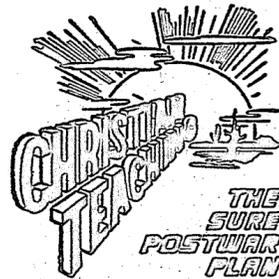


"Peace hath her victories . . .

"—no less renowned than war." And these boy-men we shall be welcoming home at long last will want a part in winning the peace. As you grip the Christian soldier's hand in welcome, make a solemn pledge with yourself to fight the peace as selflessly as he fought the war.

American service men never left their churches. Heroic chaplains and contributions of Christian literature have gone with them to the farthest islands of the sea. Behind the lines, helping to supply these vast necessities, has been your official church publishing house. Night and day the printed words of eternal truth have sped from humming presses into distant reaching hands. Peace will not slow these presses: war has been reveille for many a drowsing soul. Support your church publishing house in its Christian mission—the only worthwhile propaganda ever to exist.



The Recorder Press, your Seventh Day Baptist Publishing House, has co-operated during the war by furnishing religious publications to our men in all branches of service—as well as supplying many chaplains of other faiths with religious materials for use in their work with servicemen.

Now that peace has come your Publishing House will help you in all your plans to make that peace enduring.

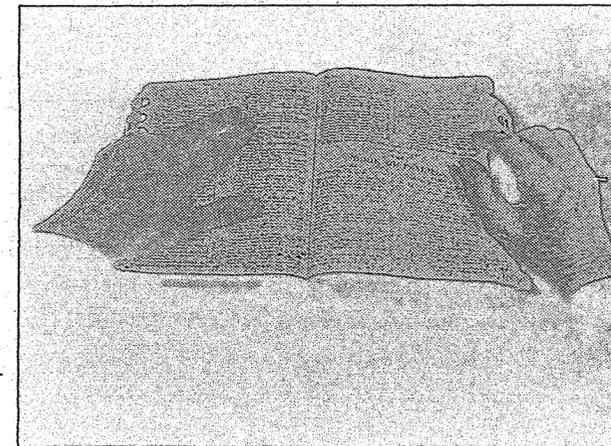
L. H. NORTH,
Manager.

The Sabbath Recorder

Vol. 139

PLAINFIELD, N. J., OCTOBER 22, 1945

No. 17



The Book Our Mothers Read

See Editorial.

*We come back laden from our quest
To find that all the sages said
Is in the Book our mothers read.*

—Whittier.

ALSO IN THIS ISSUE—DENOMINATIONAL BUDGET
Back Cover.

The Sabbath Recorder

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

Vol. 139, No. 17

Established in 1844

Whole No. 5,160

K. DUANE HURLEY, Editor

L. H. NORTH, Manager of the Publishing House

William L. Burdick, D.D.

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Mrs. Walter L. Greene

Harley Sutton

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Editorials

THE BOOK OUR MOTHERS READ

National Bible Week has just ended—October 15-21. During the past seven days the Christian peoples of the nation have given special attention to the importance of reading the Scriptures.

One publication has appropriately struck a keynote for such an observance in days like these, when the fighting men are just beginning to return from fields of battle and victory. It says:

These boys, coming back from the foxhole and the jungle, drew courage and inspiration from the Book their mothers read. They won the victory in the name of the Prince of Peace. Let us honor them and the country to which they give the full measure of devotion by turning to the Guide Book of Human Conduct for our inspiration, our strength — our victory.

That is the motivating message of the group which sponsors this special observance. The Laymen's National Committee urgently appeals to the public to look again for guidance to that Book of books, the Bible.

The Bible is a window in this prison-world,
through which we may look into eternity.

—Timothy Dwight.

DAILY DIET

With the recent appointment of Rev. J. Chapman Bradley to the permanent secretarial staff of the American Bible Society, "use" of the Scriptures will be added to the three traditional functions of the society — translation, publication, and distribution. Doctor Bradley will direct a world-wide Bible reading program this fall and will also correlate other program activities of the society relating to encouragement of wider use of the Scriptures.

This reflects a growing conviction among leaders of both church and state that a Bible reading, and Bible living, public is the only sound basis for the type of society the world is seeking.

Appropriately the emphasis is being placed on use of the Bible. Mere reading is not enough. Too many people, through a sense of obligation, or duty, or church loyalty (since the church recommends Bible study), simply read the Bible in a desultory manner. The chances of their getting much inspiration or real benefit are very limited. The Bible should be read with a purpose.

Determine, then, what your purpose will be in reading God's holy Word—your purpose may change from time to time to meet your individual needs. Secure competent advice and help in Scriptural interpretation, if you need it. Many Bibles have included, in addition to the Scriptures, interesting and helpful aids to Bible study.

Why wait for some special occasion to discover what God's Word holds for you in advice, in comfort, in inspiration? The Bible is a storehouse of whose contents no one can afford to be ignorant. Bible study, with a purpose, should be a part of our "daily diet" of reading. Let's make every week National Bible Week.

EDITORIAL FROM THE PAST

LITTLE FAULTS THAT TELL BIG TALES

As straws show which way the current flows, so trifles in public manners reveal the trend of character. For example, one would need only to observe the process of an audience taking their seats in church to be quite convinced that selfishness is the controlling principle of many. The first to enter take seats, as a rule, at the end of the pew next to the aisle, one or two in each. Finally, when the inner vacancies are wanted, those occupying the end seats, instead of moving to the inner spaces, oblige the others to crowd past them, causing much inconvenience and commotion. Where is the "preferring one another" that is supposed to exist between Christian brethren?

Another place where conduct most unseemly is often manifest is in the hat and cloak room of social gatherings. Better go home without a hat than to crowd and scramble for it as many do. There are always some who are necessarily in a hurry to make a train or to keep an appointment, or who have far to go. But most people have time enough to wait a few moments until

the rush is over or to move deliberately and prevent any "rush."

The same criticism may be made of worshippers leaving the church. Overcoats and rubbers are sometimes put on during the last hymn while the hats and umbrellas are gathered up. Some scarcely wait for the benediction before starting for the door, as if afraid of losing their dinners. Such irreverent haste is an open advertisement of lack of spirituality. Straws indicate which way the wind blows, and little things tell large stories.

A. H. Lewis.

July 1, 1907.

GUEST EDITORIAL

CONVICTION OR PROFESSION?

[The challenging statement which follows comes from a Seventh Day Baptist young lady whose husband is in the service. About the editorial, she writes: "It is a result of my concern over the young people of our church, who, according to a recent report, are losing interest in church work and Sabbath observance. The night after I received the disturbing news, I was awakened in the wee hours of the morning, and the more I thought about it, the stronger something pulled me out of bed to put my thoughts on paper."]

Is it not a deplorable situation that many of our young people whose intimate friends are of another faith are sometimes led to believe Sabbath observance is unimportant, and, upon marriage, leave the Sabbath rather than add another Seventh Day Baptist to our number? To me this is a direct reflection upon our young people's lack of conviction. When we have a strong belief in a truth, we have a conviction, and we will not be easily persuaded to depart from following its dictation. However, if we merely publicly declare we believe a truth without an inner conviction of same, we have a profession of faith which can be shaken at the slightest provocation.

We believe the seventh day of the week is the day consecrated and hallowed by God as the Sabbath, and no one can persuade us to break it. Or can he? He cannot if we are totally convinced of the Sabbath truth. We must have a strong conviction of this truth based upon an intensive knowledge of the Bible teachings if we are to withstand temptations and remain true to the Sabbath.

Many of us are blessed by Christian homes where the Sabbath automatically means

prayer meeting, worship service, Sabbath school, Christian Endeavor, and rest from physical labor. When we face the world alone, we are put to a severe test, determining whether our faith is of profession or conviction. We must prepare to meet this challenge by analyzing our faith and determining just how we stand. Perhaps the following questions, weighed seriously and frankly, will help someone in his self-analysis:

1. Have I ever hesitated to tell another that I am a Seventh Day Baptist? If so:
 - a. Why did I hesitate?
 - b. Am I ashamed of the Sabbath?
 - c. Am I not sure it is right?
2. Why do I keep the Sabbath?
 - a. Do I keep it solely because my family observes it?
 - b. Do I sincerely believe it is right?
 - c. Can I place my belief on a solid foundation of Bible teachings?
3. How can I best prove to myself and those with whom I come in contact that the seventh day of the week is the only true Sabbath?

