

— THE DEAR CHRIST ENTERS IN

Once more Christmas is here with its joys, its charms, and its tender associations. The calendar would be the poorer without this holy and blessed season, for it seems to soften the hearts of all. Even the most selfish and unlikely folks wrap up parcels and write letters of good will.

Can we not make this Christmas season mean more to us than ever before? If God put himself into his great gift to the world, how can we put ourselves into our gifts? Try to live as if the very spirit of the Christ child is in your heart. Do everything for his sake in loyalty to him, and life will take on a new meaning for you. It will become as beautiful to you as the story of the Christmas manger-baby is to a child.

There is all about us a confused world. Shadows of moral darkness are over us. Human life is dreadfully cheap—as we think of the wars that have raged and the people who now die of hunger. In some ways, 'tis but a shabby inn, and there are ruthless Herods. But this is God's world; there was a Birth that changed history, and a Star that guides. Wise men are bringing gifts; the angels are not quite out of hearing. In the cradle of the present is the Christ!

“Where meek souls will receive him, still
The dear Christ enters in.”

—Rev. A. L. Davis.

The Sabbath Recorder



JUST A YEAR AGO (See page 483)

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

IN SWADDLING CLOTHES—OR LEAVES?

"She . . . wrapped him in swaddling clothes, and laid him in a manger." That is how it was with babies at the time of Jesus' birth; they were wrapped in swaddling clothes. But in this year of 1945, even as we celebrate again Christ's Nativity, there are babies being born who are wrapped—not in clothing of any kind, because none is available—but in leaves. Just leaves, or old newspapers—anything to help keep them warm and alive.

Jesus was born into a needy world; the Scriptures make that plain. He came to seek and to save. The world today is needy, too, and we as Christ's followers have an obligation to seek out those who are in need that we may help in saving them. Across the somber waters, disease-ridden people huddle in unheated hovels, eat only if they can find food. They have freedom of religion now, true; but can they go to a church—even an improvised church without a roof—and find solace for their souls? Can they go, unless they have strength of body and clothes for their backs?

Church relief officials who report the fact that newborn babies in India are being clothed in leaves, also tell of distraught parents in Europe (where more rigorous climates necessitate greater protection from the elements) using old newspapers for diapers.

Elsie Thomas Culver, editorial secretary of the Church Committee on Overseas Relief and Reconstruction, indicates that only a partial diversion of the energy Americans are putting into their Christmas activities would provide a million diapers for the world's needy children. The Material Aids Committee has already purchased twelve thousand diapers, and urges church women of America to help in fulfilling requests from abroad for one million or more by sending in every used diaper that can be spared.

This contribution, along with used cloth of any kind, old felt hats to help make shoe soles, neckties, shoes, bedding, clean and mended garments, and all other articles for Church relief may be sent to the United Service Centers in New Windsor, Md., or Modesto, Calif.

Be sure to label your gifts as coming from Seventh Day Baptists.

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

Matthew 25: 40.

GROWING ECUMENICAL CONSCIOUSNESS

On December 4 in New York City the annual meeting of the Friends of the World Council of Churches was held. Leaders of church organizations in Canada, South America, Australia, Japan, and Europe were present and reported conditions as they relate to the Church. Seventh Day Baptists were represented by Secretary H. C. Van Horn and your editor.

With one accord the churchmen spoke of a growing world-wide communion of Christians and a concerted action toward Church unity and co-operation. "It is not a matter of simply not getting in each other's way," one speaker graphically put it. "We as Church groups are beginning to give the help to each other that we ought to give."

GUEST EDITORIAL

ELECTING PASTORS

(Here is another viewpoint on the important matter of securing and dismissing pastors.)

In reply to your request, here are some of my thoughts on the subject of electing pastors. In calling a pastor I think there should always be a unanimous ballot. Such a ballot does not mean that the man called is the first choice of all those voting, but it indicates that all minorities have fully accepted the choice of the majority and are joining in the call. That is Christian democracy. I like the plan, used by some of our churches, of calling a pastor for a term of two or three years. That gives time to get acquainted and to get a program to working before the question of changing pastors is raised. Of course it may sometimes be necessary to consider the question within a shorter time.

After the initial term I believe there should be regular elections of pastor, if not annually than probably every two years at regular annual business meetings. Democracy calls for reasonably frequent elections, though there are disadvantages in having them too often. If there is to be an election, then campaigning is legitimate; but it should not disrupt or overshadow the primary work of the church which is to campaign not for a pastor but for the kingdom of God. It is important that all members attend and vote at the elections. The fair way to register opposition to the pastor is by use of the ballot, not by failure to co-operate in the work and worship of the church.

Following each election the pastor should by all means be informed by the clerk exactly how the vote stood. He needs and is entitled to this information in determining his own course. If there is a considerable minority he will be wise to plan to terminate his pastorate in the near future.

When the election is over it should be considered a closed incident, and all members should abide by the decision of the majority and determine to work together harmoniously under the pastor's leadership. It should be kept in mind that, all of us being human, a pastor must not be expected to please all the people perfectly, nor should all the people be expected to please the pastor perfectly. Neither is it necessary for people to hold

As a matter of warning concerning Germany, one church representative insisted that for Protestants to continue to work together on relief and rehabilitation is the only hope. On the basis of his recent visit to Europe, he felt that Protestantism here is not yet geared to the needs of Protestantism over there. "We have been praying for spiritual revival," he said, "but spiritualism will not have its great center in America, unless we all have concern for the physical needs of our dying brothers, now." Another outstanding thinker from Geneva expressed the same idea, calling the world's greatest need at present, "the theology of daily bread."

The importance of church people lending their aid through church channels was emphasized. The Church Committee on Overseas Relief and Reconstruction, for example, supplements the assistance rendered by secular agencies. While all means of giving aid are important, the church leaders see the necessity of church people participating in a definite program aimed to assist the churches of Europe and Asia in restoring their function and service to their own memberships and their local communities.

Several countries represented at this annual gathering were able to report, for the first time, that the various denominations within their countries were united, or in the process of uniting, in federations for the common good. Latest figures reveal that ninety different church groups are now members of the World Council.

PIN POINT EDITORIALS

God in Christ shared our humanity that
we might share his divinity.

* * *

And now once more comes Christmas Day. Once more, borne abroad on the words of simple-minded shepherds, runs the story. God and man have met, in visible, actual union, in a life which is both human and divine. . . . Lift up yourselves to the great meaning of the day, and dare to think of your humanity as something so sublimely precious that it is worthy of being made an offering to God. Count it a privilege to make that offering as complete as possible, keeping nothing back, and then go out to the pleasures and duties of your life, having been truly born anew into his divinity, as he was born into our humanity, on Christmas Day.—Phillips Brooks.

Christianity isn't worth a snap of your
fingers if it doesn't straighten out your
character.—D. L. Moody.

the same views and opinions about everything in order to work together for the Church and the kingdom. The relationship of pastor and people is a sacred one not to be taken lightly or to rest upon petty or personal considerations. Through it we witness before the world to the Christian graces of love, tolerance, and forbearance.

