

"WARM WEATHER"

WHILE the Conference year is four months completed with October 31, the Budget year is only one month old. You will note that the thermometer registers "warm weather" around the hearts of Seventh Day Baptists. The Budget treasurer has reported that the gifts to the United Budget for the month of October reached the total of \$2,574.31, plus \$373.51 for special items. If this rate is maintained, the mercury will "hit the top" by the end of the year, for the normal would be approximately two thousand dollars per month. And this can be done, too. As enthusiasm grows and the thankful spirit manifests itself, there can be no question as to an oversubscribed budget.

But this is no time to become lukewarm; it is no time to lie back complacently and grow stale. The Committee on Budget Promotion must remind itself constantly that the boards are expectantly looking to the raising of the Budget—in full! The pastors must remind their congregations, not infrequently, that the harvest is ripe and that the workers are few, and therefore the support should be constant. If the pastors become indifferent to the calls, it will be reflected in the giving as indicated in the thermometer. The lay group will respond as it has before, when the call comes for advance.

Nehemiah, when asked to cease his efforts to restore the walls of Jerusalem, replied, "I am doing a great work, so that I cannot come down; why should the work cease, while I leave it and come down to you." The part of each one in the Budget raising should become a responsibility, and a personal responsibility; yes, it is a "great work."

At the halfway mark in the wall building, you will remember, Nehemiah reported, "And so the wall was built, unto the half thereof, for the people had a mind to work." When the "mind to give" is acquired there will be no question about the support of the work. When the treasurer reports a remittance **every month** from **every church**, then the mercury will register a very real "warming-up."

In a common cause,

The Committee on Budget Promotion.

The Sabbath Recorder

Building a New World



In Liberated Areas the Bible Helps to Rebuild Broken Lives.

World-wide Bible Reading -- Thanksgiving to Christmas

The Sabbath Recorder

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

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

ESTABLISHED IN 1844

Editorials

AN AMAZING TOTAL

Seventh Day Baptist Year Books for 1945 are just being finished and are ready for mailing from the publishing house. The usual reports from boards and churches will be included. But one report will be somewhat short of complete, a few facts and figures being unavoidably late for printing.

These facts and figures are particularly interesting, and their omission from the Year Book gives a fortunate opportunity for focusing the spotlight of attention on them here. They are a part of the report of the Board of Directors of the Women's Society of the Seventh Day Baptist General Conference.

Turn your attention to statistics for a moment, if you will. After the late figures have been counted in, thirty-nine women's societies are listed this year as making a report, with a total of 1,397 members recorded. The Year Book will show a somewhat lesser figure. However, those totals are of comparatively minor importance, anyway. The following are the ones that compel attention.

For local church work the women of the denomination raised a total of \$4,813.68. Toward the United Budget they contributed \$2,296.80; and for other projects, \$2,586.05. Now, if you haven't that added up already, the grand total is \$9,676.53.

Nearly ten thousand dollars! That is what the women of our churches have given toward the financial support of the work. Such an amazing total, gathered together by not-too-large a group, is evidence of what can be done by an organization that has vision, that formulates a workable and working program, that has devotion for the cause, that believes in the work enough to sacrifice, and that does all with prayer and a realization of the Guiding Hand in human endeavor.

We doff our hats to the ladies—that much is common courtesy. We do more. We praise them highly, with sincere thanks for their example, and a resolve to do better in our own groups from now on.

It is good to be zealously affected always in a good thing. Galatians 4: 18.

JUST A NOD

"Perhaps as merely a supervising agent, or acting editor, we are hardly warranted in speaking of an editorial 'bow.' It may be sufficient to say, here is our 'nod.'"

That was it—just a nod—that Rev. Herbert C. Van Horn took in April, 1931, as he temporarily took over Sabbath Recorder responsibility after the resignation of Dr. Theodore L. Gardiner on his eighty-seventh birthday. Mr. Van Horn was already actively engaged in the growing work of corresponding secretary of the American Sabbath Tract Society. That was his job. He had inspiration for it. He was enthusiastic about it. His first editorial in the Recorder reveals his abounding love for it. He said:

It was with hesitation the writer agreed to soft pedal his regular work for a season to undertake this. It was only with a feeling that he could still promote the one while doing the other that he accepted the added responsibility.

GUEST EDITORIAL

[Church officials throughout the denomination are concerned about the methods of "hiring and firing" pastors. To assist churches in determining what procedures to follow, the Recorder has requested opinions from a number of pastors. Here is the second in a series of responses.]

SECURING OR DISMISSING

Here is my reply to your request for an opinion on the best method of securing or dismissing pastors.

Of course, the Methodist's policy is "out" for Baptists, but I wonder sometimes if the Pastoral Advisory Committee that was appointed at one time might not have been of great service.

I discredit the yearly balloting as a definite policy. A fellow might make a flop the first year. He might really get on his feet the second year. I wonder if it might not be a good thing for him, and also the church, if it was understood that in two, three, or four years, and thereafter, a vote would be taken yearly.

It doesn't seem to me that a minister should quit when one or even a few are against him. I am not so sure but that he should have "got under the hide" of several in that period.

Certainly there should be some way of helping to take care of dead timber, wherever it is found. I feel to commend the Commission for its suggestions regarding retirement.

Pastor Eli F. Loofboro.

Waterford, Conn.

NO PLACE FOR IDLERS

The church is not a dormitory for idlers and sleepers, but an institution for workers. It is not a rest camp; it is a front-line trench.

—Daniel A. Poling.

the good of the cause—that has always been his way.

Mr. Van Horn's usefulness to the denomination and the Christian world will never end. Even though he feels he should give over this office responsibility, he will find within his powers other equally important avenues of service to pursue. Such as he are never idle; they are always an active blessing to society.

That he did promote the "one," with undiminished vigor and with ever-increasing results, is history. That the "other" was also done with more than average success is a record to be read in the pages of the Recorder—not just for a few weeks in an interim between editors, but for years. For Mr. Van Horn soon became full-fledged editor, a job which he handled—in addition to being corresponding secretary—until age and health dictated his resignation last year.

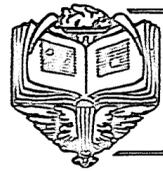
Now comes word that at its recent meeting the Tract Board accepted, with keen regret, the resignation of their corresponding secretary, the resignation to take effect in September, 1946. At that time he will have completed a full sixteen years of service.

