the sign for the life of the firstborn in those houses to be spared, while all other firstborn in Egypt were dying. Whenever children inquired the meaning of the Passover, the Hebrew father was to say, "It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." Exodus 12: 27. In a very real sense Christ and his disciples celebrated the last Passover, for the redemption which this event foreshadowed was accomplished the following day by Christ's death. Henceforth, the Passover was supplanted by the Christian sacrament, the Lord's Supper.

Gathered around that table, Jesus and his small band of disciples proceeded to eat the Passover. But there was more to it than that. Jesus took the bread as they were eating, and after giving thanks he broke the bread and said, "Take, eat; this is my body." He also took the cup, gave thanks, and gave it to them saying, "Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins." See Matthew 26: 26-28.

This Is My Blood of the New Testament

The word "testament" in this text is better translated "covenant." The American Standard Version of the Bible says, ". . . this is my blood of the covenant . . ." "New" is omitted (inserted by many ancient authorities), but is contained in the account of Luke, "This cup is the new covenant in my blood, even that which is poured out for you." Luke 22: 20 R.V.

The term "new covenant" implies an "old covenant." God's relationship with his people throughout ages has been in terms of a covenant. The Old Testament is related to the old covenant; the New Testament to the new covenant.

A breach of agreements makes a covenant no longer binding. God's covenant with the people of Israel was conditioned by their faithfulness. They failed through disobedience—idolatry and Sabbath desecration—and captivity was the result. God kept his agreements; the people broke theirs.

In spite of Israel's failure to fulfill her part of the covenant, God promised them a "new covenant." "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers; . . . which my covenant they brake, . . . But this shall be the covenant that I will make with the house of Israel; . . . I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jeremiah 31: 31-33. This same passage is reproduced in Hebrews 8: 8-12 showing that Christ is the fulfillment of the new covenant. The first

covenant which "decayeth and waxeth old is ready to vanish away." Hebrews 8: 13.

This Is My Blood . . . Which Is Shed for Many for the Remission of Sins

Here it is plainly seen that Jesus regarded his death to be a means of our salvation.

It is through his death that we receive forgiveness for sins. As Luke says, his blood was "poured out" for us. (R.V.)

Under the old covenant, blood was the common token that sealed the covenant between two parties. In Abraham's covenant his own blood was shed. Genesis 17: 9-11. Later the sacrificial animal shed its blood as was required to ratify a covenant of redemption. ". . . I have given it (blood) to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Leviticus 17: 11.

The climax of the blood sacrifice was the substitutionary shedding of Christ's blood to ratify the covenant of our redemption which existed between the Father and the Son. For "without shedding of blood is no remission." Hebrews 9: 22. Moffatt's translation of the text is significant: "this means my blood, the new covenant blood shed for many, to win the remission of their sins." Perhaps the idea is presented even more forcefully by Goodspeed: "for this is my blood which ratifies the agreement, and is to be poured out for many people, for the forgiveness of their sins."

Leave out the teaching of the sacrificial shedding of Christ's blood for sinful men and the central meaning of the Lord's Supper is destroyed. The bread stands for the body that was nailed to the Cross; the wine in the cup symbolizes more than a righteous life, or a martyr's death—it represents the blood that was shed for the world.

During one of the saddest moments of his life Jesus chose to ordain a rite in which his death should be commemorated by his followers to the end of time. This, of course, reveals the prophetic insight Jesus had concerning the crucifixion, the resurrection, and the future triumph of his cause. There is no reason for the shadow of disappointment to remain in future meetings of Christians. The penalty for sin has been paid. Death has been conquered. The Holy Spirit has been given to guide the Christian. Jesus will be present as we participate in the Com-

munion, not in physical presence, but in the power of his risen and glorified life. "For this is my blood of the new testament, which is shed for many for the remission of sins."

De Ruyter, N. Y.

**ORDINATION OF DEACONS
AT FIRST ALFRED CHURCH**

The First Alfred Church has recently chosen four additional deacons. On Sabbath afternoon, September 8, there was held an ordination service. The program, in part, was as follows: Call to worship and invocation, Pastor E. T. Harris; Scripture and prayer; Rev. H. Eugene Davis; vocal solo, "They That Trust in the Lord," Rev. Albert N. Rogers; statement of call to ordination, Pastor Harris; testimony of newly chosen deacons: Henry E. Pieters, Clifford M. Potter, E. F. Hildebrand, and Burton B. Crandall; charge to deacons, Rev. E. D. Van Horn; charge to the church, Rev. George B. Shaw; consecrating prayer, Dean A. J. C. Bond; and welcome to the diaconate, Deacon Lloyd R. Watson.