Pastor Neal D. Mills.

EDITORIAL FROM THE PAST

YOU NEED THE RECORDER

(Many Recorder subscriptions terminate with the end of the year. Take heed from this editorial from the past; renew your subscription and keep in touch with your church and the Christian world in the vital days ahead.)

In these stirring times no family is satisfied without its daily paper. . . . We feel lost if we find ourselves where we have to lose a single day's record, and can hardly endure the thought of being so far behind the times. This is right. Every true citizen should be enlightened upon all questions that affect the welfare of his country.

This is doubly true in a land where the citizen is the sovereign. Each man should be posted upon every political question, and every social state that has any bearing upon the well-being of man.

Why is it not equally essential that we should know about passing events in the religious world? How can we be intelligent Christians unless we keep abreast with the religious thought and activity that shape the destiny of man?

The Christian world is forging ahead in every line of activity. New methods of work, new statements of theological truth, new light on the Bible records, and rapidly changing missionary fields, make the religious paper a necessity to those who would stand in the front ranks with enlightened Christians. Therefore, no home is fully furnished for every demand, unless it has coming to it regularly a good religious newspaper.

I like to see people loyal to their own denomination first of all. It is pleasant and friendly to mingle with other peoples in Christian work, but our own denomination has the first claim upon us and the clearest right to our help and sympathy. . . . Why should we have so little denominational loyalty that we seem to forget our own traditions and our own work; and do not seem to care whether we keep in touch with each

other or not? Let us remember that the denominational paper, more than anything else, makes a bond of union that holds our scattered people together. And let us not forget that those who are willing to bear the little expense necessary to thus keep in touch with our own people, are likely to be stronger Christians themselves, and to care more truly for the great Christian world, than are those who neglect this means of obtaining information.

You can do no more profitable missionary work than to place the Recorder in every Seventh Day Baptist home.

Theo. L. Gardiner.

September 30, 1907.

FIRST THINGS FIRST

More Hope

I see the hope this time in our young parents.

At prayer meeting the other night the leader used the Bible school lesson golden text, "As for me and my house, we will serve the Lord." The question was, "How can we today be so sure of what our house will do?" The discussion showed failure of some Christian families to produce new families of Sabbath observers. This had been the keynote of a letter from a la-



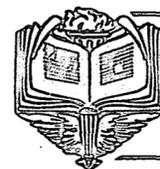
P. B. Hurley

menting "mother in Israel," recently; so I listened intently for hopeful suggestions. It came finally from a young mother with her first child of only a few weeks of age, already with her at prayer meeting in its carriage. The Bible instruction of writing about our Christian faith, telling it, and wearing symbols had been discussed. She added that she believed the best instruction is example.

When the children see and hear father and mother in daily study of the Bible and in prayer and then observe them in careful observance of the Sabbath, going in reverence each Sabbath morning to a well-kept and orderly house of worship where they again listen to the teaching of the Word, the children are not apt to "depart from it."

An older person then added, "Bring up a child in the way it should go, and go that way yourself."

P. B. Hurley,
Conference President.



STUDY to show thyself approved UNTO GOD

CHRISTMAS MEDITATIONS

By Rev. George B. Shaw

It is more blessed to give than to receive.
—Acts 20: 35.

More than one third of the New Testament is made up of what we call the Epistles. In no one of these letters can there be found a quotation from the teaching of Jesus.

The Apostle Paul has much to say about the person and work of Christ and of the duty of men to God and to each other, but nothing is quoted from the teaching of our Lord. The only direct reference to the words of Jesus, that is not in the Gospels, is in Acts 20: 35. "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

The Gospels had not been written. The elders of Ephesus were being reminded of what our Lord was reported to have said. It is not at all unlikely that some of the Christians at Ephesus had heard him as he taught in Judea or in Galilee.

The Greek word that is translated blessed is the same as that used by Matthew and Luke in what we call the beatitudes. The word means happy. Moffatt translates the passage "to give is happier than to get."

The truth of this statement might not be easily proved by reasoning and arguments, but is quickly recognized by a little sincere practice. Boys and girls with a bit of guidance soon learn the blessed happiness of unselfish giving. Giving and receiving, that is to say sharing, is fundamental in all right personal relations. "To give is happier than to get."

Giving under compulsion is not giving at all. Giving when expecting as much or more in return is certainly not Christian giving. Opening our homes for family gatherings and inviting our friends to eat with us is not Christian hospitality. Our Lord's teaching is very explicit about matters of this kind. Christian hospitality is to do for those who can never repay us. The reward for such giving is of a different and better kind. We have no quarrel with Christmas giving

and entertaining as quite generally carried on, but it would do no harm to analyze it in our own case.

Occasionally there are those who are so anxious not to be rewarded for some gift or service that they rob the receiver of the joy of giving or doing something in return. Giving and receiving must be done with tact and grace, always bearing in mind that "to give is happier than to get."

The Apostle Paul refers in the highest terms to the giving of the Christians of Philippi. In his letter to the Church he speaks with joy of "giving and receiving." In writing to the friends in Corinth he tells how those at Philippi gave promptly, generously, and joyfully. One might almost translate this as giving hilariously. Paul adds the key to their conduct when he says that they "first gave their own selves to the Lord, and to us by the will of God."

The statement, "to give is happier than to get," is at the end of a rather long address that Paul gave in which he gives a vivid picture of his former labors in the great city of Ephesus. Acts 20: 18-35. Let us all read this and then stand our own record and life up by it. We will all beg our heavenly Father for forgiveness. Paul had given himself fully to God. Those who have done so are sure to have a blessing never otherwise attained.

Alfred, N. Y.

CHRISTIANS, AWAKE!

"O may we keep and ponder in our mind
God's wondrous love in saving lost mankind.
Trace we the Babe, who hath retrieved our loss,
From his poor manger, to his bitter Cross;
Tread in his steps, assisted by his grace,
Till man's first heavenly state again takes place."

This stanza from "Christians, Awake!", written by John Byrom in 1745 as a Christmas poem for his little daughter, Dorothy, expresses perfectly the spirit of Christmas in this year 1945.

"On Christmas we celebrate the entry of the Son of God into our human life," says Bishop Henry St. George Tucker of New York. "He did not make his entrance equipped with human faculties already developed. Whatever powers he possessed were latent. Their development depended upon post-natal training. The human agency chosen by God for this training was the family. It is appropriate therefore that one of the values sought in our Christmas celebration should be the strengthening of family ties and the creation in the home of an atmosphere of joy, goodness, and love."

o "All the power discovered in the atom . . . has been here from the beginning."

War Makers Are Brought to Trial

— Church Had a Part in History-making Events

By Ahva J. C. Bond, Dean

School of Theology, Alfred University

Something new and very encouraging is taking place in the world. War makers are being tried in Germany, and waging war is to be adjudged a crime for the first time in human history. Moreover, there is a law of the nations by which these criminals can be tried and punished. And thereby hangs a tale.