Certainly, when we are convinced the Sabbath is right, we cannot help but want to live up to our convictions and in turn, share its truth with others. However, how can we ever hope to win another to the Sabbath if we ourselves do not practice our convictions? The mere act of setting an example is an excellent method of strengthening one's beliefs as to how the Sabbath should be kept holy, but the example cannot be genuine if the conviction is not maintained. Therefore, when we fully live up to our convictions, the person upon whom the light of our influence beams cannot help but want to study his Bible to learn the basis of our belief; and, if honest with himself, he, too, will observe the only true Sabbath.

With a firm conviction about Sabbath observance based upon an intelligent and thorough knowledge of the Bible and conscientiously practiced, our membership will increase rather than decrease as our young people mingle with those of other faiths. Let's not merely sing the words:

"We young folks are Seventh Day Baptists,
And proud we are of the name. . . ."

Let's live the words in all that we do as well as what we say.

Margaret L. Sheppard.

Louisville, Ky.

PIN POINT EDITORIALS

Dry rot in the pew is one of the fruits of tommyrot in the pulpit.

* * *

The United States can boast of having all kinds of scenery—plains, rolling hills, lush forests, colorful deserts, rugged mountains.

Among the mountains of the West are some which are particularly magnificent. They are resplendent with gaudy colors; they are herculean with their imposing bulk. They present a very pleasing appearance. However, from a practical point of view they are worthless. Under the gorgeous and mighty exterior there are no mineral deposits to make mining profitable; the soil, though colorful, can support no crops; and even trained mountain climbers find the peaks too precipitous to scale.

Society is composed of all types of people, some like the attractive mountains. They present a pleasing exterior, but they have no real values of life to back up that appearance.

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

* * *

The hypocrite has some appreciation of goodness, or he would not try to imitate it.

FIRST THINGS FIRST

More Advertising

Will you take time again to consider a thing in advertising which seems to me very much worth while. When we get the idea and plainly identify "our places of business," our churches, there is this other possibility which it is my hope we will use in getting the name Seventh Day Baptist before the public eye.



P. B. Hurley

As we entered Battle Creek we observed a large, regular advertising board with the name of the church of another denomination. That name was spread across the top of the board in large, plain lettering; then was added only the address, and "welcome." I mention Battle Creek because that is the only place we observed a large, standard-sized sign used by a church group. Occasionally a small sign had been seen along the road.

No, failing to use modern advertising is not a fault of Seventh Day Baptists alone, but why wait for more denominations to do a worth-while thing. Why not show a little

aggressiveness? Why not do something not everybody is doing?

Is it expecting too much to hope that soon we will have all our churches plainly identified, and then that we will go further and place signs similar to the Battle Creek sign at the main entrances to our towns? I repeat. May we soon have MORE people in our churches and MORE churches in MORE places so that fewer people can honestly say, "I never before have heard of Seventh Day Baptists."

P. B. Hurley,
Conference President.

OBSERVATIONS

By Rev. Herbert C. Van Horn
(Corresponding Secretary of the American Sabbath Tract Society)

**A New Church Is Organized at
Washington, D. C.**

It is always an inspiration to most citizens of this country to visit Washington, D. C. Especially an auto drive from any direction to the capital city has its charms. But last week's trip thither and the experience of a Sabbath by the corresponding secretary of the American Sabbath Tract Society brought thrills, inspiration, and satisfaction of more than usual nature. We were in Washington over the Sabbath of October 13, 1945, to help organize another Seventh Day Baptist church.

For more than a year correspondence has been had with Pastor Harold E. Snide who has been ministering to a group of unattached Sabbath keepers. Brother Snide is employed by the Library of Congress doing research work for congressmen, and he has had wide experience as pastor and teacher in Sabbath-keeping churches and schools. He first wrote to our office at the instigation of Rev. Leon M. Maltby.

The writer visited Brother Snide and his group a year ago. Later we arranged for Rev. Lester G. Osborn of Shiloh to visit them. Last spring Brother and Sister Raymond Prati were invited to visit the group.

All this led to the calling of a council to advise on the organization of a Seventh Day Baptist church of Washington. As this is not an official report of the council or church, it will be enough to say there were repre-

sentatives of three New Jersey churches; three West Virginia churches; and a representative of the Albion, Wis., Church in the person of Rev. Leslie O. Greene, promoter of evangelism employed by the Women's Society, who remained in the city for a service on Sunday night and a few days of visitation. Other ministers present were Dr. James L. Skaggs, Rev. Lester G. Osborn, Rev. Victor W. Skaggs, Rev. Marion C. Van Horn, and the writer.

The council did its work under the guidance of its elected chairman, Pastor James L. Skaggs of Salem, W. Va. Mr. Courtland V. Davis of Plainfield, N. J. (also corresponding secretary of our General Conference) was recording secretary.

On the recommendation of the council the Seventh Day Baptist Church of Washington, D. C., was organized with Brother Harold E. Snide as pastor and Mrs. Virginia Powell as church clerk. A finely worded covenant was read and signed, with a statement of belief closely following that adopted by General Conference at Shiloh, N. J., in 1937.

Lunch was served by the members of the local group, supplemented by lunches brought by the large Shiloh delegation. Hot coffee and hot frankfurters were also served as part of the meal. This service afforded a fine opportunity for fellowship.

In the afternoon some of the ministers present spoke on the relation of the local church to the denomination and how "this" church can help in the denominational program. Some special music was presented, but owing to a wedding in the auditorium above, our congregational singing was limited.

A beautiful communion service closed the day's program. Your writer was asked to have charge of this service; and in it he was assisted by Pastor Snide, Deacons Erlo E. Davis of Lost Creek and Charles Harris of Shiloh. The service was closed by those present repeating in unison the words of "Blest Be the Tie That Binds" (wedding still in progress), and the benediction by Pastor James L. Skaggs. The lowering sun coming through the stained glass windows seemed to add a fitting glow of glory to the close of a beautiful day of the Lord.

Plainfield, N. J.

Rev. T. J. Van Horn Writes from Florida

In one of my old scrap-books, (how old, you may guess when I say that it contains the correspondence between Czar Nicholas and Kaiser Wilhelm) you will be impressed as you read the expressions of affection which these two monarchs used in addressing one another. And how each expressed the ardent hope that the cordial relations



Rev. T. J. Van Horn

existing between them might not be disturbed by the untoward and sinister disturbances of war. How sincere they were in all this may be judged by the fact that within six months they were at one another's throats.

Then followed the desolations of World War I.

In another scrap-book we read the pleadings of Woodrow Wilson for the agreement of our government with the Versailles Treaty; our failure to sign with other nations this treaty broke the heart of President Wilson. It seems to me that if Woodrow Wilson could know of the San Francisco Conference, it would be sufficient to bring him out of the grave.

It may be that they are right who say that our failure at the time of the Versailles Treaty is sufficient to account for the tragedy of the second World War. It is only a few evenings ago that we listened to the voice of Gen. Douglas MacArthur as he spoke on the deck of the battleship Missouri, asking repre-

sentatives of the nations of the world to sign on the dotted line, a treaty of peace. This treaty, more sweeping in its scope than the Versailles Treaty, was willingly signed by all the nations except Japan. And Japan signed it under the stern compulsion of Gen. MacArthur. We are now rejoicing that the visions sung by prophet and poet are now being in process of fulfillment.

In the famous words of Tennyson from "In Memoriam":

When the war-drums beat no longer,
And the battle-flags are furled
In the parliament of nations,
The federation of the world.
When the common sense of most
Shall hold a fretful realm in awe;
And the universe shall slumber,
Rapt in universal law.

While these thrilling events have been making history, your correspondent has turned a new page in his book of life. My friends will understand this when I ask that if mail is to be sent to my address, it be changed from 436 North Beach St. West, Daytona Beach, Fla., to No. 11 West Lucerne Circle, Apt. 3, Orlando, Fla. Our daughter Amey is responsible for our change of residence. She thinks we need to live near her in this most beautiful city in Florida.