The words FULL and SERVICE should be given special emphasis. Probably much to his own detriment, because he has often been busy with his many duties when he should have had time for rest and relaxation, Mr. Van Horn has in reality done two full-time jobs. He has done each to full measure, with only one consideration: "Service to his Master and his Church."

When Mr. Van Horn was commissioned to take over for a while the "function of supervising the editorial work of the Sabbath Recorder," it was "with the expectation that he would carry on the regular work of the corresponding secretary's office as heretofore, especially as to its major features. Plans previously made for field work during the next few months will be carried out with little or no modification."

Plans were carried out, not for months but years, with little modification. Plans for the advancement of our denominational magazine were made and carried out, too, although Mr. Van Horn never felt himself trained or prepared for journalistic work.

For the unselfish, untiring service rendered to the denomination, we all owe Pastor, Secretary, and Editor Van Horn a sincere and generous expression of thanks and praise. Commendation is due, not only for the work done, but also for his far-sighted and Christ-minded willingness to give over the important position of corresponding secretary, now that he has reached retirement age, to some younger man more able to pursue the duties with the physical vigor demanded of the modern day challenge. Submerging self for



STUDY to show thyself approved UNTO GOD

CHRISTMAS MEDITATIONS

(The first in a series to be published in December.)

By Rev. George B. Shaw

Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.
—Isaiah 7: 14b.

This statement made by the prophet Isaiah has always been thought of as Messianic, that is to say it refers to the Messiah. The author of the Gospel of Matthew says that it did, and goes on to explain that the word Immanuel means, "God with us." I feel sure that he was right; but a glance at the context of the original statement calls for a study of Messianic prophecy—and in fact, of all prophecy.

Ahaz was king of Judah. Pekah was king of Israel. Rezin was king of Syria. Pekah and Rezin had joined in making war on Ahaz, and Jerusalem was threatened. In some way the Lord told Ahaz of the birth of a child, and said that before the child had grown to know to refuse evil and to choose good both of Ahaz's enemies would be disposed of. He said he would be given a sign and was referring to the immediate future. It seems evident that most, if not all, the predictions in the Bible have more than one fulfillment.

The writer has come to believe that most of the things that were foretold by the prophets were seen by them without reference to time—often equally distant from the present, like the stars that were "set in the firmament." This is not Seventh Day Baptist teaching, and I do not know of anyone who agrees with me. I may be wrong and am not very confident; but such a view enables me to walk through Matthew 24 and 25 without stumbling or having to back up and go around.

"His name shall be called Immanuel" was fulfilled in my Lord who was and still is God with us.

Christmas is a good time to make this more real to us. It is the children's happy day. It comes but once a year; therefore, let us be merry. Let us renew our own childhood

and our own trust. The Port Hood says, "I know I'm farther off from heaven than when I was a boy." May this not happen to any of us.

Without doubt Jesus as a baby ate, slept, grew, smiled, cried, and cut teeth about as I did; but he was in some real way Immanuel. In speaking of his kingdom, he used little children to teach and to illustrate. He loved them, and I feel sure they were a comfort to him.

When Edwin and I knelt at Mother's knees and she placed her hands on our heads and taught us to say, "Now I lay me down to sleep," Jesus was to her and to us Immanuel—God with us. Don't try to argue with me or to explain anything, but at Christmas time let us try to feel and teach and illustrate the truth that if we will open our homes and our hearts that the Eternal God will be with us.

Alfred, N. Y.

PIN POINT EDITORIALS

No leader can go forward any faster than the people will follow.

* * *

Have no fear; do not be discouraged. You can trust the truth. It will not let you down. The principle of the hypotenuse holds up no matter what the politicians do. The atoms are not influenced by plebiscites. Ether waves do not read the newspapers. The laws of nature are uninfluenced by tides of public opinion. This means, of course, that if a thing is right, it is safe; if anything has the endorsement of God, it will not fail. We may interfere with the law of gravity, but we cannot suspend it. We may delay God's victories, but we cannot defeat him; nor can anything defeat us permanently if God is with us. Therefore, let not your heart be troubled. You can trust God.

—R. L. S. in Christian Advocate.

* * *

Knocking, in a preacher, is just as much evidence of lack of power as it is in an automobile.

Dorothy Thompson says, "We have paganized our school. Freedom of religion has come to mean for vast numbers of American children freedom FROM religion—and freedom from all ethical concepts that are not entirely relative. . . . We are rearing generations who are neither atheistic nor agnostic—for either attitude involves a disagreement with something. They are simply pagans, living in a religious and ethical void."

—Exchange.

FIRST THINGS FIRST

More Hope

One of our young men recently returning from duties elsewhere spent some days about the home, repairing, painting, and otherwise making himself useful. After a while he began looking for employment for the winter. The first week of hunting revealed only jobs which seemed to require working at least part of Sabbath. No decision made, he started a second week more determined than ever to find a place where he would not be required to work Sabbath day. Toward the week's end his efforts were rewarded with a much better paying job than those he had been tempted to take before. The employer, too, was happy in having found a young man for the work, a man with a conscience.



P. B. Hurley

With young men of this caliber to make up the Seventh Day Baptist homes of the future, what can we expect but that we will grow—grow spiritually, and in numbers, too. He will have daily Bible study and prayer in the home. He will cease his work early Friday to be ready for the hours of the Sabbath. This young man, too, will have good stories to tell his children when they begin to look about for employment and contend the only good jobs require work on the Sabbath. He will not only tell them of this experience but will refer them to Matthew 6 where Jesus said "Seek ye FIRST the kingdom of God and his righteousness; and ALL these THINGS shall be added unto you."

This lad is not alone. We have many such throughout the denomination. It is that which should give us all MUCH HOPE!

Perley B. Hurley,
Conference President.

ACCEPTS CALL

Pastor Clifford A. Beebe, for a number of years pastor of the church at Fouke, has accepted a call to the church at Gentry, Ark. He expects to go there in January.

"Keep your Bible open and you will not find the door of heaven shut."—De Ruyter Church Bulletin.

MILTON COLLEGE CHORAL UNION STAGES ANNUAL CONCERT

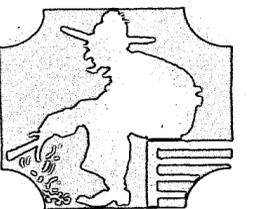
The annual concert of the Milton Choral Union was staged November 20 before a capacity crowd in the college auditorium-gymnasium. The chorus of one hundred voices was conducted by Professor Leman H. Stringer and was accompanied by the symphony orchestra directed by Bernhardt Westlund with Miss Elizabeth Daland at the piano. Guest soloists were Mr. Paul Skinner of Milwaukee, tenor, and Miss Virginia Drake, soprano, of Madison. Mr. Skinner is a well-known radio singer and commentator over station WTMJ, Milwaukee, and was formerly soloist in the Milton College Glee Club and carried important roles in the annual Shakespearean Plays that are a feature at Milton Commencements.