Older readers of the Sabbath Recorder will recall with what satisfaction they welcomed the news of the signing of the Kellogg-Briand Pact by many nations, in the middle twenties. In signing this pact the nations repudiated war as a national policy in settling disputes, and pledged themselves never to go to war to settle their differences. The present writer was at that time an active member of the Commission on International Justice and Good Will of the Federal Council of the Churches of Christ in America. As such, he joined a delegation of church representatives who called upon President Calvin Coolidge and Secretary of State Frank B. Kellogg, and urged our government to sign the pact. This, of course, our government did, and also took a leading part in promoting the signing by others. There was great rejoicing throughout the world, and especially among Christians, because war had now been outlawed.

Most Destructive War

Then came World War II, the most destructive war in history, and the Kellogg-Briand Pact became a dead letter and was forgotten. After V-E Day it became clear that justice required that leaders in bringing on the war should be tried by an international court. Judges were appointed by the Allies. It is our great good fortune that our government appointed as judge a man of high integrity and great wisdom, and as well a man of fine human sensibilities.

Justice Robert H. Jackson, a member of the Supreme Court of the United States, immediately brought into the picture the Kellogg-Briand Pact, and insisted that it be

invoked against those who had waged aggressive war. He met with opposition; for this was a new thing under the sun. War has always been considered not only legal but supremely honorable. But Mr. Jackson would not give in. In fact, he threatened in all sincerity to quit and come home if men could not be tried not only for perpetrating atrocities in war, but for waging war. His insistence was finally rewarded, and now Hitler's henchmen are being tried for the crime of waging war. Moreover, there is a law on the statute books of the nations by which they are being tried—the Kellogg-Briand Pact. Since a law becomes established as it is successfully invoked against violation in specific cases, this law is on the way to become an accepted law of nations. When men have actually been found guilty and are punished by this law in a court set up by the nations, the one who would make war will think twice before he ventures to attack civilization. For, as Justice Jackson has said, "Civilization is the accusing party at the bar." Mr. Jackson says further in his opening speech at the trial, "That four great nations, flushed with victory and stung with injury, stay the hand of vengeance and voluntarily submit their captive enemies to the judgment of the law is one of the most magnificent tributes that power ever has paid to reason." Mr. Jackson's speech should be made required reading in the schools of the nations: allies, neutrals, and recent enemies.

Perhaps one may be pardoned a little pride in the fact that the Church had some part in bringing about the situation which now obtains, and that a representative of his own denomination was present and counted when history was being made.

Atomic Power

Now what about "atomic power" and the "atomic age"? These are arresting questions. Here is one answer. All the power discovered in the atom, and all the energy yet to be discovered, have been here from the beginning. They are dreadful to contemplate when in the hands of the enemies of

mankind. But there is a greater controlling power which may use these same material powers to accomplish good. This power of the spirit, in the human soul, geared into the plan of God and appropriating the resources of God, this power is greater than all the material resources of earth, for it is of heaven and has the universe on its side.

The petitions to our government and the prayer to our God which went into the formulation and adoption of the Kellogg-Briand Pact, seemed to have been lost in the holocaust of war. But the leaders of that attack on mankind are dead, and their willing and cruel associates and supporters are now being tried by that very law.

Alfred, N. Y.

BEGINNINGS OF NEW CHRISTIAN FRONT SEEN IN JAPAN

Prayers Asked for Christian Unity

By Don Hargis

Chaplain's Assistant

To many of us in Fukushima the fourth and eighteenth of November were momentous days in which we saw the beginnings of a new Christian front. It was here we realized that although we were not of the same blood and color as the Japanese, yet we could find a common bond, a unity in the worship of our heavenly Father.

After much preparation and planning, the first union service of American and Japanese Christians was held in the Presbyterian Church of Fukushima. Hymns were sung in both tongues, and much of the service was conducted as the Japanese regularly had done, with interpretations being made for us Americans; in spite of this difference, there was a oneness in our worship that could be felt throughout the service.

The chaplain gave an inspiring sermon on the text, "of one body and one mind in Christ Jesus . . .," stressing the importance of the service and the belief that only through the Christian principles of love and understanding can foundations for a lasting peace be created. Message was interpreted paragraph by paragraph into Japanese by Mrs. Sathakibara, who studied in an English school. The service was closed by a double quartet of service men singing Gounod's "Sanctus" accompanied by a Japanese girl named Satoko Abe.

Upon inquiring and personal experience

we had learned the church was quite musical; so we requested that on the eighteenth of November we have a second union service in our third battalion chapel. They agreed and final arrangements were made.

Among those who took part in the service were two soloists, a soprano and a tenor, both of whom were prominent musicians and had received degrees in music from the Tokyo Conservatory of Music. Two short sermons were given, both in English. The chaplain expressed the fact that worship is an attitude and a supreme moment in which we catch a glimpse of the divinity of God. Mr. Abe, the Presbyterian Church leader then spoke briefly on the appreciation of the American and his attitude in relation to things religious. Also he expressed the desire that a similar unity as that which we had gained could be obtained throughout Japan.

The service was closed by a beautiful rendition of "Ave Maria" after which the chaplain gave the benediction.

Both services were successful beyond all anticipations, as at both services we had attendances of well over two hundred persons, about seventy of which were civilian Christians of Fukushima.

We are planning more of these joint services and ask your prayers that in this way a Christian unity and understanding will be established that will be lasting.

ENLISTING FOR LIFE

By Dr. Kenneth Scott Latourette

Yale Divinity School

Our commitment to the world mission of Christianity must be for life. It is an age-long campaign in which we are engaged. In that campaign striking progress has been made in the last thirty years.

This statement may seem contradicted by the kind of world in which we live. Christ is far from dominant in the world's life, yet never has he been so widely influential as in the past three decades. The campaign must be continued and pressed. The age into which we are moving demands as never before the world-wide spread of the gospel and the daring endeavor of Christians to make that gospel effective in every realm of life.

We have it within our power to begin the world over again.—Thomas Paine.

Woman's Work

Frances Davis, Salem, W. Va.

OLD ENGLISH CAROL

"Christmas is coming,
The geese are getting fat.
Please to put a penny
In the old man's hat;
If you haven't got a penny,
A ha'penny will do,
If you haven't got a ha'penny,
God Bless You."

A CHORE SOME SPECIAL IDEAS ABOUT CHRISTMAS

By Margaret Moore Jacobs

I like twilight on a winter day! I like to put on the old camel's hair coat, go out into the back yard, get everything ready for the night that is coming, and put some new hay in the puppy's box. When the evening paper says, "hard freeze tonight," I like to take an old tow sack and cover up a Cape Jessamine bush—the tender plant—that can't stand the winter's cold. I always give myself a present on Christmas Eve—a brand new bale of hay. Somehow, I love to know our heavenly Father wants all living things to be warm and covered when night comes because they are all his handiwork. I love to think these human hands of mine that he has given me may reach up and touch the Divine—those hands of his—by doing the everyday earthly chores he has put down here for me to do.