—De Ruyter Gleaner.

A TRIBUTE

In as much as it has been necessary for Rev. and Mrs. T. J. Van Horn to make another important turn in life and locate in Orlando, Fla., near their daughter, Mrs. Amey Hoag, we of the Daytona Beach Seventh Day Baptist Church, Church Aid Society, and Sabbath school wish to express our deep appreciation of their stay here. We value not only their services with us during the past ten years of their ripened Christian experience, but also their contribution in spreading the gospel message to the poor and needy as well as to the great and strong, and their effective labors in our Father's vineyard.

Though they cannot be as active as in former years, their keen minds and loving spirits continue to pen messages of hope and courage to you, to those carrying heavy re-

sponsibilities as well as to the sick and to many beloved friends scattered far and wide.

Our wish is that they may have many years in which to share their broad spiritual experience with us here and with their friends everywhere.

M. Josie Rogers,
Carol Church,
Julia R. Brossier.

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.

DOING THE WORK OR HOLDING OFFICE

There is a thirsting in every heart for reality. There is also a desire to appear well. These two are often in conflict. Not always, but sometimes one must sacrifice reality if one appears well. Though this state of affairs may be the result of circumstances beyond one's control, it generally is not. There is a temptation to appear learned when one is ignorant, rich when one is poor, skillful when one is a blunderer, gracious when one is ill-tempered, unselfish when one is self-seeking. In fact, the desire to appear well is often much stronger than men realize and determines much more of their conduct than they think.

If one can have both reality and appearance, it is well and good; but if one cannot, appearance should be sacrificed for reality, sham for truth. Nothing can compensate the soul for the loss of reality. Truth it must have before peace and satisfaction can be realized; man's entire being calls out for it.

For the sake of appearing well people long and work for high places in all the walks of life, not realizing that without fitness and ability position, however exalted, can never bring satisfaction. Whether we are conscious of it or not, what the soul wants most is ability to do and serve. For a feeble-minded man to be made king might please his vanity, but the consciousness of inferiority would corrode all.

Men seek position in church and mission work, and are sometimes jealous of others; but the things most to be desired are ability of mind and quality of heart which will enable them to perform their work acceptably

YEARLY MEETING

The annual meeting of the Seventh Day Baptist Churches of New Jersey, New York City, and Berlin, N. Y., will be held October 26-28 with the Seventh Day Baptist Church of Christ in Plainfield, N. J.—at the corner of Central Avenue and Fifth St. Visitors also are welcome.

and efficiently. It is better to hold a lower position and perform its duties well than a higher one and be a failure therein. It is better not to be a missionary unless fitted for the duties of such a life; it is better not to be a missionary secretary unless adapted to meet the problems of the office; it is better not to be a member of a denominational board unless competent for such responsibility; it is better not to assume to be a minister of the gospel unless called of God.

Owing to physical, mental, and spiritual limitations and imperfections men must always be conscious that they are not perfectly fitted for a given task in the world evangelization, and yet they may feel called to the work because no one offers himself. Under these circumstances God has in all ages used the humble, submissive, and consecrated, though weak, to confound the mighty and to accomplish his work.

It is not position that we should covet. The thing that we should long for most and strive for the hardest is that we may be used by the Master in the world's redemption. The lowest place of service for our Lord is a kingly place, and we should humbly fit ourselves for its duties and perform its tasks with the most painstaking diligence at whatever cost.

W. L. B.

SABBATH SCHOOL LESSON FOR NOVEMBER 3, 1945

Fellowship in the Church

Basic Scripture—Matthew 8: 15-20; Acts 2: 44-47;
4: 31-37; Romans 12; Philippians 1: 27-2: 4;
1 John 3: 14-24

Memory Selection—Romans 12: 10

FROM THE EDITOR'S DESK

Dear Editor:

Enclosed find \$5 in cash to renew the subscription of your paper for two years. I would miss its weekly visits. In Loyal F. Hurley's editorial in the issue of July 30 there is food for thought. "People outside expect us to be true to the Bible" is certainly a fact, and the individual by his life can do much for or against Sabbath observance. By the expenditure of time, means, and influence the Seventh Day Baptist expresses his loyalty or disloyalty to his faith to the outsider whom he may thus influence unwittingly.

Yours very truly,
Mary A. Fay.

Princeton, Mass.

To Sister Seventh Day Baptist Churches:

Greetings from the Seventh Day Baptist Church of Chicago, Ill.

We are pleased to announce that we now have a regular pastor, having called Rev. Loyal F. Hurley, formerly of Riverside, Calif. He has given us some soul-stirring sermons, that if taken heed to, should help to build us up in Christian faith and fellowship with Christ. We are full of hope for the future. We desire the earnest prayers of all the people in our churches that we might prosper and grow spiritually into the full stature of the Christian growth—to the glory of God and the salvation of many. Pray for us. We need your prayers.

May the churches grow and multiply a thousand fold in numbers and Christian influence. May the zeal in the churches bring forth a great home missionary spirit that will result in many laborers being sent out into the field of the Master to sow the Word and to reap the harvest of souls awaiting the laborers' toil.

Yours in the service,
Deacon Mark Wiley.

Chicago, Ill.

Dear Editor:

As a matter of interest I am enclosing a letter written by our C. E. program chairman in our drive for Recorder subscriptions. This was sent to resident and nonresident members and resulted in some of the new subscriptions which you have received.

Our prayers and best wishes are with you in your work.

Sincerely yours, in his service,
David Clarke.

Jackson Center, Ohio.

Letter Sent to Jackson Center Church Members

Dear Fellow Seventh Day Baptist:

Possibly you know of the drive sponsored by Conference President Perley B. Hurley of Riverside, Calif., for 100 per cent subscription to the Sabbath Recorder among the families of our churches.

The Christian Endeavor has taken the responsibility of canvassing the members of the Jackson Center church.

As you know the Recorder is our denominational weekly paper which contains all the current news, most interesting sermons delivered from our pulpits, and many fine articles by prominent people.

Won't you help us make a 100 per cent drive by sending your \$2.50 for a subscription to the Sabbath Recorder to Miss Ilou Miars, chairman?

Sincerely,
Ilou Miars,
Myrtle Davis,
David Clarke.

DENOMINATIONAL BUDGET

Statement of Treasurer, September 30, 1945

Receipts		Total for	
	September	September	3 months
Alfred, First	\$ 146.81	\$ 146.81	\$ 465.09
Alfred, Second	195.95	195.95	195.95
Albion	52.91	52.91	52.91
Andover	10.00	10.00	10.00
Associations and groups	19.13	129.97	129.97
Battle Creek	112.70	254.90	254.90
Berlin		16.00	16.00
Boulder		129.27	129.27
Brookfield, First		69.95	69.95
Brookfield, Second	9.50	72.70	72.70
Chicago	77.15	107.15	107.15
Daytona Beach	41.25	41.25	41.25
Denver	97.00	172.70	172.70
De Ruyter		152.31	152.31
Edinburg	15.00	29.50	29.50
Farina	55.00	85.00	85.00
Fouke	19.91	61.17	61.17
Friendship	10.00	30.00	30.00
Gentry	5.00	16.50	16.50
Healdsburg-Ukiah		7.25	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	10.00	2,055.40	2,055.40
Irvington		170.00	170.00
Jackson Center		5.40	5.40
Little Genesee		38.85	38.85
Lost Creek		202.31	202.31
Marlboro	60.00	231.55	231.55
Middle Island	5.67	30.52	30.52
Milton		328.96	600.13

Milton Junction	63.57	245.31
Nortonville		84.50
Pawcatuck		283.50
Piscataway		10.00
Plainfield	347.70	454.62
Richburg		36.60
Roanoke	20.00	20.00
Rockville	7.40	38.28
Salem	105.50	212.05
Salemville	17.00	17.00
Shiloh		220.41
Walworth		14.00
Waterford	10.00	46.00
White Cloud	85.04	116.65

Disbursements

	Budget	Specials
Missionary Society	\$ 593.25	\$ 55.40
Tract Society	198.15	16.00
Board of Christian Education	320.25	55.00
Women's Society	10.80	40.00
Historical Society	27.00	
Ministerial Retirement	148.35	169.00
S. D. B. Building	67.35	10.00
General Conference	134.85	4.15
Church Committee for Relief in Asia (China Relief)		17.00
Bibles for Jamaica		10.00
Overseas Relief and Recon.		36.25
Federal Council of Churches		5.00

Comparative Figures

	1945	1944
Budget receipts:		
For September	\$1,510.35	\$2,573.09
For 3 months	4,278.98	5,054.28
Special receipts:		
For September	417.80	242.63
For 3 months	3,007.86	825.59

L. M. Van Horn,
Treasurer.

Milton, Wis.