The chorus sang Mendelssohn's "Hymn of Praise" and several of the best loved "Messiah" choruses—all with the general theme of rejoicing over the end of war and the beginning of a spirit of universal brotherhood and good will.—J. Fred Whitford.

A POWERFUL INFLUENCE

Mel Ott of the New York Giants says: "The Bible School has been a powerful influence in my life. I believe all children should attend Bible School regularly. The impressions that are gained in childhood, the conception of Jesus Christ as the Saviour of men's souls, can never be erased in later life. It has been of inestimable value in my life, both in our little family circle, as well as in my work as a baseball player and manager of a great team."—Selected.

OLD-TIMER
S E Z . . .



Noah done a good job building the ark and navigating it around during the big flood. He had God's blessing.

"Then he got drunk. I've noticed that when folks get pretty prosperous 'tis time t' watch out. It takes a mighty good man with lots of religion to stand prosperity."

The Sabbath was made for man and that means for manhood.—Religious Telescope.

o These worthy Seventh Day Baptist's are indeed deserving of our prayers and aid.

CHURCH INTERESTS IN NEW ZEALAND GROW Group Asked Recognition in 1940

By C. Rex Burdick

Student, School of Theology, Alfred, N. Y.

In 1940 the Seventh Day Baptist General Conference received a request for recognition from the first Seventh Day Baptist Church of New Zealand located at Auckland. The following year they asked for recognition of their pastor, Rev. Francis S. Johnson. The small group of Sabbath keepers there had studied the Seventh Day Baptist Statement of Beliefs and found themselves to be quite in harmony with it. This gave them a larger movement and a denomination to which to tie themselves.

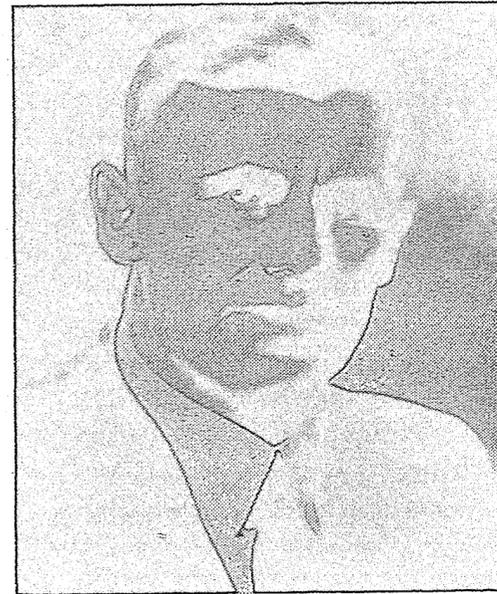
Among the members of this church was another minister, Rev. Edward F. Barrar. He was filled with the missionary spirit and soon left the mother church to establish a mission at Christchurch, the largest city on South Island. On June 12, 1943, the second Seventh Day Baptist Church of New Zealand was established at Christchurch under the direction of Pastor Barrar.

These two small Seventh Day Baptist churches are to be commended for their enthusiasm and vigor. Together they have and are taking a wide working interest in missionary work. Not only are they promoting the cause of Christ in New Zealand, but in Australia, South India, British Guiana, Nyasaland, and other places.

The New Zealand field has been wholly independent of American financial aid, though the Tract Society has sent some literature to them. However, at its November, 1945, meeting, the Tract Board voted to send \$100 to New Zealand to help with the expenses of a fuller program of evangelism.

Jointly these two New Zealand churches have purchased a mimeograph and are publishing and distributing large numbers of the "Gospel Messenger," a journal of Sabbath and other gospel truths. Twenty copies of the "Beacon," Seventh Day Baptist young people's publication, are sent to them from America each month.

These worthy Seventh Day Baptists in New Zealand are indeed deserving of our prayers and our financial aid.



Rev. Francis S. Johnson
Pastor of Church in Auckland

EXTRACTS FROM NEW ZEALAND LETTERS

To Pastor F. S. Johnson in New Zealand

Dear Brother in Christ:

We are very glad that you are in touch with Seventh Day Baptists who strongly believe and practice that the holy seventh day of the Scriptures answers the demand of our busy and needy lives.

We are one hundred twelve in number in South India including men, women, and children. We are in harmony with you and your following in New Zealand, and are all very glad to know that you have made the seventh day Sabbath to be a special study.

With our Christian love,

A. Asirvatham.

Nazareth P. O., South India.

To Secretary H. C. Van Horn

Dear Brother Van Horn:

It was indeed a pleasure to hear from you again.

Thank you for the copy of Dr. L. R. Conradi's pamphlet, and also the tract by

G. A. Main. We certainly can use this pamphlet to advantage. Personally I would like to form here a library of Seventh Day Baptist books so that church members would be able to use them for reference purposes.

We are proposing here, God willing, to hold another mission in Auckland, this time in a suburban area. The difficulty seems to be to get halls, as the other denominations are very opposed to the Sabbath and will not let their halls to us. But as soon as we can get a hall and our printed dodgers ready we will commence.

I still receive extensive correspondence from Australia, Melbourne, Sydney, West Australia, and Tasmania, with new interest in Oamaru.

With kind Christian greetings,

I am in his service,

Francis S. Johnson.

Auckland, N. Z.,

September 18, 1945.

To General Conference

Dear Brethren:

Greetings in the name of the Lord. We praise the dear Lord for all the blessings that have come to us over the past year; with this thought in mind, we look to the future.

Other seventh day churches have made quite a stir; some have made a hard road for us here. We don't want to be left in

the dust. We have put, and are putting, everything forward in the name of the Lord to establish the Seventh Day Baptist Church in New Zealand and Australia.

The writer visited Sydney, N.S.W., Australia, and with the help of God, conducted meetings and visited a number of homes. I feel sure that there is a great future (if the Lord tarry) for the Seventh Day Baptist Church in New Zealand and Australia.

I know you people in America want to see the work go ahead here just as much as we do.

Sincerely your brother in Christ,
Edward Barrar.