To me Christmas Eve has always been the best part of Christmas. I love that stillness and the nearness of the stars on Christmas Eve. I remember how when we were little girls—my little sister and I—daddy always had "Uncle Jesse," the old colored man who did the chores, put a bale of hay up on the roof of the upstairs back porch for "Dancer and Prancer" to nibble on while he, S. C., filled our stockings! Ruth and I always went to look Christmas morning, and the hay was always gone.

I never have cared much about gold in this world. I know frankincense and myrrh must smell awfully good, but I never have smelled either one of them. I have smelled the fragrance that comes from a brand new bale of hay, and I do know the joy that comes from doing an everyday chore.

I don't possess a Bible dictionary or a commentary, and I can't find that word chore listed there in the footnotes of my own student's Bible, but I love to think God has it written down up there. A chore, something that comes from one heart and reaches to another heart.

Waiting and smiling are not always easy to do. Sometimes you and I, God's grown-up children, do not always smile when we have to wait.

I recall a letter from Santa Claus to a little girl I used to know. This little girl wanted a real live pony and a cart more than anything in this world, she thought. So she wrote to Santa Claus and asked him to bring her one. I remember that Christmas morning just as if it were yesterday. The little girl was up before it was day. She ran and looked out the upstairs sleeping porch window down in front to the old hitching post. She thought her pony would be there. There was no pony. When she looked beside her stocking hanging from the mantelpiece in her mama's and daddy's bedroom, there was a beautiful little toy pony, brown with a real horse hair mane and tail, all hitched up to the prettiest little cart you ever saw and just big enough for Dorothy Vernon, her favorite doll, to ride in. Pinned to the little horse's mane was a letter in Santa Claus' own handwriting, marked "personal." It read, "Dear Little Girl: I am sorry to have to disappoint you about your real live pony and cart. You have been a good girl all year, but I am afraid you are not quite big enough for a real live pony and cart this year. But, I promise you when you are big enough, you will have your real live pony and cart." It was signed, "Santa Claus." When that little girl was big enough she did have a beautiful Shetland pony named Nellie and the prettiest cart with wheels painted yellow.

Sometimes we grown-up children of our heavenly Father feel as if our chore, the one he has given to you and to me to do, is not big enough in this world. Remember this: sometimes it's you and I who are not big enough for the chore, and he tells us to wait until we are big enough.

PASTORS, PLEASE CONSIDER

1. As we face a year of evangelism, it will be well for each pastor to meet his church officers and leaders at the altar and earnestly pray for a vision of the great opportunity which awaits them and seek for a baptism of spiritual power to meet it.

2. To be sure of a successful year in witnessing, lay upon every saved church member the responsibility to present the gospel to at least one soul every month. Every week will insure greater success and seems reasonable.

3. Now is a good time to start weekly prayer groups in the homes of the church and unchurched, to conduct Bible studies with those who are going to witness, and with those who need salvation, and form loyalty-to-church groups to help the irregular attendants as well as the unsaved. A spiritual rebirth can be completed, if the pastor prepares the best sermons he is able to give on the importance of the "Great Commission."

4. Do not hesitate to challenge your church people to set aside a certain time each day for family meditation and prayer. Suggest that they discuss frequently the possibilities, the methods, and the rewards of saving the lost in their neighborhood. You can provide them with such material as they need. Fires need a rekindling on every family altar.

5. Make a new emphasis on stewardship which includes money, time, talents, and a full surrender of life. The more we sacrifice, the more the interest; the more interest, the more accomplished; the more accomplished, the more joy to come to the world.

6. In view of the great need for more ministers and pastors, you can render a great service to your church, the kingdom of God, and the ministry by taking young men with you on a visitation evangelism tour, thus acquainting them with the work a pastor has to do, with the hope that they will choose to use their lives in a full-time service for God.

7. We urge you to start the new year of 1946 during the Week of Prayer with an evangelistic visitation. Give those who are willing to visit, such instruction as needed so that they may start the year with soul

(Concluded on next page)

My Grans has always meant Christmas to me. Grans wasn't very rich in what you call this world's goods, but she always had something in her heart for me. I remember it was at a Ladies' Aid Christmas bazaar which the ladies had in the front part of Uncle Richard Counts' dry goods store. Mrs. O. C. Galloway had the booth with the doll hats. I remember as if it were this very Christmas time. I had gone to the bazaar with Grans, and the very first thing I spied was that doll hat booth. There were lots of hats for a quarter, some for fifty cents, and just a few for seventy-five cents and a dollar. There was only one hat for a dollar and a half. It was a little black velvet one with a brim turned up all the way around. The dark green taffeta crown was just the color of the holly leaves with which the booth was decorated. Best of all, it had a real willow plume. Myrtle Galloway had made the little hat, and I think she must have gone to the attic for that willow plume. Inside the little hat she had sewed a real silk lining drawn up with ribbon. I could just see that willow plume on Dorothy Vernon. Grans asked me if I didn't like some of the other hats, but I just couldn't. We ate dinner there at the bazaar with mama and daddy. Daddy treated us to chili, and chocolate pie, and all the trimmings, and supper, too. They always served 'til they sold out of everything to eat. After supper, just before time to go home, the little hat with the willow plume was still there. I think maybe Mrs. Galloway was tired, or maybe she knew how much Grans wanted me to have it. Anyhow, she marked it down to one dollar, and Grans opened her old black leather pocketbook, took out a dollar bill, and gave it to Mrs. Galloway. The little hat with the willow plume was mine! I didn't know then that that dollar bill was all Grans had in her pocketbook that day, but in the years that have come and gone, somehow, I have remembered it must have been. The Ladies' Aid bazaar and the little doll hat with the willow plume were a good many Christmases ago, and Grans has been "up there" a good many Christmases, but, to me, Grans will always be what Christmas stands for: "To live on in the hearts of those we love." If we want to do this, you and I must learn somehow to give ourselves.—Religious Digest.

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

FORGIVE US

Heavenly Father, wilt thou forgive us, thy children, that we have been so wise in earth's blundering ways that we have been substituting formula and ritual for simple neighborliness, for kindness, generosity, and charity; that we have gone so far with our pride of mind that we have lost the heart. O restore us, Lord! Bring us back by the way of the little Child this morning. Teach us the common duties here today and make sublime the simplicities of life. Amen.

—Frank W. Gunsaulus.

PRESENTING GIFTS

"This strange country is called Cathay, and the ruler thereof is one Kublai Khan, a mighty warrior, who by reason of his strong will and trusty sword has made himself lord of the whole land. His government is both wise and just, and is administered to rich and poor alike, without fear or favor. On the king's birthday the people observe what is called the White Feast. Then are the king and his court assembled in a great room of the palace, which is all white, the floor of marble and the walls hung with curtains of white silk. All are in white apparel and they offer unto the king white gifts, to show that their love and loyalty are without stain. The rich bring to their lord pearls, carvings of ivory, white chargers, and costly brodered garments. The poor present white pigeons and handfuls of rice. Nor doth the great king regard one gift above another so long as all be white. And so they keep the king's birthday."