REPORT OF THE REPRESENTATIVE IN ECUMENICAL SABBATH PROMOTION

The event of outstanding significance this year in the promotion of ecumenical Christianity is the end of the European war. Now it has become possible to renew those relationships with the churches of the nations at war which were broken soon after Utrecht and before there could be held a meeting of the Assembly of the World Council of Churches. It is now realized also how important have been the contacts maintained among the churches during the period of hostilities, which would not have been possible had not the World Council been formed when it was.

A significant event since the close of the war in Europe was the visit to America of three outstanding leaders in the World Coun-

cil, including its general secretary who came from Geneva where he has labored diligently to keep the way open for fellowship among the churches across the frontiers of a war-torn world. He and a representative from England and one from France arrived in the United States on the same plane.

Your representative was sorry he was unable to attend a series of meetings held with these brethren in New York to which he was invited because of his "long and intimate relationship to the ecumenical movement."

Never before in the history of American Christianity has the Church had such a profound influence on the affairs of government as during the last year. A meeting of representatives of the churches of the United States was held in Cleveland last January to confer together in the interest of world peace. While this meeting was called by the Commission on a Just and Durable Peace of the Federal Council of Churches, others not members of the Council were invited to send representatives. The conference therefore was fairly representative of the Protestant churches in this country.

It is important to note that the State Department at Washington sent representatives to Cleveland, not to tell the churches what they ought to do, but to listen to what the representatives of the churches had to say, and to report back. It is a well authenticated fact that the recommendations growing out of that meeting of the churches very definitely influenced the San Francisco Conference. The obligation on the part of the churches to support the present set-up for world peace is all the greater because they have had a part in formulating the principles and provisions of the United Nations Charter.

Your representative was asked to teach a class in the Western Association Camp for Young People on the "Church at Work" in which he was expected to present the work of the church in the wider field of its responsibility. In order to suit the material to the interests of the younger people he approached it from the denominational angle. We began by reviewing the history of Seventh Day Baptists in their practice of Christian co-operation, both in England and in the United States. Their position is made quite clear as one studies their history. It becomes very evident that one cannot be a good Seventh Day Baptist and at the same

ANNUAL MEETING

time refuse to co-operate with other Christians where common interests are involved and where the issues call for the impact of a united Christian front.

Faithfully submitted,

Ahva J. C. Bond,

Tract Board Representative.

Alfred, N. Y.

Woman's Work

WOMEN OF INDUSTRY

By Mrs. Ruth F. Randolph Smith

They sweat and toil with a willing hand,
Women of industry,
That we may have comforts throughout the land,
Women of industry.
They stand on their feet till they lose sensation,
As they weave the clothstuffs that clothe a nation.
They learn to live smoothly without altercation,
Women of industry.

They have a wondrous scope of power,
Women of industry,

For they work with mankind hour by hour,
Women of industry.

They see man sweat for his weekly pay,
Be courteous in a friendly way,
Assist his co-workers day by day,
Women of industry.

And they can prove they have Christian souls,
Women of industry,

Giving to God the complete controls,
Women of industry.

They can be to their fellow workers kinder,
To the human blunders of mankind blinder,
Of the nobler instincts and thoughts the finder,
Women of industry.

Fouke, Ark.

WOMEN IN INDUSTRY

(One of four talks given at the Southwest Association on the theme, "The Place of Women in a Postwar World.")

"The labour of the righteous tendeth to life: the fruit of the wicked to sin." Proverbs 10: 16. This is a verse to give courage and hope to women in industry.

Christ teaches us to love others as we love ourselves. This love reveals itself in co-operation with others and in consideration of others. In industry co-operation is essential. There is a method of getting in everyone's way to do one's work. On the other hand there is a method of working with people so that the whole plant is more efficient, and

Churches of Kansas, Nebraska, and Colorado

The annual meeting of the Seventh Day Baptist Churches listed above will be held with the Seventh Day Baptist Church at Boulder, Colo., from Sabbath eve, November 2, to Sunday night, November 4. The theme chosen for the meetings is, "The Challenge of Christianity."

Mrs. Oroy W. Devin, Selom. W. Ve.

everyone is better satisfied with the way things are going.

When a worker is considerate of everyone's rights and feelings and helps others in their work, when a worker is friendly and refrains from spiteful malicious gossip, when a worker proves to be honest and of integrity on the job, he has a powerful field of influence.

So Christian women in industry can do a great work in promoting God's kingdom. These women may not have the opportunity to bring up a child in the way he should grow, but they can show to people who have never learned the teachings of Christ that there is a more blessed way of life. These women can strengthen the moral and spiritual lives of church members who have failed to take Christ with them into their work. They know that Jesus worked in this world at humble tasks and at the same time lived a righteous and spiritual life.

We started by reading this Scripture, "The labour of the righteous tendeth to life." This idea is beautifully brought out in the following verse; may it be the prayer of women in industry:

"O Son of man, thou madest known,
Through quiet work in shop and home,
The sacredness of common things,
The chance of life that each day brings.

"O Workman true, may we fulfil
In daily life thy Father's will;
In duty's call, thy call we hear
To fuller life, through work sincere.

"Thou Master Workman, grant us grace,
The challenge of our tasks to face;
By loyal scorn of second best,
By effort true, to meet each test.

"And thus we pray in deed and word;
Thy kingdom come on earth, O Lord,
In work that gives effect to prayer
Thy purpose for thy world we share."

THE GREEN LAKE ASHRAM

III

One of the rare privileges I have had in attending an Ashram the past two summers has been in knowing Miss Margaret Applegarth, and in hearing her tell the stories of which she has an endless store garnered from all over the world from the past and the present. Few have such a wealth of information, and perhaps no one more love for those who suffer in every land, than "Sister Margaret." She has the gift of making all her listeners share in the daily lives of others, and by sharing, understand them better.

Though best known as the chairman of the World Day of Prayer, Miss Applegarth is also chairman of the joint ecumenical committee of the World Council of Churches, the Federal Council, and the United Council of Church Women. Until a year ago no one had ever carried the story of the world church down to the local church. That is what she was asked to do.

What is meant by the ecumenical movement? Here is the world chairman's definition: "The whole family, of the whole church, in the whole world; interracial, interdenominational; with a common Father, a common purpose, and a common love." "The church's one foundation is Jesus Christ our Lord." He prayed "that they all may be one. . . that the world may believe." The largest family in the world, six hundred million, call themselves Christians. There are two hundred ten denominations in seventy nations. Eighty-eight of these in twenty-eight countries have been willing to bind themselves together in the World Council of Churches. But many churches are very indifferent to working together, though having the Great Pattern who said, "All power is given unto me in heaven and in earth." Archbishop Temple has said, "Unless the church is radically changed by the war, it is not worthy to be called the church." It must be interracial. You must care deeply about those who have less than you. Atonement is feeling in your own body the sins of the world.

Some one has said, "So great has been the need of depending on each other, there would have to be an ecumenical movement now, if there never had been." In Europe, Protestants, Catholics, and Jews have helped

each other against the common foe, the Nazis, and so have learned to understand and trust each other. Thousands of those first put into concentration camps were German Christians who had resisted Hitler. Not caring enough to protest, Christians of America lost the opportunity of winning their friendship. They have been very close to God, while we have been very far.

The Nazis are not all in Europe. There are eight hundred anti-Semitic organizations now at work in the United States. Youth is sowing seed against the Jews, Japanese-Americans, and Negroes. Having won the war, will we fail to recognize the spirit of Nazism in our country?