Mount Pleasant, N. Z.,

July 8, 1945.

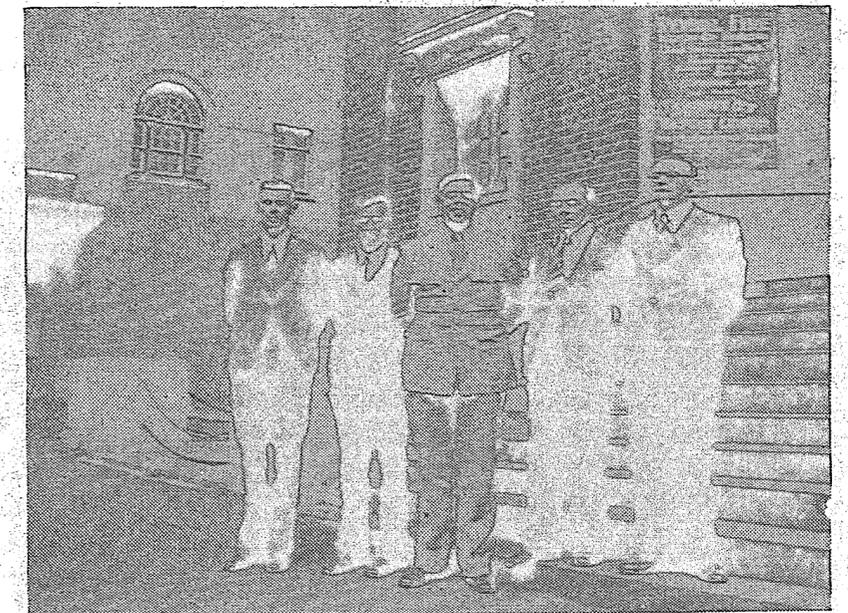
When we stop talking about our work and begin to think of Christ's work in and through us, then we have found the secret of living without discouragement or sense of failure—we know how to live buoyantly, serenely, bravely, and victoriously.—Applied Religion.

Feature material for this issue has been collected from a number of sources. C. Rex Burdick, a theological student at Alfred, has provided the historical background. New Zealand pastors are represented through extracts from their letters. Rev. Francis S. Johnson is pastor of the First Seventh Day Baptist Church of New Zealand, located in Auckland; Rev. Edward Barrar, of the Seventh Day Baptist Church, Christchurch. On the back cover are contributions from a minister of the Auckland Church, O. Gordon Russell, and his wife, who writes under the name Helen Angel.

NEW ZEALAND BRETHREN

Picture taken earlier this year when Chaplain Wayne R. Rood, 27th U. S. Army Division, visited in New Zealand.

Left to right: Ronald H. F. Barrar, Christchurch; Rev. F. S. Johnson, Auckland; Chaplain Rood; H. H. Brickell, Auckland; O. G. Russell, Auckland.



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.

WHY I AM A SEVENTH DAY BAPTIST

(Address delivered by Karl G. Stillman, treasurer, Seventh Day Baptist Missionary Society, in Westerly Sunday night, November 18, 1945.)

In my approach to this subject, I wish first of all to make it clear that I respect the opinions of others and subscribe wholeheartedly to the four freedoms, particularly the freedom of the individual to decide what religious beliefs he can accept. I have no desire to quarrel with others as to the soundness of their beliefs, and conversely I hope that those who differ with me will respect my own religious convictions—particularly as to the Sabbath which we shall discuss tonight. Anything I may say is not to be construed as a slam at those of differing beliefs, but should be accepted by all as what I, personally, believe. Of course it is my hope and prayer that what I say will strengthen the beliefs of all Seventh Day Baptists as to the sacredness of the Sabbath they have accepted, and even convince others who are a bit uncertain about this matter, that the seventh day of the week is the only day that Protestants can observe conscientiously if they accept the Bible as their sole rule of faith and practice.

In my own case, I became a Seventh Day Baptist first of all because all my ancestors on both sides of my family were Seventh Day Baptists for three or four generations back and most of my ancestors subscribed to this belief as far back as can be traced. Consequently, I took it as a matter of course that the Sabbath was the seventh day and never questioned in my mind why this was so.

I can remember distinctly how all activities of the week ceased at sundown on Fridays. In my home Friday night, in the words of the late Charles P. Cottrell, was "scrub and Scripture night" as the family prepared for the approaching Sabbath. As a boy I loved to skate on the pond and slide on the hill known as "Mosses" near our home; as sunset approached on Friday, I can still hear the bell my mother rang so vigorously calling me home. Likewise I remember

studying Daboll's almanac on Sabbath days to find out the exact moment the sunset occurred so no time would be lost in skating or sliding during the twilight period before complete darkness set in.

Finally it came time to decide where I should go to college. Alfred University was mentioned and considered because of Sabbath privileges in following courses of study. However, my parents decided it was just as well not to go there because I probably would fall in love and be married before I could ever finish my four years. I was told that many young people who went to Alfred had done just that sort of thing; so it was decided I should go to Dartmouth, a very masculine college in a small New Hampshire town where there were a hundred men for every girl in the community of comparable age and where the nearest city was some hundred miles or more away.

At Dartmouth I attended classes on Sabbath day, being bashful about asking for any special privileges. As a result, I kept neither Sabbath day nor Sunday well, although I was compelled to attend daily chapel services. I graduated from college in 1917 and immediately went into the army. In three months' time I was in France and unlike World War II, chaplains were few and far between. Most of the camps where I was stationed never held any religious services on any day. Since France was a Catholic nation, churches of that faith were common. I attended several services in some of the beautiful cathedrals in that land; but, of course, I was not a believer.

After the war I was employed by a Hartford insurance company. In the four years of my employment with it, in rapid succession I was sent from Hartford to Philadelphia to Minneapolis and finally to Los Angeles, Calif. I was working on Sabbath day and thinking nothing of it. Likewise, only occasionally did I attend church on Sunday. Again I was about to be transferred to another location, and simultaneously I had an offer to come back to Westerly to work

with C. B. Cottrell & Sons Company, an offer I accepted. Here I resumed my attendance at church services in this building, and I wondered why I should continue to do so. Then began a period of study from which I soon learned to my complete satisfaction that the seventh day Sabbath was the only day I could keep conscientiously. Tonight I am going to tell you of the different facts learned in my studies which were and are so convincing to me.