May we all receive the rich blessings that come to all who give "to the least of these," in his name as we present gifts this Christmas to those in need of both the spiritual and physical bread. May our gifts be white with the purity of unselfish love and the spirit of sacrifice. And so we keep the birthday of our King. H. S.

winning. Invite those who are unable to visit to pray in their homes with all the faith and power they possess for a great revival in your midst. Make the first Sabbath of the year a rally day for the dedication of all who will follow the Master's plan for kingdom building. This will be a wonderful year filled with deep spiritual blessing to the pastor, and to the church, if each member will surrender his life to a year's endeavor to bring the lost to the light of the gospel. Rev. L. O. Greene,

Promoter of Evangelism.

SIXTY ATTEND BROTHERHOOD MEETING IN ALFRED STATION

By Elmer Willard

Men of the Western Association met at Alfred Station, N. Y., Monday, December 3, 1945. Dinner was served by the members of the Union Industrial Society of the Second Alfred Church.

This was the first meeting since the brotherhood was organized in 1942. Because of the war, meetings had not been held. However, it is hoped that future meetings will be more frequent. About sixty men and boys were present despite the inclement weather. The boys of the association were special guests.

Group singing was led by F. M. Palmer of Alfred Station. After a few remarks by President Wayne Crandall of the Independence Church, his brother Edward Crandall gave a brief talk on vocations, stressing the need of Seventh Day Baptist men to take up a business or trade within a Seventh Day Baptist community.

The theme of the evening was to encourage young men and boys to consider prayerfully, and carefully, the ministry when choosing a life work. If they feel called of God, they should answer that call with "Here am I, send me." An inspiring address stressing this theme was given by Dean A. J. C. Bond of Alfred.

Men representing Alfred, Little Genesee, Independence, Hebron, and Alfred Station were present.

Alfred Station, N. Y.

HELP US

O God, our loving Father, help us rightly to remember the birth of Jesus, that we may share in the song of the angels, the gladness of the shepherds, and the worship of the Wise Men. Close the door of hate, and open the door of love all over the world. Let kindness come with every gift and good desires with every greeting. Deliver us from evil by the blessings that Christ brings, and teach us to be merry with clear hearts. May the Christmas morning make us happy to be thy children and the Christmas evening bring us to our beds with grateful thoughts, forgiving and forgiven, for Jesus' sake. Amen.

—Robert Louis Stevenson.

RESPONSES TO MEN'S MEETING

One young man said after the meeting that if all the young men of his age could have heard the address by Dean Bond when they were younger he felt sure a greater number of them would be ministers today. Several said that they had a good feeling about the program and hoped that Dean Bond could give the message to other groups of fathers and sons.

Congratulations are in order for the men and boys who came from Hebron and Little Genesee through the snow and cold. H. S.

AN IDEAL YOUTH SOCIETY

- o Total Memebreship
- o Comprehensive Bible Study
- o Inter-group Co-operation

By the Albion Christian Endeavor Society

Our Christian Endeavor society of Albion, Wis., could be more active and progressive with bigger and better meetings.

The society should not be content with less than every eligible person in our community being in the society. It should not only have everyone a member in the society, but every member active and taking part in every meeting. We believe, for a start, that it is well for the leaders to be chosen at least two weeks in advance so that the habit of following and taking part in the discussion becomes a fixed procedure with each member.

Part of each meeting should be given over to a comprehensive study and reading of the Bible and its application to our everyday life. When each meeting can be made interesting enough to cause everyone to forget the passing of time, a good society can be produced.

Also it seems that during the school year there is very little time for social activities. Our meetings should be made to include something of a social nature.

Likewise, our society should be co-operating with other Christian Endeavor societies in every way possible to further the cause of Christian living. Christian Endeavor has a place in this community that no other society can fill. As soon as each and every member feels that the society is not complete without his or her presence, every meeting will be a success.

YOUNG PEOPLE HAVE CHANCE TO WIN COLLEGE EDUCATION

United Christian Youth Movement
Sponsors Scholarships

Eight young people will receive college educations, with a total value of \$9,200, as winners of Parshad College Scholarships, awarded as part of the 1946 Youth Week observance, January 27-February 3, according to Dr. Isaac K. Beckes, executive secretary of the United Christian Youth Movement (UCYM). Twenty-four additional winners will receive scholarships to the six summer regional planning conferences of the United Christian Youth Movement, he stated. These awards are offered through the UCYM and made possible by Alfred H. Avery, a Methodist layman of Malden, Mass.

"Top awards of four-year scholarships, valued at \$1,600 each, will be granted the boy and girl winning first in the contest," Doctor Beckes explained. "Six awards of four-year scholarships, valued at \$1,000 each, will be given to winners in each of the six regions of the United States and Canada. The eight top winners will also receive full scholarships to a summer regional conference sponsored by the UCYM."

In announcing the rules, Doctor Beckes explained that participants must be Christian young people between sixteen and twenty-four who are at least seniors in high school and not more than freshmen in college. "Out of high school young people now holding jobs," he said, "are eligible to participate if they have not attended college more than one year."

Awards, according to Doctor Beckes, will be granted on the following bases:

1. Evidence of Christian service in the local church and interdenominational work.
2. Evidence of successful Christian citizenship in school, at work, or in the community.
3. Presentation of an essay not to exceed fifteen hundred words with the title, "The Meaning of the Christian Faith in My Community."

Official entry blanks and further information may be secured from the Seventh Day Baptist Board of Christian Education.

Theme of 1946 Youth Week is "Mold the World — Through Daily Christian Living, Through Unbounded Christian Fellowship." Special services and activities will be held both in individual churches and in com-

munity-wide rallies and forums with attention centered upon winning youth for Christ and on the need of building Christian character.

Youth Week began over thirty years ago in the celebration of the thirtieth birthday of the International Society of Christian Endeavor. It is now an annual interdenominational observance sponsored by Christian Endeavor and the United Christian Youth Movement, which is administered through the International Council of Religious Education. Agencies of UCYM include forty Protestant denominations, thirty-one state councils of churches and religious education, and youth-serving organizations including the Boy Scouts and Girl Scouts, Camp Fire Girls, the Y.M.C.A., the Y.W.C.A., and the Student Volunteer Movement. — International Council of Religious Education.

Young folks—get started now! Seventh Day Baptists can be represented in the list of winners! Please send at once to me for application blanks. In the meantime, get started on your essay. H. S.

Children's Page

OUR LETTER EXCHANGE

Dear Mrs. Greene:

How are you? I am fine and so are all my sisters and brothers. I wrote to you this summer when I was in bed with yellow jaundice. Flora told me that there was a Children's Page in the Sabbath Recorder and to read it.

I like to write. I wrote a letter night before last, last night, and tonight. When I write I get a change.

I have five sisters and one brother.

I haven't got my Christmas shopping done yet. I will be glad when we begin getting Christmas presents. My brother's birthday is on Christmas day.

Well, I guess this is all for now.

Your friend,
Louise Henry.