Though the ecumenical movement seems somewhat removed from the local parish, nevertheless those who see the pressing need for a new international consciousness find in it a chance for uniting in the world community. Our churches must have a definite plan to keep the members informed that they may open their eyes, sympathize, and serve. Only by serving others can we save ourselves.

Programs for special occasions of various church groups may come alive if planned so that all participate and gain the desired interest in the cause presented. Planning worship services to emphasize the thought of unity of all races is one of "Sister Margaret's" special joys. She has made over a dozen such programs available in one book, "Bound in the Bundle of Life" by Margaret T. Applegarth, Harper's, \$1.50. I am happy to recommend it to anyone. It is rich in material about the "other half" who, as well as we, are "Bound in the Bundle of Life."

If Miss Margaret Applegarth comes your way, don't miss a chance to hear her speak.

IV

The purpose of the Ashram is not so much learning how to live as learning to be a real demonstration of ideal corporate living. As an expression of this, mottoes come spontaneously from the group. They are then made by hand into plaques and placed on the walls of the chapel. Some of these I have copied to help me and, perhaps, others, too.

Leave behind all race and class distinctions, ye who enter here.

Work is love made visible.

Before we criticize let us ask:

- Is it true?
- Is it necessary?
- Is it kind?
- Is it redemptive?

Let this group be an organism of the Holy Spirit.

Are we part of the disease, or part of the cure?

Let go
Let God
Let's go.

Here we enter a fellowship.
Sometimes we shall agree to differ;
Always we will resolve to love and unite
to serve.

Georgia B. Greene.

THUMBNAIL SKETCHES

About Seventh Day Baptists and Their Activities

With over two hundred religious denominations in the United States, it is no wonder that each generation needs to be told "who is who" among denominations. Many are inquiring about Seventh Day Baptists; for those of that group who happen to read the Sabbath Recorder, we will print each week in this column a few facts about Seventh Day Baptists.

Beliefs

In doctrine Seventh Day Baptists are evangelical and, except for the Sabbath, are in harmony with Baptists generally. They stand with the Baptists for salvation through personal faith in Christ, believers' baptism on confession of faith, soul liberty, civil liberty, independence of local church with Christ as its sole head, the Bible in the hands of all men, and the right of everyone to interpret its teachings for himself.

Seventh Day Baptists believe that the seventh day of the week should be observed as the Sabbath, not alone because its observance began with the history of man, was held sacred by the patriarchs and prophets, and commanded from Sinai, but primarily because it was observed and held sacred by Christ and the Apostolic Church. They (Seventh Day Baptists) believe Christ to be the final sanction for the Sabbath.

People have often failed to distinguish between Seventh Day Baptists and Seventh Day

Adventists. Seventh Day Baptists are not Adventists. Seventh Day Baptists had their origin in the Reformation. Seventh Day Adventists grew out of the Millerite Movement in the middle of the last century and received the Sabbath from Seventh Day Baptists. The church polity of the two denominations is far apart; they differ as to the interpretation of the Scriptures, the Inspiration of Mrs. White, the Atonement, and other beliefs and practices.

For further information about Seventh Day Baptists, write American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

ANNUAL HARVEST HOME HELD AT MARLBORO CHURCH

Called as a special day of thanks and praise, the annual Harvest Home Sabbath was observed at the Marlboro, N. J., church on October 13.

The address at the morning service was given by K. Duane Hurley, editor of the Sabbath Recorder, who took as his theme, "Recorded Thanksgiving."

"In our denominational publication," the editor asserted, "we see reflected through the years many things for which we as a people can give thanks." From the beginning of its history the Seventh Day Baptist denomination has been known for its great and good leaders and consecrated laymen who have stood for fine, courageous, clean principles of everyday living. "With thanksgiving for these things," the speaker concluded, "we should work together for a future which will be just as noble."

The speaker for the afternoon session was Dr. Lloyd Seager, professor in one of the medical schools of Philadelphia. Choosing "Precedents" as his subject, he showed very graphically how people's lives are regulated for the most part by traditional conduct rather than rational thinking. As an illustration he cited the matter of Sunday observance. Because of a civil decree and popular acceptance, most people have turned from the divinely established Sabbath day. "Only a steadfast minority," he declared, "have the courage to be different and do what they know is right."

Pastor Francis Saunders was in charge of program arrangements, assisted by a church committee. The Friday evening vesper service was marked by special music: a duet by Miss Mildred Stillman and Mrs. Betty Welsh;

a duet by Mr. and Mrs. K. D. Hurley; and a quartet by Rollo, Percy, and David Davis, and Roeland DeWilde.

A "thanksgiving" dinner was served by the women of the church at noon, and an open-house program of games and community singing was enjoyed during the evening after the Sabbath. Mrs. Lila Saunders

had charge of the entertainment for open house.

Highlights of the Harvest Home program were the reception of three new members into the church, a special thank offering, and the reading of letters from nonresident members. Nearly one hundred fifty members and visitors were in attendance.

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

IF I WERE A RURAL PASTOR

By Douglas Ensminger

(In charge of rural sociology of the Department of Agriculture.)

1. I would want to know and understand the basic social and economic trends of rural life.
2. I would want to know and understand the community of which the church is a part.
3. I would want to know what the basic problems or needs of the community are: man-land relationships, adjustment in farming economy, marketing, health, school, religion, roads, others.
4. I would want to know what agencies and organizations there are in the county working with rural people, and what they are doing or might do to help solve problems in the community.
5. I would want to know the recent history of the church in the community.
6. I would want to know to whom the people look for leadership in a wide range of interest and activities such as homemaking, farming, education, recreation, religion, youth activities, family relationships, and politics. Where do these leaders fit into the social structure of the community? How does one become a recognized leader?
7. I would want to know how the community makes up its mind and expresses itself on basic issues.
8. I would want to know where to start, and how far one could expect the community to go in organizing for action—action to solve community problems.
9. I would determine my role in helping to improve rural life in the community, working as a stimulator, and working as a forceful community leader.
10. I would stimulate discussion among the leaders on basic needs of the community, helping them to discover the community needs and see that most problems can be solved by the people themselves through united action.
11. I would help the leaders evolve ways and means of organizing for action in keeping with the needs of the community and its experience with organization.

CORRESPONDENCE

Salemville

Pastor Trevah Sutton writes that his father plans to be with him for evangelistic services October 12-21. Reports will be in soon from that meeting. He also hopes that it will be possible for me to meet with the people of Salemville this fall.

Battle Creek

Pastor Alton Wheeler writes that the Religious Education Committee of the Battle Creek Church has met to launch plans for the coming year's work in general. During Religious Education Week an "Every Home Visitation Campaign" was planned and the deacons, Sabbath school teachers, and others were to do the calling. They have a map of the city with names of all church families located. They are going to zone the whole parish. This will be of use during the years in checking up on instances of sickness, drifting, and locations for holding cottage prayer meetings in the winter months and probably before Easter. There is a plan for a leadership training class to be conducted before the Christmas season. Mrs. Aurand who has made an intensive study of archaeology will give a course on that subject.

Pastor Wheeler is planning to help Pastor Harmon Dickinson with evangelistic meetings in De Ruyter, N. Y., in November.

Albion

Mrs. Eleanor Walters, primary superintendent of the Albion, Wis., Sabbath school says that she likes the Southern Baptist quarterly that I sent to her. Samples of this quarterly were sent to a number of primary superintendents.

Nortonville

Mr. Earl Stephan of Nortonville, Kan., writes that some of the things suggested,

when I spoke there, have been of help in increasing interest in the Sabbath school.

New Auburn

Pastor Neal Mills said that for Religious Education Week in New Auburn there was to be a personal evangelism campaign. He also urged the board to consider the great need of helps published by our denomination for children in our Sabbath schools.

New Zealand

Ronald Barrar writes from New Zealand to express gratitude for the letter I sent and for the Sabbath school helps that were sent also. He says that he is now in charge of the work on a mimeographed paper published by Christchurch called, "The Gospel Messenger." This paper has a children's corner and articles on the Bible and evangelism. He says that if we can send materials it will save them work of duplicating lesson materials. Arrangements have been made to have Pastor Clifford Beebe send Sabbath school cards to New Zealand. He says that they would like to have copies of the Seventh Day Baptist Beliefs. These are being sent. The trend there is as in some sections here, to have the uniform lessons used.