As I recall my subject I am reminded of the fact that one of our Protestant churches here in Westerly not long ago arranged a series of talks for its young people at which representatives of other churches spoke on "Why I Am a Baptist," "Why I Am an Episcopalian," "Why I Am a Jew," and "Why I Am a Catholic," but conspicuously absent at that time was any speaker whose subject was "Why I Am a Seventh Day Baptist." It was my opinion then, as it is now, that the facts upon which the Seventh Day Baptist denomination is based are so authentic that a mere recital of them without any effort at persuasiveness would prove to be very convincing to thoughtful young people, and raise questions and doubts in their minds as to the sacredness of Sunday. No denomination can stand a searching examination of its Sabbath beliefs and other beliefs based on the Bible and come out unscathed, unless it be Seventh Day Baptist. But let's consider my beliefs, or our beliefs, specifically.

I think it is safe to assume that there is no question about the fact that the Old Testament teaches us that the seventh day of the week is the Sabbath, and that it was observed universally from the creation to the resurrection of Christ by both Jews and Gentiles. Even our critics who defend Sunday observance quite generally remark that the seventh day Sabbath is enjoined in the Old Testament, but that the New Testament clearly changes the Sabbath from the seventh day of the week to the first day of the week, or Sunday.

Let us discuss this point first. Suffice it to say that Seventh Day Baptists accept the Bible, both Old and New Testaments, as their sole rule of faith and practice, or as our own Doctor Conradi said, "The Bible in its everlasting purity." Further, we be-

lieve that it is "the inspired record of God's will for man, of which Jesus Christ is the supreme interpreter; and that it is our final authority in matters of faith and conduct." Nowhere in it can any reference be found authorizing the observance of any other day than the seventh for the Sabbath. Many substantial offers of money awards have been made by Sabbath keepers for information as to verses of Scripture authorizing the observance of Sunday as the Sabbath, but through the years no one has been able to claim them.

What do other denominations say with respect to the Sabbath? Here is the testimony of some of them.

Catholic

Three questions and their answers appearing in an issue of the "Catholic Mirror" were as follows:

1. Which day of the week does the Bible enjoin to be kept holy?
2. Has the New Testament modified by precept or practice the original command?
3. Have Protestants since the sixteenth century obeyed the command of God by keeping "holy" the day enjoined by their infallible guide and teacher, the Bible; if not, why not?

There unfolds one of the most glaringly conceivable contradictions existing between the practice and theory of the Protestant world and unsusceptible of any rational solution of the theory claiming the Bible alone as the teacher, which unequivocally and most positively commands Saturday to be kept "holy" whilst their practice proves that they utterly ignore the unequivocal requirements of their teacher, the Bible; and occupying Catholic ground for four centuries by the abandonment of their theory, they stand before the world today the representatives of a system, the most indefensible, self-contradictory and suicidal that can be imagined.

Episcopalian

Rev. S. D. McConnell wrote:

The Sabbath tradition is passing out of sight. While it is true that our own church has never given her assent to the Puritan or Hebrew tradition of the Sabbath day . . . we have sucked from that tradition no small advantage. Business has been suspended and amusement tabooed because it (Sunday) was the Sabbath day and people had been taught that to work or play on that day was blasphemy. But the passing of time, the immigration of populations which had no Sabbath tradition, the discovery that the Puritan Sabbath did not actually rest upon either Holy Scripture or good history—all these things have resulted in bringing in a profound change in the way of regarding Sunday. . . . We are near the time when the social sanctity which has for so long hedged in Sunday will be swept away.

Congregationalist

The following letter was addressed to three prominent New England Congregational pastors: "Will you kindly show me what passages in the Bible command us to keep Sunday instead of the seventh day, Saturday?"

The answers:

1. There are no such verses from which you naturally draw the inference that keeping Sunday is unscriptural. But you must remember that we do many things rightly for which no definite command can be found in the Bible.

(My answer to this is that we do not "rightly" disobey any of the Commandments.)

2. What you ask cannot be proved from the New Testament. Its proof is derived in other ways.

3. As to the question you ask, that I refer you to one or more Bible verses where we are commanded to keep Sunday instead of Saturday, I confess inability. I am somewhat familiar with the arguments brought forward in favor of both days as sacred time, but can hardly recall any passage that will give a command to keep the first day, at all comparable with many to keep the seventh.

Presbyterian

Mr. John Alexander Hayes in his book, "The Ten Commandments," published in 1931 says in part about the Sabbath:

It is wrong to say that the Jewish Sabbath and the Christian Sunday is one and the same day and that the Sabbath just passed over into the Christian Sunday. The Sabbath was founded on a specific and divine commandment. It is not so with Sunday. One cannot find in the New Testament a positive rule about keeping the first day. One cannot appeal to Christ in the matter. . . . We must not suppose that Jesus set aside the Sabbath day.

And so we can go on with Baptists, Methodists, and others and quote similar corroborative testimony regarding the authenticity of the seventh day as the Sabbath. Why, then, do not all Protestants observe the day? We must go back to the time of Christ and find our answer in the religious developments from then on through the years to the present time.

(To be continued)

SABBATH SCHOOL LESSON
FOR DECEMBER 22, 1945

The Message of Christmas to the World
Basic Scripture—Luke 2
Memory Selection—Luke 2: 14

F. A. LANGWORTHY ELECTED
PRESIDENT OF TRACT SOCIETY

Franklin A. Langworthy of Plainfield, N. J., has been elected president of the American Sabbath Tract Society.

A special committee, appointed at the September meeting for the purpose of nominating a suitable candidate to succeed Dr. Lavern C. Bassett, presented Mr. Langworthy's name at the November meeting of the board. He was elected by a unanimous vote.

"It is with a sense of deep humility that I accept this office," Mr. Langworthy said in assuming his duties, "realizing the high type of leadership the society has always had, as exemplified in Dr. Bassett and, before him, Dr. Randolph."

The main objective of the organization will continue to be, as outlined by the new president, to bring many to the foot of the Cross, accepting Christ, and to further Christ's kingdom and the Sabbath truth.



LIGHT
ON OUR WAY
By Pearle Halladay



Jesus said:

Seek ye first the kingdom of God, and his righteousness;

And the promise is:

And all these things (needed things) shall be added unto you. — Matthew 6: 33.

A wise father said:

And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him,

The promise is:

he will be found of thee; but if thou forsake him, he will cast thee off for ever.—1 Chronicles 28: 9.

Let this be our prayer:

O send out thy light and thy truth: Let them lead me: let them bring me unto thy holy hill, and to thy tabernacles. —Psalm 43: 3.