Alfred Station, N. Y.

Dear Louise:

I am very glad you are entirely over your illness. Jaundice is a very unpleasant disease I am told, but I have never been un-

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.

POLITY

Seventh Day Baptists cherish liberty of thought as an essential condition for the guidance of the Holy Spirit. Therefore they have no binding creed, outside the Scriptures, to which members must subscribe. They are historically congregational in polity, and desire that all members shall enjoy freedom of conscience in matters of belief, and all churches freedom of action with respect to discipline and polity.

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

Mizpah S. Greene, Andover, N. Y.

fortunate enough to have it. I hope you will keep well.

I am pleased that you like to write and hope you will write very often. Writing is one of the things I like to do, too, especially for our Children's Page.

Christmas cards are already beginning to come in; so it makes the holiday season seem very near. The giving and receiving of Christmas presents is a wonderful thing if it is done in the right spirit—Christmas giving that leads to Christian living, for:

The dear Christmas giving
That leads to high living
Holds no thought of self—
Self is laid on the shelf.
Each gives of his best,
And gives with a zest."

A little boy who said at Christmas time, "I gave Jimmie last year a mighty fine bow, and this year he has given me a five-cent popgun; he's as mean as can be," surely did not have the right idea of Christmas giving. A little girl once told me that Christmas meant "Love." I agree with her,

don't you? If we try to love Jesus who first loved us, and freely give of our love to others, we will have a happy Christmas time.

Yours in Christian love,

Mizpah S. Greene.

Dear Mrs. Greene:

How are you and all your loved ones feeling? We are feeling quite well ourselves. We just had our first snowstorm, and it was quite a storm because we got about one foot of snow. I am having a lot of fun with my girl friends playing in the snow with our sleighs.

We have just lost a dear sister in the Lord from our mission. She died on December 1. Her name is Mrs. Harold Pearson, and she is from Amsterdam. She has been our pianist for years, and I know that we will miss her very much.

How is your son getting along in the service? Do you hear from him much? My brother Ralph is in Korea. He is in the medical corps, and we receive letters from him from time to time.

This is all for now.

Your Recorder friend,

Esther Naomi Fatato.

Schenectady, N. Y.

Dear Esther:

I have heard your dear Christian friend, Mrs. Pearson, spoken of very highly, both as to her fine Christian character and her ability as a pianist. I know you of the mission will miss her greatly, and I extend my sincere sympathy.

Our son is now back in his home in Bridgeton, N. J. He spent nearly a week with us very soon after he returned from Japan. He is now in inactive service and expects his discharge about January 1. You can imagine how thankful and happy we are, that he has returned safely and is looking well, after about two and a half years overseas in the Pacific theater. We hope to spend some time with him and his dear family during Easter vacation. I hope your brother, also, will soon be home. How wonderful it is that the war is over, and I pray that there will never be another one.

We, too, are buried in snow. The trees and buildings have been beautiful with their coating of pure, white snow; but it has been so heavy that many of the tree limbs have

SEVENTH DAY BAPTISTS RATE THIRD IN PERCENTAGE GIVING OF CHURCH CHRISTMAS BOXES

Church people across the nation, inspired by the Christmas spirit of giving, have packed and shipped to distribution centers (up to November 15) over 156,000 Church Christmas Packages.

Some of the larger denominations, according to statistics released recently, packed as many as thirty thousand boxes. Methodists topped the list, with Northern Baptists second. The smaller church organizations, however, came more nearly having a one hundred per cent participation. Seventh Day Baptists were third, on the per capita basis, being exceeded in percentage only by the Mennonite and Czech Moravian Brethren denominations.

Already several shipments of these boxes have left the United States. Although dock strikes have held up some shipments, the Church Committee on Overseas Relief and Reconstruction is attempting to get as many of the boxes to their destination as possible by Christmas time.

Since the contents of the boxes are items which will be welcomed and serviceable at any time, later shipments will help to bring relief whenever the packages are received in Europe and Asia. A few packages not yet returned to headquarters should be packed and sent in, even though the deadline for Christmas shipping is past.

OLD-TIMER
S E Z . . .



"The rich man was plumb chesty when he was on earth, and Lazarus was a poor beggar. Your finanshul standin' on earth don't get you nowhere in the hereafter—that is, no desirable where."

been broken. It looks as if we would surely have a white Christmas this year.

Yours in Christian love,

Mizpah S. Greene.

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.)

(Continued from issue of December 10)

There is no question but that Christ kept the Sabbath throughout his life, and I am sure no one contests this fact; for there are innumerable Scriptural references which corroborate the statement which I have made. Also, after his death, his disciples kept the Sabbath faithfully as the Bible testifies, and there was no suggestion then that the Sabbath was transferred from the seventh day to the first day of the week in commemoration of the resurrection of Christ on the first day of the week. There is more than a reasonable doubt anyway that Christ arose from the dead on Sunday, and the only certain thing is that the fact of his resurrection was made known to his disciples on Sunday. There is much evidence that Christ's resurrection was in the evening of the Sabbath. I quote in substantiation of this from Matthew 28: 1. "In the end of the sabbath as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." In any event, history does not record any association of Sunday with Christianity or with the idea of a memorial to Christ's resurrection until the time of Justin around 150 A.D. who in his Apology stated, "We all of us assemble together on Sunday, because it is the first day in which God changed darkness and matter and made the world. On the same day also Jesus Christ our Saviour rose from the dead." However, this has no Scriptural backing whatsoever. We come to the following conclusions. A religious service was held on Sunday as in fact such a service might have been held on any day of the week. Beyond this, there is no evidence of a cessation of work. There is no word of Sunday as the Sabbath, nor is it or its observance associated with the fourth commandment. Sunday appears as a new institution based on reasons wholly unlike those which produced the Sabbath. The first

reason is drawn from Gnostic speculation and the second is pure invention as far as the Bible is concerned. It is easy to understand Justin's theories when it is recalled that semipagan influences were most active at the time and an analogy had been invented between the rising sun and the risen Christ.

It was about this time that the Catholic church became the Roman Catholic Church and shortly thereafter, A. D. 321, Constantine, himself a sunworshiper only partially converted to Christianity, introduced a civil law making Sunday a holiday. His edict in part said, "Let all judges, and all city people, and all tradesmen rest upon the venerable day of the Sun. But let those dwelling in the country freely and with full liberty attend to the culture of their fields; since it frequently happens that no other day is so fit for the sowing of grain or the planting of vines; hence the favorable time should not be allowed to pass, lest the provisions of heaven be lost." It should be noticed that no reference to the day is made as a Sabbath, as the Lord's day, or as being in any way connected with Christianity. Neither is the edict addressed to Christians, but to all subjects of a heathen emperor.