Lost Creek

Pastor Marion Van Horn has sent an order for supplies to be used in a school of Christian education which they plan to have at Lost Creek. It will be a school where there are three subjects taught. The classes will be once a week for ten weeks. He also invited me to be at Lost Creek, October 27, for a "Founder's Day" program. H. S.

SOUTHEASTERN ASSOCIATION CAMP

By Shirley Boyd

We arrived at camp Sunday just in time for supper. We didn't do much that evening. Through the week we were supposed to get up at 6:00 in the morning, but we didn't always make it just at that time. After breakfast there were different tribes (changing work each day) to do the dishes, carry water, help prepare meals, and clean up. When all the work was done, we had our classes. There were three classes. My teacher was Xenia Lee Randolph. In my class we made notebooks, and the one that had the best got a banner. After classes was quiet hour. It lasted for fifteen minutes;

then we went swimming. After we came back from swimming we went to dinner. After the work was done we could do whatever we wished to do. Then we had singing. After that we went swimming again. When we got dressed we went to supper. After the work was done, we had a softball game; then we had campfire and vespers. The lights were out at 9:20. We slept in a schoolhouse about a quarter of a mile from the church where we had our meals and went swimming.

Wednesday was visitor's day. All new campers were initiated. They made us walk from the schoolhouse to the church backwards. Then they had other things for us to do.

On Sabbath morning the campers had a church service, and in the afternoon Rev. James L. Skaggs gave the sermon at the services of the Middle Island Church.

Salemville, Pa.

Shirley is eleven years old. We feel that this was a good report, Shirley. She also had the best notebook in her class and received the banner.

In review, the Southeastern Association Camp was held at the Middle Island church July 1-8. There were twenty-five campers. Rev. Marion Van Horn was the director, Pastor and Mrs. Trevah Sutton, Miss Xenia Lee Randolph (now Mrs. Edgar Wheeler) and Mr. Ashby Randolph were on the staff. H. S.

FIRST CERTIFICATE OF PROGRESS

Emphasis on the above is based on the imperative need for better trained Sabbath school teachers. Education and training are not all the elements of a good teacher, but the person who is a good teacher should want to find out better ways of teaching and to learn more about the Bible.

The first Certificate of Progress is awarded to those workers who complete a few definite courses of study and who are faithful in reading such magazines as the "International Journal of Religious Education" and our Sabbath Recorder, such books as "What Is Teaching," and other materials which are available for teachers and workers.

Other phases of the outline are attending conventions or conferences on church school work when available, attending regularly the Sabbath morning services of the church, taking an active part in the financial support of the church, and attending business meetings.

I am anxious to have many Sabbath Recorder readers become very much interested in earning the first certificate, not as an end but as a fine means to the greater end of becoming better prepared for work in the church. Please see your pastor about the leaflet, "A Guide," or write to me for full particulars and application blank for the first certificate. H. S.

MY TRIP TO THE SOUTHWESTERN ASSOCIATION

By Rev. C. Harmon Dickinson

The train on the cottonbelt route was noisy, jerky, and slow; but I managed to snatch a few hours' sleep and by morning felt much rested. At dawn when I awoke many strange sights caught my eye. I turned to the boy riding in the same seat with me who was beginning to turn and to twist and asked, "What's growing there in the field?"

"I can't tell for sure," he said, "but I think it is cotton."

"You're probably right," I remarked. "This is my first trip in the South." He was right. It was lighter now and the identity of the fields was more easily distinguished.

Soon after that I noticed field after field of grain which was different from anything I had seen before. My imagination began to play, and I guessed that the plant growing in these fields was rice, which later proved to be a correct assumption.

At DeWitt, Ark., I was greeted by Pastor Zack White. Although I was unaware of their presence, Zack's mother and sister had been riding on the same bus. From there we went to Nady to attend the Southwestern Association held in the Little Prairie Church, August 30 - September 2, 1945.

The attendance of Seventh Day Baptists at the association was not large, but we had some good meetings, nevertheless. There was an average of sixty-five or better at most of the meetings. It was interesting to see the way Christians from other denominations and some who were not Christians supported the services. Well over half at most of the meetings were from this group. The services were well advertised, for many attended the meetings from miles around.

It was good to see the way they responded to the hymns that we sang, for everyone seemed to be singing. I had never spoken

to a group of people that seemed more attentive. They seemed eager to hear what was being said. It was my privilege to bring five messages and two children's sermons to those people.

In the evening after the Sabbath Pastor White announced that I would speak on "The Sabbath as a Part of the Mission of Seventh Day Baptists" at the service Sunday morning. There were seventy-five out to hear this message. Having never preached a Sabbath sermon to a group where the majority of my listeners were non-Sabbath keepers, I was a little uneasy and could hardly anticipate what the reaction would be. However, the Lord gave me strength for the hour, and the message was as strong a Sabbath sermon as I knew how to deliver. Only time will tell the effect the message will have. Several in the community are converts to the Sabbath and no doubt their example will cause others to reflect on the Sabbath truth. At any rate, they apparently didn't resent the preaching of the Word, for at the final session when my sermon was on the parable of the prodigal son the little church was filled, with several standing outside.

The day following the association I went with the delegation from Fouke to visit their church in the southwest corner of Arkansas. It was my privilege while there to preach for them at a special service and to meet many of their people. The visit was very delightful, for it afforded an opportunity to become acquainted with more people of similar faith and to enjoy their fellowship.

Many times on the way back and since, the joys of my experiences in the Southwest have expressed themselves anew. When I read of those churches in the future they will mean more to me for their joys will be my joys, their gain my gain, their sorrows my sorrows, and their problems my problems. We are fellow laborers with Christ. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Ephesians 2: 19.

De Ruyter, N. Y.

"The danger to the Sabbath springs from the thoughtlessness that makes physical recreation and material gain the supreme ends in life."

Children's Page

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

Dear Recorder Children:

Stop! Look! Listen! What has become of all the boys and girls whose letters and stories I look for each week? Are you so busy in school that you have no time to write? I hope not, for your contributions are what make our page interesting to both old and young; and it is your own page you know. "A word to the wise is sufficient," is it not?

Now "I'll tell you a story (not) of Old Mother Mory, and now my story's begun:"

The Little Soldier Laddie

There was once a dear little boy named Bobby who wanted very much to be a soldier. His father was a brave soldier with the American Army in Germany, and Bobby was very sure Daddy would want him to be brave, too. What ever could he do to show that dear daddy that he was the right kind of a boy to be a real good soldier?



On V-E day there was a big parade in the little town in which Bobby lived. Nearly every building, large or small, was floating its red, white, and blue flag. Uniformed soldiers came marching down the street, led by the village band. As they marched by in their gay colored uniforms, the air was full of the sound of the fife and drum.

Bobby stood at the end of his street waiting for the parade to pass by; he and his chum, Freddie, talked excitedly. Each of the boys wore a soldier suit, and with their soldier caps and little red drums they felt quite like real soldiers.

"There comes the parade," shouted Bobby. "When the soldiers go by we'll follow, and beat our drums as loudly as the rest."

After the soldiers went by the two little boys fell in behind. For a time they kept up with the parade, but after awhile Bobby, who was small for his age, grew very tired and fell behind. Freddie who was larger and stronger soon was far ahead of him.

Bobby, trying to hurry, almost fell over a little black dog which lay crying in the road as if in pain. Bobby stopped and gathered the poor little fellow into his arms,

crying, "You dear little dog. What can be the matter with you?"

Then he saw that one of the poor little dog's paws had been badly broken and crushed in some way and that he was unable to walk. He sat down at the edge of the walk and bandaged the broken paw with his handkerchief which he did wish was not so soiled. It was too late now to try to join the parade, so he might as well start for home. With the little whining dog still held close in his arms, the little boy turned to retrace his steps, saying out loud with a little smothered sob, "I'm afraid I can never be a soldier like Daddy, for he is strong and brave. I couldn't even keep up with the parade and look like a soldier. I can't ever be a soldier."

"Why not?" said a gruff voice close behind him. Bobby turned with a start and looked up into the eyes of a tall army officer who had dropped out of the parade and was returning to his home.