The plan of having a statement from the men to be ordained is customary at Alfred, and proved to be very interesting and valuable. The testimonies were all exceptionally good, but that of Henry Pieters contained so much of general and denominational interest that it has been contributed for publication here.

Ordination Testimony

This is indeed a very important and solemn occasion. When Pastor Harris first asked if I would be a candidate for the office of deacon I thought to myself, "There must be a man better suited than I." I did not feel capable of taking on this responsibility. I told him I would have to think it over for a few days.

When I saw him again, I gave him my answer. "If the committee decides they want me for a candidate, I will feel I should consent."

A few days later at the church meeting, you voted me unanimously to be one of your deacons. I could not help but see it was God's will, and I pray that I will be worthy of your confidence.

I was baptized at the age of sixteen in our little chapel in Haarlem, Holland, by Rev. G. Velthuysen, Sr. To this man I owe a great deal for my Christian education; also

CENTRAL ASSOCIATION MEETING

The Central Association will hold a meeting at the church in Brookfield, N. Y., on October 13, 1945. The morning session will begin at eleven o'clock. Rev. C. Harmon Dickinson of De Ruyter will be the speaker. Following a picnic lunch, the afternoon session will begin at 2:15. There will be a program arranged by Alvah Warner. At the same time there will be a children's meeting.

Bernice D. Rogers,
Corresponding Secretary.

DENOMINATIONAL "HOOK-UP"

Fouke, Ark.

Revival meetings were held at the Fouke Seventh Day Baptist Church beginning Friday, September 14, and ending Sunday evening, September 23. Rev. Zack H. White, missionary evangelist of Nady, Ark., was the speaker, assisted in the meetings by Pastor Clifford A. Beebe. According to reports the meetings were "a great revival for the church," although they did not reach many outside.

Ashaway, R. I.

The Ladies' Aid Society of the First Hopkinton Church is busy preparing for the annual Christmas sale. Plans are also under way for a rummage sale to be held on October 16.

A special business meeting was held in September for the purpose of discussing the calling of a pastor.

From Here and There

Florida. — Friends of Rev. and Mrs. T. J. Van Horn will be interested to learn that they have left Daytona Beach, after a stay of ten years there. Ill health compelled them to go to Orlando; they are next door to their daughter Amey. Their address is No. 11 West Lucerne Circle, Apt. 3, Orlando, Fla.

Central New York. — The executive committee of the Seventh Day Baptist Central Association met Sunday at the Leonardsville parsonage. Those present included Rev. H. L. Polan, Rev. and Mrs. C. Harmon Dickinson, Rev. and Mrs. Jay W. Crofoot, Miss Bernice Rogers, and Mrs. Robert Langworthy. Plans were made for a one-day meeting of the association to be held at Brookfield on October 13.

to our Deacon Spaan, with whose family I spent many a pleasant hour. We all loved them both very much.

Of course, I should not forget my training at home. My father always read at least one chapter a day from the Bible and asked a blessing at mealtime. I was brought up to keep the Sabbath; Father and Mother joined the Haarlem Church before they were married.

When I was nineteen years old, I decided to come to America and to Alfred. I had a few Dutch friends living here and also knew Rev. L. C. Randolph, who was pastor here at that time and who had visited at my home in Holland. I had heard much about Alfred through our late missionary, Pieter Velthuysen, whose death at the gold coast in Africa was so untimely. He always spoke of Alfred as the "nearest place to heaven." As many of you older people know, he was the son of our former Pastor Velthuysen, Sr., and brother of Gerard Velthuysen, Jr., both of whom have spoken from the pulpit of this church and many other churches of our denomination.

After about a year and a half I went to Shiloh, N. J., where I started in the baking business, and after about six months Mrs. Pieters and I were married by the late Rev. D. Burdett Coon, who was pastor of our church in Shiloh at that time. We have many happy memories of the few years we lived in Shiloh. Pastor Harris says he remembers me singing in the choir and his buying cinnamon buns at the bakery for his lunch during the noon hour.

After living there six years, we moved back to Alfred, where we have made our permanent home since.