Concordance Definition

I have a Bible in the front of which there is an index which, under the heading, "Sabbath," gives the following information: "It was instituted by God in paradise for the benefit of man, as a weekly day of rest for the body and worship for the spirit. The Jewish Sabbath was placed at the end of the week in commemoration of the Creation. The word means 'rest,' but the fourth commandment gives the rest a definite religious character and subsequent legislation made the Jewish Sabbath a day of religious rites and practices. The Christian Sabbath takes the place of the Jewish, with the difference that it is placed at the beginning of the week, in commemoration of the resurrection of Christ. It is therefore called 'the Lord's Day.' The word 'Sunday' means the day of the sun and

is of heathen origin, but is now used to denote the Christian Sabbath."

Analyzing this statement more carefully, observe the assertions that "the Jewish Sabbath was placed at the end of the week in commemoration of the Creation" and again that "the Christian Sabbath takes the place of the Jewish with the exception that it is placed at the beginning of the week in commemoration of the resurrection of Christ." Who did the placing referred to and by what authority? It is obvious that an attempt is made to infer that the Jewish Sabbath was attached to the seventh day by man and that therefore the man-made ordinance calling for observance of the first day of the week is amply justified by earlier precedent. We, as Seventh Day Baptists, believing fully in the authority of the Scriptures, as all Protestants profess to do, can accept no such arbitrary and unauthorized false premise. It might be said that with but a mere wave of the hand or a shrug of the shoulder, the Sabbath can be and has been changed from Saturday, the seventh day, to Sunday, the first day. The mathematician would have as much right to say two times two equals five; the chemist, that water is composed of nitrogen and oxygen instead of hydrogen and oxygen; and the physician, that his patient has an ordinary stomach-ache instead of a broken leg.

An Appointment with God

If any of us have an appointment for Monday, we would not expect to keep it on Tuesday, would we? By the same token, we all have an appointment with God on each seventh day, his holy Sabbath. Is there any reason why we should break this appointment and keep it on Sunday? Of course religious services can be and are held on any day of the week, but no day except the seventh has the sanctity of the Sabbath.

Without following in detail the fortunes of Sunday through the centuries of Roman Catholic supremacy, it is only necessary to say that for the first thirteen hundred years of its connection with Christianity, Sunday never rose above a semireligious ecclesiastical holiday. This includes the first transition period from the middle of the second century to the Reformation begun by Luther. During the first four or five hundred years of the thirteen hundreds, while the Church was departing from the New Testament type

under pagan influences and undergoing the changes which culminated in the Roman Catholic Church, the Sabbath fought stubbornly for the place in which Christ left it. It was forced out of the Church as a universal truth by the poison of no-Sabbathism and the influence of civil law and ecclesiastical anathema. But in spite of all this, it never wholly disappeared. Various branches and groups which never recognized the authority of the Roman Church kept Sabbath observance alive and formed the germ of the denominational life of the English Seventh Day Baptists. The important point is that the first thirteen centuries of the life of Sunday, as in some sense an institution of Christianity, were centuries of holidays.

The Catholics, of course, have kept Sunday since their earliest days, but it is their belief and claim that the Catholic Church has power to make any and all ecclesiastical laws. Protestants on the other hand do not recognize any such authority, claiming to rely solely on the Bible; yet the great majority accept the Catholic-endorsed Sunday.

Protestant Beginnings

Protestants — with whom Seventh Day Baptists are identified—are an outgrowth of the Reformation which took place in the sixteenth century as a protest to the abusive side of many Church ceremonies, the immorality of the clergy, the sale of indulgences, the multiplication of holy days, and the vice and riot which often marked these festivals; the abuse of the mass and of the consecrated oils for witchcraft and the extent to which clerical immunities encouraged crimes. The laity, bad as they were in the later middle ages, were improving more rapidly than the clergy; and under the leadership of Luther, Carlstadt, and others, sharply criticized the evils of Catholicism and asserted the authority of the Bible as being above that of the Church fathers. A large following was attracted, and all the Protestants so-called accepted the Bible as the sole rule of faith and practice.

Carlstadt was a Sabbath keeper and endeavored to have Luther accept the Sabbath of the Bible, but Luther acted the part of a politician and compromised on the Sabbath question, accepting Sunday. The Catholic Church was gravely concerned about the Reformation and called the Council of Trent

in 1545 in an endeavor to heal the breach. We are told that at first the council was disposed to side with the reformers, but finally the Archbishop of Reggio, pointing out the inconsistencies of the reformers, turned the tide against the Reformation by advancing the argument as recorded in the Encyclopedia Britannica as follows:

"The Protestants claim to stand upon the written Word only. They profess to hold the Scripture alone as the standard of faith. They justify their revolt by the plea that the Church has apostatized from the written Word and follows tradition. Now the Protestants' claim that they stand upon the written Word alone is not true!

"Their profession of holding the Scripture alone as the standard of faith is false. Proof: The written Word explicitly enjoins the observance of the seventh day as the Sabbath. They do not observe the seventh day, but reject it. If they do truly hold the Scripture alone as the standard, they would be observing the seventh day as is enjoined in the Scripture throughout. Yet they not only reject the observance of the Sabbath as enjoined in the written Word, but they have adopted and do practice the observance of Sunday, for which they have only the tradition of the church.

"Consequently, the claim of 'Scripture alone as the standard' fails, and the doctrine of 'Scripture and tradition as essential' is fully established, the Protestants themselves being judges."

And so the Catholics made it plain they had nothing to fear from the Protestant movement, as the arguments advanced were worthless and inconsistent and Sunday observance would fall of its own weight. We all have seen the spread of Catholicism and the waning of Protestantism in the world as a whole and even here at home in Westerly and Pawcatuck, I feel the chief reason is the failure to observe the seventh day Sabbath universally; for what stronger evidence than this could be offered in substantiation of the seventh-day Sabbath! How inconsistent it is for our Protestant brethren who owe the very existence of their various denominations to the Reformation, to observe Sunday, the authority of which is based on tradition and man-made decrees alone!

There is one more point which should be discussed which is used by Sunday advo-

cates, and that is the "one day in seven" theory or any day of the week after numbering six. The first to advocate this theory was the Puritan, Nicholas Bownde, who published a book in 1595 entitled "The Doctrine of the Sabbath Plainly Laid Forth and Soundly Proven" in which he attempts the transfer of the name, the authority, and purpose of the Sabbath, together with all the Bible says about it, to Sunday in the following paragraph:

"But now concerning this very special seventh day which we now keep in the time of the gospel, that is well known, that is **not** the same, it was from the beginning, which **God** himself did **sanctify**, and whereof he speaketh in the commandment, for it was the day going before **ours**, which in Latin retaineth its ancient name, and is called the Sabbath - which we also grant, but so that we confess it must always remain, never to be changed any more, and that all men must keep holy **this** seventh day which was unto them not the seventh, but the first day of the week, as it is so called many times in the New Testament, and so it still standeth in force, that we are bound unto the seventh day, though not unto **that** very seventh. Concerning the time, and persons by whom, and when the day was changed, it appeareth in the New Testament, that it was done in the time of the apostles and by the apostles themselves, and that together with the day, the name was changed, and was in the beginning called the **first day of the week**, afterwards the Lord's Day."