"You are a soldier, my boy, for you have bravely given up what you thought was to be a great moment in your life for the sake of this poor little wounded dog."

Then the soldier pointed to a shining gold star on his coat and said, "I got this decoration because I carried a wounded friend to safety. Don't you know that was harder than fighting?"

"But didn't you fight bravely in battle?"

"Not that day," answered the soldier, patting the boy's curly head.

"Oh then, I can be a soldier some day," said Bobby happily.

"I tell you, you are a soldier already," said the kindly officer. "But I hope this is the last war and that you will never have to risk your life in battle. To give up your own desires to help another is often braver than fighting in the greatest battle. Never forget that, my boy."

Bobby hastened home to tell his mother all about his conversation with the soldier. And he didn't mind when Freddie crowed over him because he didn't march with him in the parade. He treasured the soldier's words in his heart, thinkly wisely that those who are kind and helpful to animals and people are

true soldiers: true to their country, their friends, and their family.

It is possible for us too, Recorder boys and girls, to be the best kind of soldiers in the same way. If only all people realized that, you may be sure there would never be

another war. We rejoice that war is over, but let us hope and pray that it is the very last war in the whole world.

"And now my story is done."

Yours in Christian love,

Mizpah S. Greene.

Our Pulpit

THE BEAUTY OF THE MEEK

By Pastor Francis D. Saunders

"The Lord taketh pleasure in his people:
He will beautify the meek with salvation."

The natural state of man is ugly because of sin. God created man in his own image, and we read, "God saw everything that he had made, and, behold, it was very good." Genesis 1: 31. Man was good in the sight of God. But there came a time when man disobeyed the voice of God and did the one thing that God had commanded him not to do; sin entered into the world, and into the heart of man, changing his beautiful nature into one of evil. Because of this, the nature of man is ugly.

Pride is one thing that shows in the life of the natural man. I remember a certain young man who used to pass our home when I was a boy. With his head thrown high, and radiating a superior attitude, he would strut down the road looking neither left nor right and condescending to speak to no one unless he happened to meet one whom he felt was up to his own standards of wealth and position. Seldom did I hear that man's name spoken except in criticism or ridicule. He was ugly to others because of his pride.

The wise man tells us in Proverbs 26: 12: "Seest thou a man wise in his own conceit? There is more hope of a fool than for him." The Apostle Paul urges: "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."

Again, the natural man is selfish. As we look about us in the world today, we can see the results of selfishness and greed: businessmen doing all they can to gain riches and power for themselves regardless of the feelings of others; labor striking for higher wages and different conditions often causes heartaches and bloodshed in its efforts. In his natural state every man is seeking his own

gain, because he has not the love of Christ, his words, nor a desire to follow him. "Thou shalt love thy neighbor as thyself," "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." These are the words of the humble Galilean.

The atrocity stories that are coming home to us show us the unloving condition of the hearts of natural men. I heard a chaplain on the radio the other day who made the assertion that education without Christ is a brutal thing, and when we think of the forces of destruction that have come forth from science and education, we cannot but agree with him. The natural man is ugly because of sin.

Humility, or meekness, is a Christian attribute. It has a beauty in itself. There is a story of a certain Andrew Fuller who was canvassing for gifts for the mission field. One of his friends responded to his request with, "Why yes, I'll give five pounds, Andrew, seeing it's you." Then Andrew Fuller handed the gift back, saying, "I can't receive it, seeing it's me." The friend then realized what Andrew Fuller meant, and apologized, "You're right; here are ten pounds, since it is for the kingdom of the Lord Jesus." The truly attractive Christian is one who is humble in the service of the Master.

Jesus' own beauty is manifested in his meekness and humility. As the divine, perfect Son of God was humble and unselfish, so we should be, following the example which he has set for us. He was willing always to sacrifice himself for others. How many of us today are willing to follow him in this? We have a tendency to exploit our neighbors rather than to do good unto them. The Apostle Paul spoke of the "meekness and gentleness of Christ." 2 Corinthians 10: 1. His ministry, his loving kindness to the unfortunates about him, his peaceful attitude in the face of ridicule and oppression —

all these show the beauty of meekness as revealed in Jesus. Words from his own lips also reveal this same beauty. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matthew 11: 28-30.

This same beauty which Christ revealed can be attained by the Christian only in proportion to his submission to the will of Christ. But the Psalmist says that the Lord will "beautify the meek with salvation." Over and above the beauty that meekness has in itself is the added beauty of salvation. In Psalm 19: 12 we read a prayer, "Cleanse thou me from secret faults." In Isaiah 53: 6 we hear the words of the prophet: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Everyone, no matter how long he has been a Christian, or how good his parents have been before him, has fallen short of the glory of God, and his life has been marred by sin. In 1 John 1: 7 we find that "the blood of Jesus Christ his Son cleanseth us from all sin."

An ink spot on the skin of a black man would be hardly noticeable; but that same ink spot on the countenance of a small white child would mar its beauty. So sin in the presence of sin is not noticeable, but in the life of a professing Christian, it is a blemish, detracting from the beauty of that life. "The blood of Christ cleanseth us from all sin." "The Lord will beautify the meek with salvation." The two are synonymous, for our salvation is accomplished through the shed blood of Christ on Calvary's tree. Because of his supreme sacrifice, the person who has accepted the Lord Jesus and his plan of redemption submits himself completely to his Lord, and Jesus lives in him. Listen once again to the words of the Apostle Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

There is indeed a glorious beauty in the salvation which we have received through Christ Jesus, and it is wonderfully expressed in the following lines from Elizabeth C. Clephane.

Beneath the cross of Jesus
I fain would take my stand,
The shadow of a mighty rock
Within a weary land;
A home within the wilderness,
A rest upon the way,
From the burning of the noon-tide heat,
And the burden of the day.

Upon that cross of Jesus
Mine eye at times can see
The very dying form of One
Who suffered there for me;
And from my stricken heart with tears
Two wonders I confess:
The wonders of his glorious love
And my unworthiness.

I take, O cross, thy shadow
For my abiding place;
I ask no other sunshine than
The sunshine of his face;
Content to let the world go by,
To know no gain nor loss,
My sinful self my only shame,
My glory all the cross.

Marlboro, N. J.

JAMAICAN VISITS JACKSON CENTER

After several letters of inquiry and response had been shuttled between Huron, Ohio, and Jackson Center, Mr. Norman Harley finally arrived in Jackson Center for Sabbath worship and fellowship on August 18, 1945.

Mr. Harley had lost his banana and coconut farm in a tropical storm last year, and had enlisted with the U. S. War Food Recruitment Administration for work on American farms. He hopes to earn enough to "get back on his feet" in Jamaica.

Mr. Harley is married and has two children. He belongs to the Waterford Seventh Day Baptist Church in Jamaica, B. W. I. Of course, he is a British citizen and consequently one of our allies in this war. We thank God that he is also a soldier of Christ with us in the war against sin.

The Waterford Church is one of the "Big Six," as Rev. Luther Crichlow describes the six largest churches in the Jamaica conference. Mr. Harley tells us that his church has laid the foundation for a new church building, but that they are yet needing funds for completion of the church structure.

Mr. Harley is an evangelist, licensed from 1937-43. His familiarity with the Bible and his ability to apply it show us that he is a fine Christian and that our mission in Jamaica is well worth the support we can help

to give it. He read the Scripture and led in prayer during the Sabbath morning service.

Our Jamaican friend expressed his thanks to the church for hospitalities extended:

Dear Brethren:

Kindly accept greetings in Jesus' precious name. You need not doubt I have enjoyed the presence of God with you all during my stay there. This is to convey thanks to you for the kind care you took of me, and for your donation. I regret not being free enough to stay longer with you even to have a series of evangelistic meetings. But let's still keep confiding in God that eternal life be ours.

Yours in him,
Norman Harley.

—Church Chatter.

DENOMINATIONAL "HOOK-UP"

Westerly, R. I.

The annual meeting of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Church Sunday, September 16. All of the officers were re-elected. The office of assistant recording secretary was created, being filled by Elston H. Van Horn.

Dodge Center, Minn.