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

EIGHTH PRESIDENT OF ALFRED INSTALLED

MANY DIGNITARIES SPEAK AT
DR. J. E. WALTERS' INDUCTION

By J. Nelson Norwood
President Emeritus of Alfred University

"By the authority of the Board of Trustees I now declare you formally installed as eighth president of Alfred University." With these words Dr. Charles P. Rogers concluded the beautiful phraseology by which the induction of the new president was achieved. This was the high point of the combined Inaugural and Founders' Day Convocation held in the gymnasium on the Alfred Campus, November 16, 1945.

Luncheon for Guests

A luncheon for some ninety guests at the Brick opened the day's ceremonies, when representatives of the faculties and students welcomed the new leader. Governor Thomas E. Dewey of New York was our guest of honor. The long academic procession formed in front of the Agricultural and Technical Institute and marched down Pine Street to the Gymnasium soon after two o'clock.

Many Have Part in the Program

After the singing of the national anthem led by the University Orchestra and the University Church Choir, and the invocation by Chaplain B. Navie Napier, President Emeritus J. Nelson Norwood reviewed briefly the names, characters, and achievements of outstanding men and women among the founders and their successors. Doctor Rogers, chairman of the Board of Trustees, and presiding officer of the convocation, welcomed the guests and recognized the senior class appearing traditionally for the first time in cap and gown on Founders' Day.

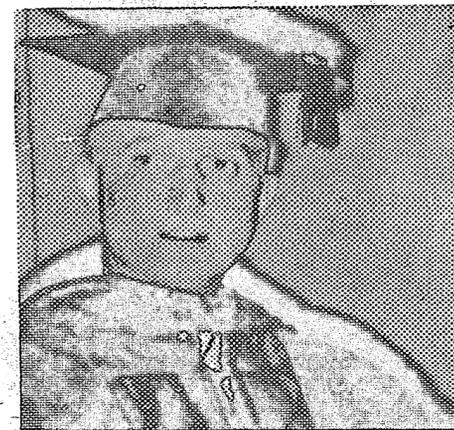
Governor Dewey Speaks

Then came the important address by Governor Dewey who was presented by Assemblyman W. H. MacKenzie. In his address, the governor dwelt especially on the fine work done by the Ceramic College and the Technical Institute at Alfred. The anthem, "Hallelujah," presented by the University

Church Choir, was followed by the impressive induction ceremony using the University charter, the traditional symbolic King Alfred Jewel, and phraseology composed by Miss Elsie Binns. This was in blank verse and followed the style of her famous pageant used at the centennial in 1936. President Walters was presented for induction by B. Colwell Davis, Jr.

President's Inaugural Address

The president next presented his inaugural address, "Higher Education in a Democratic, Atomic Age." He emphasized education for



This picture of Dr. J. Edward Walters was taken during the ceremonies which inaugurated him as president of Alfred University, Alfred, N. Y.

the whole of life, insisting that the liberal arts student get full contact with the sciences, and that the engineer and technologist get more contact with the liberal studies. Doctor Walters analyzed the needs for intellectual, practical, emotional, and religious education.

President of Cornell Speaks

President Edmund E. Day of Cornell University greeted the new president and welcomed him into the guild of college presidents, commenting on the difficulty trustees always have in finding a candidate for president who has enough intelligence to do the job but not enough intelligence to refuse it.

Governor Dewey Awarded Degree

The conferring of the honorary degree of Doctor of Laws on Governor Dewey, the singing of the Alma Mater, and the benediction by Dean A. J. C. Bond of the School of Theology concluded the convocation. Some 1,200 people were present. A number of the guests represented neighbor colleges and various societies.

A general reception for Governor Dewey and President Walters was held on the platform after the exercises, and a small reception took place at Crandall Hall, the president's home. H. S.

SERVING CHRIST THROUGH OTHERS

By Donald J. Payne

(This message was given at the semiannual meeting of the Dodge Center and New Auburn Churches, October 20, 1945.)

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

If we help some poor brother, we have helped Christ—not just when we help the rich or prominent people. If we pass up the chance to help someone, we have crucified Christ.

Anyone can "lend a hand," but it takes love to help someone. We have seen people who help because they love to be of service; others help because they want to be seen of men; some want help back; and then some of us help just because we have to.

If we don't have our heart in our work, whatever it may be, the finished product will always be shabby and unsightly. But if we have love for others, we will do the best we can always; then our effort will be a blessing.

Charity Means Christian Love

The word charity used in 1 Corinthians 13 means Christian love. If we do not have Christian love, the world will not have much for us. If we have the gift of prophecy and have no love, it will profit us nothing. Anyone can be a preacher and tell others the truth and show them the right way, but only those with love in their hearts for others will stand the test and produce good fruit. All preachers do not have "Reverend" attached to their name. Any of us can be a preacher who remembers to speak in love.

Truth Without Love Is Valueless

The knowledge of truth is a wonderful gift, but if one just throws the truth around without love, it will gain nothing.

The builders of the Panama Canal had to add love for humanity to their faith because of the hazard of yellow fever. The first builders failed because they tried to replace the sick workers rather than heal and protect them.

Love is our guiding light. If we bestow all our goods to feed the poor and have not love, it will profit nothing. This is important today because we are asked to give time and money so that others may have the necessities of life.

Give Love with Gifts

Without love the gift we present is not a gift at all but a mere contribution. How about giving a little of ourselves with our gifts?

When we think we have all the grief and trouble we can stand, we should take a look around us. We can always find someone who has more trouble than we have and also carries the load better.

How many of us can suffer long and still be kind when we have the chance to right things? If we have love we can be kind to our enemy—not love the deeds, but love the soul. Jesus said, "Forgive them; for they know not what they do."

When John the Baptist recognized the greatness of Jesus he said he was not worthy to stoop down and untie his shoes. There was no envy in his heart when he said, "He must increase, but I must decrease." With love we will glory in another's success and not wish it were our own.

How Lack of Love Is Shown

A person may dress well and talk big, but maybe the heart is empty. We call some people like that self-conscious, and some we say have an inferiority complex. It is usually just love such persons lack. If they have true love they will not try to bluff.

Let us Seventh Day Baptist young folks show love in our dealings and contacts with our fellow men, and remember that if God just gave us what we deserve, and if he stood on his rights, we would have nothing.

Dodge Center, Minn.

Woman's Work

Frances Davis, Salem, W. Va.