I feel highly honored now to belong to such a distinguished group of officers as our deacons and deaconesses and hope to be as devoted to the office of deacon as was my late father, Herman Pieters.

In closing I wish to renew my covenant with my Lord and Master Jesus Christ, and pledge myself to be loyal to my pastor and my church.

**SABBATH SCHOOL LESSON
FOR OCTOBER 20, 1945**

Making the Home Christian

Basic Scripture—Luke 10: 38-42; 1 Corinthians

12: 31; 13: 1-13; 14: 1a

Memory Selection—1 Corinthians 13: 4

WHAT CHURCH PEOPLE ARE DOING THE WORLD AROUND

(Items from Exchanges and News Services)

"Even V-J Day does not bring a solution to global problems," says President Hugh C. Stuntz, of Scarritt College, Nashville, Tenn. "There are no solutions. Victory plus victory does not make peace, as two plus two makes four. Human emotions, prejudices, traditions, desires, and ambitions complicate every social relationship. All we can hope for are gradual changes in the spirit of individuals, groups, and entire peoples, making them willing to forgo selfish advantage for the sake of the good of all."

* * *

Growing out of the missionary efforts of Dr. Frank C. Lauback, "apostle of literacy" and the world-picture charts he has devised for many language groups, together with the work of other missionaries and missionary societies, Mexico is now on its way toward being a "literate nation." President Camacho has issued a decree that everyone up to forty years of age must be able to read and write by March 1, 1946. He himself teaches a class of illiterates; radio, newspapers, magazines, and posters are urging that "each one teach another"; while progressive business houses are employing teachers to instruct even their humblest workers.

* * *

Ninety-four of the one hundred and twenty schools in Finmark, northern province of Norway, have been completely destroyed and the entire population is homeless according to a radiogram to Save the Children Federation, One Madison Ave., New York, from its vice-chairman, Howard E. Kershner, who is now in Europe setting up administrative plans for the sponsorship of schools and individual children in liberated countries.

* * *

Theological education as now carried on in detached colleges will be changed, if the report is accepted of a special commission of the Church of England to consider modification in the training of the ministry.

There would be new emphasis on training for spiritual leadership. Groups of clergymen would be taught to minister in the realms of social, industrial, and rural life, thus helping to "bridge the gulf that exists between the ecclesiastical world and that of ordinary men." Many teachers of ministers-to-be would be laymen specialists, and there would be "refresher courses" for men now in the ministry. The theological colleges would be transferred to the great universities to broaden their courses of study.

* * *

"The number of drunken driver automobile accidents is increasing in cities of the United States in relation to the total number of accidents investigated by police," Henry M. Johnson, president of the American Business Men's Research Foundation, said in revealing the results of an independent survey that was made for the organization. The survey was made among chiefs of accident prevention bureaus of police departments in more than three hundred cities of

thirty thousand population and over.

* * *

Good news comes from the German Bible Society. Although war destroyed their three large buildings, the printing plates for their principal editions of the Bible in German and Greek were safely stored in deep cellars and have been recovered intact.

* * *

When Mahatma Gandhi, India's political leader, "saint" to millions of Hindus, was congratulated on his seventy-fifth birthday, he is reported to have said he hoped to live to be one hundred. He gave these four points as his prescription for living: pray three times a day; eat moderately; never allow yourself to become irritated and lose your temper; be silent one day in seven—"talking uses up nervous energy and gives no chance for meditation."

The Sabbath Recorder

Vol. 139

PLAINFIELD, N. J., OCTOBER 15, 1945

No. 16

THE WHITE HOUSE
WASHINGTON

September 6, 1945

It seems to me most fitting that the month of October should be observed this year as Protestant Press Month.

In this period of rejoicing over the surrender of the last of our Axis foes, we must not lose sight of the solemn obligation which victory brings.

We have defeated forces of evil which knew neither conscience, justice nor mercy. This should quicken our appreciation of the part which spiritual forces must play if we are to bring order back to a war-torn world. I hope, therefore, that all of the editors of journals affiliated with The Associated Church Press will in the observance of Protestant Press Month emphasize anew the need of a revival of the religious life of this Nation.

Without Divine Guidance and a renewal of our reliance on the everlasting reality of religion, we shall labor in vain to make the world a better and a happier place in which all men may dwell together in peace.

Very sincerely yours,