Rev. L. O. Greene of Salem, W. Va., left for New Auburn, Wis., after spending a week in Dodge Center as guest of Pastor Thorngate.

The Sabbath school picnic under the supervision of A. D. Payne was a happy, successful event. The picnic was held in Mineral Springs Park, Owatonna. Quantities of ice cream and lemonade were made at the grounds to add to the vast supply of food brought by the group.

Marriages

Clarke - Barker. — Merl B. Clarke of Alfred Station, N. Y., and Lorena Lewellyn Barker of Pittsburgh, Pa., were married at the Second Alfred Church on Sunday, September 16, 1945, Rev. Albert N. Rogers officiating. They will make their home on the farm which Mr. Clarke operates.

Maltby-Parker. — LaVern Maltby, son of Mrs. H. L. Scriven and the late Laurence Maltby, of Adams Center, N. Y., and Miss Christine Parker, daughter of Mr. and Mrs. Edwin Parker, of Rodman, were united in marriage in the Adams Center Seventh Day Baptist Church on Sabbath afternoon, September 1, 1945. The ceremony was performed by Rev. Mr. Hutchinson of the Methodist Church of Belleville, in the absence of a resident pastor.

Obituary

Ayars. — Jared W., son of Micajah and Sarah Jane Woodruff Ayars, was born in Shiloh, N. J., on August 28, 1855, and died at his home there September 27, 1945, at the age of ninety years.

Mr. Ayars and his wife Bessie Souder Ayars, who survives him, celebrated their sixty-seventh wedding anniversary last Christmas Eve. There are four daughters also surviving: Miss Miriam, who resides at the home; Mrs. William Richardson, Sr., of Shiloh; Mrs. Eric Dixon, of Charleston, W. Va.; and Mrs. Clark Corson, of Paulsboro, N. J. An only son, Sherman, passed away two years ago. There are also four grandsons and two great-grandchildren.

Funeral services were conducted by Pastor Lester G. Osborn of the Shiloh Seventh Day Baptist church, of which Mr. Ayars had been a member for seventy-five years, being the oldest living member at the time of his death. Interment was in the Shiloh cemetery. L. G. O.

Crandall. — Emma J. Bass, the daughter of Henry Bass and Juliette Coon Bass, was born September 8, 1851, in the town of Plainfield, Otsego County, N. Y., and passed away at Unadilla Forks, N. Y., on the day she became ninety-four years old.

She was first married to William H. Worden, and to them two sons were born: Frederick L., who died in 1897, and Lynn A. Worden of Brookfield, formerly manager of the Recorder Press. She later married Heman A. Hill, and some years after his death she married Kenyon P. Crandall, both of Brookfield. Besides her son, she is survived by four grandchildren and ten great-grandchildren, and a daughter-in-law, Mrs. Luella C. Worden.

She joined the First Seventh Day Baptist Church of Brookfield on baptism in March, 1875, and in December, 1892, she transferred her membership to the Second Brookfield Church of which she continued an interested and faithful member for more than fifty-two years, though for several years she has been unable to attend the services.

The funeral was held from the home of Lynn A. Worden on September 11 and was conducted by her pastor, Rev. Jay W. Crofoot. J. W. C.

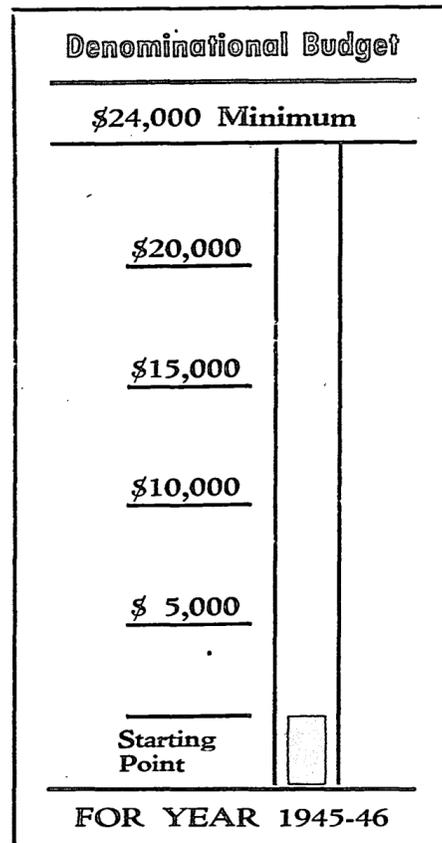
Latourette. — Arthur, Jr., six-year-old son of Arthur and Ida Davis Latourette, of Shiloh, N. J., was stricken with infantile paralysis and died on September 2, 1945.

Funeral services with the family were conducted by Pastor Lester G. Osborn on September 4, and the little body laid to rest in the Shiloh cemetery. "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." L. G. O.

And two things have altered not
Since first the world began—
The beauty of the wild green earth
And the bravery of man.

—T. P. C. Wilson.

WHAT SEVENTH DAY BAPTISTS ARE DOING ABOUT THE DENOMINATIONAL BUDGET



DENOMINATIONAL BUDGET Comparative Statement of Receipts by Months of Conference Years 1944-45 and 1943-44

	1944-45		1943-44	
	Budget	Specials	Budget	Specials
October	\$ 1,432.60	\$ 281.85	\$ 2,102.03	\$ 434.50
November	1,124.74	411.11	2,066.94	701.53
December	1,353.69	685.07	2,022.42	649.76
January	3,229.62	722.26	1,504.72	276.10
February	1,344.75	635.43	1,256.30	442.05
March	1,153.94	443.65	2,137.80	214.09
April	2,270.35	497.63	1,336.62	102.90
May	1,672.46	387.44	1,845.59	493.58
June	3,117.11	651.76	2,383.38	2,661.55
July	786.07	2,325.61	1,569.18	323.34
August	1,982.56	264.45	912.01	259.62
September	1,510.35	417.80	2,573.09	242.63
Totals	\$20,978.24	\$7,724.06	\$21,710.08	\$6,801.65

Milton, Wis.,
October 4, 1945.

L. M. Van Horn,
Treasurer.

(See the Statement of Treasurer on page 292.)

As soon as receipts for the Conference year 1945-46 begin to be tabulated, they will be registered on this Denominational Budget thermometer. Let's see how rapidly we can push the mercury to the top—and make it overflow!

A TANGIBLE WAY TO EXPRESS GRATITUDE FOR THE WAR'S END

(A statement prepared by K. A. Babcock for the Committee on Budget Promotion, D. Nelson Inglis, Chairman)

At the Lake Geneva meeting of the Commission a budget was adopted which calls for nearly \$2,000 more than that of last year. That means that each of us should increase his giving to the work of the denomination by 15 per cent. For instance, he who gave \$50 last year—let him give \$57.50 this year.

The war is over, for which we are all most thankful. Here is a very tangible way to express that feeling of gratefulness, especially in that we are assured that our government is going to lessen our taxes to a very considerable extent.

Our people are already beginning to express their willingness to support our denominational work. Special gifts are always in order, and we are encouraged to observe that these gifts now total \$2,000 more for the first two months than for those same two months one year ago. Our Conference offering is also gratifying, for it has amounted to \$1,275.60.

Let us give thanks to God by giving freely of our worldly goods to the work which is his work.

HOW SOON WILL THE BUDGET BE RAISED 100%?

THINK HOW GREATLY GOD'S KINGDOM COULD BE ADVANCED WITH
A GENEROUS SUM OVER THE \$24,000 MINIMUM!

The Sabbath Recorder

Vol. 139

PLAINFIELD, N. J., OCTOBER 29, 1945

No. 18

GIFTS

By Helen Miller Lehman

Whatever God has made is beautiful.

I love trees, tall and straight against the sky,
And crooked trees that climb a lonely hill;
The savage winds that lash and sting my face,
And languid summer winds that bear me dreams.

I love the ocean in a sullen mood
And quiet pools that mirror poplar trees.

I love the spring when life begins anew,
And autumn when it lays its burden down.
I love the youth that views life eagerly,
And old age mellowed with experience.

All these, God's gifts to us, are beautiful.

Presbyterian Tribune.

WHAT WILL BE YOUR GIFT?

SECOND CENTURY FUND