THE MEASURE OF A CHRISTIAN

Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. — Acts 1: 8.

It must have been important to be very specific in those last words of Jesus as he relinquished his work on earth and turned it over to human hands and hearts. In other reports he commissioned his followers to go into all the world, but at the end he definitely mentioned Jerusalem (home), Judea (near-by neighbors), Samaria (neighbors farther away and not so well liked), and the uttermost part of the earth. Perhaps he may have thought that we might have "blind spots" and miss some section if he did not enumerate carefully.

Sometimes in talking to children, or even adults, I have called Acts 1: 8 the yardstick measure of a Christian—because it has four quarters. We cannot leave out any of the sections, nor can we interpret it to mean that we must finish one part of the world before we undertake another task. It can-

not be done in segments. We must work at the whole task at the same time.

Suppose you measure your own enthusiasm for the kingdom of God. I do know one church woman who is only one quarter wide, or half at the most; she looked directly into my eyes and very positively said, "I do not believe in foreign missions. There is too much to be done right here at home." She is by no means unique in this strange attitude of loyalty to Christ and her church, for there are many others like her. What shall we do to make her and those others understand that our Father's world does not leave Japan or Germany out of the fellowship?

And so—take out this spiritual yardstick and measure yourself! You do not need to tell the world your size, but knowing the facts in your own heart should cause you to renew your efforts for world missions remembering the "power" available to you.

Prayerfully yours,

Mabelle Rae LeGrand, Editor,

The Church Woman.

FROM CHINA Miss West Writes from Prison Camp Explaining Conditions, Needs, and Prospects for the Future

Dear Salem Friends:

We are allowed to send letters to you on the 27th. I must write several, so all I can do now is to send a short letter to tell you that we rejoice with you that fighting is over—or at least the surrender papers are soon to be signed.

We are still prisoners, but enjoying all of the luxuries of those released and in the hands of friends again. Our friends, and especially my family and students, come laden with gifts. To see them is worth more than food.

The Chinese send in something nearly every day. Six hundred thousand dollars C.R.B. (local currency) has been given by two groups. (It takes forty thousand dollars to go to the city and back. Five thousand five hundred dollars buys one loaf of bread, etc.) We have been given peanut butter, matches, cigarettes, beer, towels, candy, toilet paper, soap, sugar, tea, and honey, in

the last two weeks. Also, potatoes, onions, tomatoes, besides meat, oatmeal, rice for general camp from I.R.C. (International Red Cross). Now we need clothes, but what do a few holes or mended clothes matter when we are all alive?

Today we are expecting "manna" from the skies in the form of Red Cross parcels. Oh, these are exciting days! The American Mission for Relief and Help was here Tuesday. Mother and I served tea and homemade oatmeal cookies to them.

Mother has stood the imprisonment well. We have a nice large room—16 by 30 ft. or less—with five people only. We have many windows so when there was sun it was nice in winter. Mother wore Chinese trousers and a long garment. She made fingerless gloves for hands and wrists and wore wadded shoes. I worked in the hospital kitchen so I could make extra food for her. We never overate, even when we had packages from

Shanghai. We have seldom been completely out of food. Many friends send things like jam, sugar, flour, peanut butter, soda crackers, cookies, etc.

Mother is the oldest American in camp and the oldest but one in all camps here in this area. She was 86 in June. We had a tea party for her in the community room. One hundred fifty came in spite of room. We served very small pieces of cake, tiny oatmeal cookies, and doughnuts equally small, with tea. The latter, the cake, and materials we used were all given. We made the cookies and doughnuts, and a friend gave the cakes. It all made just a good mouthful. Mother wore a dress she had made all by hand here in camp.

We hope you are writing to us or have already written. We do so want to know about everyone.

Prices jumped sky high after the 11th, but have gone down a lot since then.

My family is well but lost four-year-old Lawrence this spring. The new baby is to be a year old next Tuesday. We hope to get out for it next week, the 28th.

Just now, I hear a woman say that a cup of coffee costs fifteen thousand dollars with sugar and cream. Ordinary walking shoes are three hundred thousand dollars.

We have very good people in our room

now. Last winter the sick people here were very disagreeable. But that is all over.

No planes yet; so perhaps it is another rumor, of which we have a plenty.

We need letters more than anything, even though many of our clothes are in rags. We have lost our furniture. (Taken just after we left, by Japs.)

I am so glad that we will not need to spend another winter in camp, though we may have to do without coal. Hot water several times a day helped much. We had metal hot water bottles, one rubber one for hands, since worn out by a sick woman we helped take care of. Really we have been wonderfully cared for, all of the time. Just as we got out of one thing, it came unexpectedly. God did give us what we most needed. We are thin and run down, but now we have much more to eat and all kinds of multiple vitamins, etc.

Much love to all of you from us.

Mrs. and Mabel West.

The above letter was received by Mrs. J. C. Crowther of Salem. It was written from a prisoner of war camp in Tien Shan Lee, China, on August 25 and was postmarked A.P.O. October 28, 1945. Because of the account of the birthday celebration, it is of particular interest. — F. D.

Mizpah S. Greene, Andover, N. Y.

merry games that afternoon they often looked longingly towards the dining room door which their hostess had warned them not to open until she gave the word.

Towards the close of the happy afternoon their good friend had to leave the house for a short time on an important errand. As she went out she said, "Now children, I must leave you for a little while, but as soon as I return it will be time to sit down to supper. Just go on with your games and other fun until then; but remember, do not even open the dining room door until I call you to supper."

"We'll remember," they shouted, one and all, and went merrily on with their games until, after an especially strenuous game, they sat down for a short rest. Harry, one of the smaller boys remarked with a sigh, "My, but I'm hungry! What keeps Mrs.

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Brown away so long? Do you suppose she'd care if we took just one little peek to see the good things we're going to have for supper?"

"I don't believe she'd care," said Mary. "Probably she told us to wait because she expected to get home sooner."

"But she told us not to open the dining room door until she got back," said Grace. "She didn't say how long she would be gone, but to wait for her before we even peeked. Let's play some more and she'll be home before we know it."

"I think Grace is right," said Jimmie. "I'll not even peek through that door until Mrs. Brown opens it and says, 'Come children, supper is ready,' and then yum! yum! how I will eat!"

"It's getting so late I'm sure Mrs. Brown wouldn't care if we opened the door just a crack and looked to see what we are having for supper. I can almost smell it through the door," declared John.

"I dare you to open the door, John," teased Ella.

"I'll show you if I dare," shouted John, as he quickly opened the closed door, and the children crowded around him; all except obedient Grace and Jimmie. Grace picked up a book and tried to read it upside down, while Jimmie stood at the living room window looking out and whistling off key.

Oh, how good everything looked on that dining room table; before the children hardly realized what they were doing they had rushed in and surrounded it; and soon they were sampling the good things, until, alas, the food began to look anything but tempting.

Suddenly Jimmie called out excitedly, "Mrs. Brown is coming," and the children hurried out of the dining room and shut the door behind them, looking ashamed and guilty.

"Come right in to supper, children," said Mrs. Brown as she came hurrying in. "I'm sorry I had to keep you waiting so long. I know you must be very, very hungry."

Quietly the children came in and took their places at the table. Although Mrs. Brown could not help noticing that many of the good things had disappeared, she did not mention it. But suddenly all the children jumped as they heard a strident voice coming from the large back window. This

is what it said, "Harry took two peaches! Mary ate some candy! Ella ate some grapes! John is full of cake! Oh! Oh! Fred and Paul are full up! But Grace and Jimmie were good children! They know how to mind!"

There in the window sat Polly the Parrot screaming at them. You can imagine how ashamed and guilty the children felt, and they promised their kind hostess that never again would they disobey her requests.

Grace and Jimmie ate a hearty supper, but the others had eaten so much sweet that they couldn't half enjoy the tender chicken and other good things Mrs. Brown brought in from the kitchen. And Polly screamed over and over again, "Be good, boys and girls, be good!"

Yours sincerely,

Mizpah S. Greene.

I preached as never sure to preach again,
And as a dying man to dying men.

—Richard Baster.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c.

Cash must accompany each advertisement.

PRIMARY PICTURE CARDS for Sabbath schools, written and printed by Seventh Day Baptists, can be secured from The Bible Witness Press, Box 105, Fouke, Ark., at 4 cents a set. Cards for the first quarter will be ready early in December; order early, as supply is limited. These cards have the approval of the Seventh Day Baptist Board of Christian Education.

Children's Page

STORY WEEK

Dear Recorder Girls and Boys:

Since not even one of you has written to me this week and there can be no "Letter Exchange," I'll have to make it "Story Week." I can't begin to tell you how I miss your interesting letters. Who will be the next to write, you, you, or you?

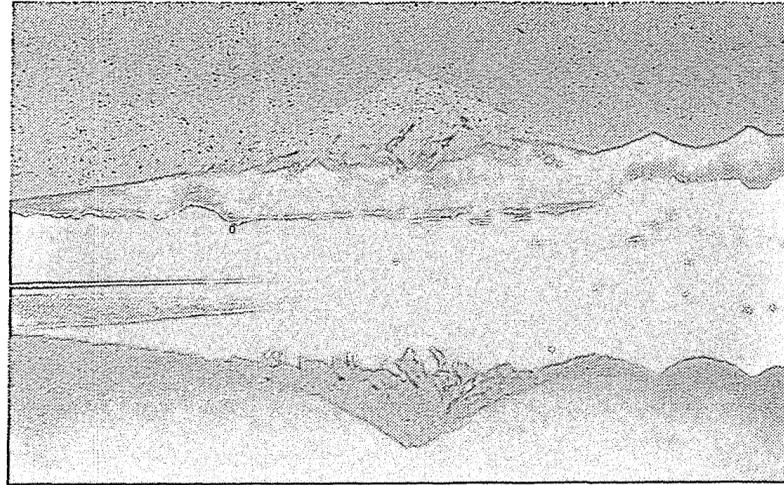
Now for our story:

What the Parrot Told

Once upon a time a dear old lady, who loved children and was never so happy as when she was entertaining them, invited a group of neighboring children for an afternoon of games and one of her delicious suppers, at which they knew she would serve just the things children like best.

They could hardly wait for that good supper. Even when they were playing their

NEW ZEALAND



ONE OF THE BEAUTY SPOTS OF NEW ZEALAND

New Zealand is just one of the areas where Seventh Day Baptists are striving to bring about the "beauty," in daily affairs, of a God-centered society and Christ-centered lives.

Your contribution to the Second Century Fund will give you a part in this great work, helping not only our brethren in New Zealand but others in all parts of the world.

Send your check or money order, today, to Karl G. Stillman, Westerly, R. I.

Homes—the Heart of the Universe

By Helen Angel

New Zealand is literally God's own country, and if it only follows the Light, great things lie ahead for it. By providing a peaceful, beautiful, tranquil home, we are helping forward peace and serving our Creator.

Don't you see? Homes are the essence of God's power on earth. Homes he intended to be his sanctified sanctuary of the souls dwelling within them. Homes—the emblem of the Godhead on earth, the center from whence all sally forth to do deeds great or small and give their services to the world.

Through a harmonious home we gather strength of body and mind by procuring tranquillity and poise. These centers are the crux of the universe, the core and heart of life. As a home is in miniature, so is the country that home represents. Make your home as beautiful as possible in material ways and in mental ways. Then tranquillity, love, poise, thoughtfulness to others will spread therefrom over these fair isles—yes, overflowing beyond to lands afar.

Mother Love and Father Strength make your homes as beautiful as possible, attractive to the eye, and attractive in good will, the absence of which will cause the young of that home to seek undesirable channels of life to the detriment of their own lives and the community in which they live. Open your homes to Light. Joy unutterable will be yours, and children, instead of wander-

ing off for thrills anew in places of din and dust, will walk joyfully homewards to a sanctuary of security, gladness, laughter, and Light Divine.

Homes, the heart of the universe, should send forth the young built up in strength of body, mind and soul, with harmony inculcated in their hearts, so they will spread this spirit of Light around the world and do their part in frustrating cruelty and wickedness. Home builders, this is your duty—yes, your responsibility.

THE BIBLE

By O. G. Russell

O Blessed Book for every age,
Wiser than the wisest sage,
Guiding mortals on their way
To the land of endless day;
Giving courage in the fight,
Shedding on my path its light.
In place of doubt and dark despair,
It points me to a city fair;
Gives joy in life and in death peace.
It buoys the soul for its release,
And helps me love my fellowman,
Revealing God's eternal plan
To save a lost and ruined world.

Then let the banner be unfurled
To every caste, and creed, and race,
To show the saving plan of grace,
Its rich treasures to unfold
That shine within as precious gold.

(See also pages 430 and 431.)

The Sabbath Recorder