Sabbath Unchanged

Such was the Puritan Sunday at its birth, but every student of the New Testament knows that Christ and his apostles did not change the Sabbath. On the contrary, the theory of such a change was never promulgated until Mr. Bownde created it to escape the arguments of Sabbath keepers and continental theorists.

It is most interesting to observe how lawmakers tried in almost every conceivable way to accredit Sunday with all the authority of the Sabbath. For instance, in Massachusetts in its early days, laws were passed compelling the observance of Sunday from sunset on the seventh day to sunset Sunday, and in more recent years it was the custom of Dwight L. Moody to keep Sunday in this way. These compromises all have under-

? THE QUESTION BOX ?

[With this issue the Recorder inaugurates a new service to its readers. Many people do not have theological reference books in which to look for the answers to questions of Christian living or Bible study; if you have such a problem, we will gladly refer it to one of our Bible experts. Send your question in care of the editor, Sabbath Recorder, 510 Watchung Ave., Plainfield, N. J. Please sign your name and give your address.

Our purpose in this column is not to enter into theological disputes, but rather to give an answer, an opinion, or food for thought about matters of sincere and heartfelt concern. We hope you will find here a real aid to your Bible study and a help in Christian growth.]

Question: I wish very much that you would publish the answers to these questions: Are we measuring up to our place in life? Have we tried to find our own niche in life? Are we willing to step back and let another step ahead of us? Can we be glad of the success of another who has taken a place we have had to give up?

P. H.

Answer: In seeking answers to these questions I hope the one asking them will not stress too much the definite article. I fear the answers will not be forthcoming. In fact I feel sure the one asking them did not expect final answers. They are such questions as provoke thought and would serve well in directing a face to face, give and take conversation of a serious and helpful nature.

Possibly if we feel sure we have found our "niche" and are measuring up to our "place," we are thinking of life as too static. Life is not static, but moving. If we become too fixed in our niche, we may find it more difficult to "step back and let another step ahead." Yielding our place to another may establish our leadership. It may evidence the fact that we have been able to inspire and train others to take our place, and even do the work better than we have done. The success of another then means our success. When another takes our place, it means that the thing we have worked for will be carried forward by others.

When Elijah, despondent and discouraged, became rested in body, refreshed in mind, and strengthened in spirit, he hastened to anoint Elisha to carry on the work to which he had been giving himself, thinking he was alone in it.

There was a time when it was difficult for me to be reconciled in my feelings to the fact that Moses was not permitted to enter the Promised Land. Long since I have been

mined the sacredness of Sunday and made it less and less influential in the religious life of the world.

Among our own people one hears such statements as "One day is as good as another." "A seventh part of time is all that is demanded." "One day in each week ought to be observed as a day of rest for the sake of the general good." "Men live longer," "Animals work better," "Machinery wears better," "Men can earn more money by working on the Sabbath," "Majority rules," and so I might go on; but there is just one answer to them all and that is "The sabbath was made for man, and not man for the sabbath." There is but one day sanctified by God as the Sabbath, and that is the seventh day of the week, Saturday, which Christ and his apostles all observed.

Careless Observance

It is my firm conviction that the careless observance of Sunday and the decadence of the day as a time for religious observance are the direct result of the lack of authority for the day itself, and that only by a return to the Sabbath can the trend towards non-Sabbathism be reversed. Seventh Day Baptists in general, and here in Westerly in particular, have a serious responsibility to uphold the true Sabbath and demonstrate the power of observance of a day when such a day exists by divine authority. It is my sincere hope and prayer that we will be more thoughtful about Sabbath observance and not attempt to be Christians, yet forsake the Sabbath. The Sabbath is the greatest privilege we have apart from those common to all Protestant faiths, and, in promoting the Sabbath truth, may help in the advancement of God's kingdom on earth.

As we leave this service let us be thankful that we have accepted the God-given seventh-day Sabbath with its accompanying joys and satisfaction, and solemnly resolve to observe it conscientiously ourselves, at the same time telling others without hesitation or embarrassment the reasons for our convictions. If we know the Sabbath truth and fail to conform to its requirements, we will resemble him of whom the poet says:

"Halting on crutches of unequal size
One leg by truth supported, one by lies
Thus side to the goal with awkward pace
Secure of nothing but to lose the race."

Westerly, R. I.

more than reconciled. I have rejoiced that Moses did such a great work, and that he advanced a good cause, too big to be completed in one generation, to the point where another could carry it on.

It should be a pleasure to see another succeed better than we have done. It is the cause which we wish to see prosper. If the cause is succeeding, then we rejoice in that success, whether at our hands or at the hands of another.

A. J. C. Bond, Dean,
School of Theology,
Alfred, N. Y.

FROM THE EDITOR'S DESK

Dear Recorder Readers:

Last night the third battalion was given a rare treat as they listened to the music of the masters for a full hour.

Among those performing were two who were outstanding for their musical ability, a tenor and a soprano. The tenor sang fluently in many languages, giving selections in German, Italian, and French. The attention of the audience was captured and held by the lyric soprano who seemed so at ease and casual while singing the most difficult musical scores.

Also gracing the platform were a baritone and an alto, both of quite learned reputation; however, the show was completely stolen from these experienced performers by a little girl of six, whose unaffected charm made her dear to all.

The musicians were versatile, often doubling with one another to form duets and quartets, and singing excerpts from many well-known operas such as "Carmen," "La Traviata," and "Faust." They were Japanese.

Don Hargis,
Chaplain's Assistant.

Fukushima, Japan,
November 28, 1945.

Dear Editor:

I want to raise my voice in protest against such articles as the one appearing in the issue of November 26 on page 397 against compulsory military training.

I for one am heartily in favor of this training. Even if the training is worthless from a military viewpoint, it is priceless to us as a nation in helping to make strong bodies, in learning to "live together," in

tending to "educate out" any class distinctions, and lastly in instilling a sense of national obligation in our youth. Are we to treat lightly, so soon, the tremendous obligations we assumed as a member of the United Nations?

Would you give space to this letter—at least in view of the fact that you have printed the opposite side.

J. B. Conyers,
(Formerly Lt. Col., Field Artillery,
Atlanta, Ga., now in Reserve.)
December 6, 1945.

Dear Editor:

Here is an item that I thought might be interesting for the Recorder. The following was taken from "The Reporter."

The following bit of legend comes from the West Coast fire fighting camps where, during emergencies, Civilian Public Service men, convicts from the state penitentiary, and army units on standby duty were thrown together on the fire line. This particular army unit was an air force group returned from overseas but not yet released. The storyteller is Harry Faulconer.

Three of us sat hunched over a tiny campfire on a bleak, frosty night. I asked the wearer of the purple heart how he had received it. He told us it was for wounds while accounting for the lives of some vast number of Japs, fifty-three I think.

Our companion was one of the prisoners, a Filipino doing the fifteenth year of a life term. He scratched his head momentarily, kicked disconsolately at the fire and said, with a wry smile, "I killed a Jap, too, but I guess it was out of season."

The decorated one looked at him with a sad expression and said, "No foolin', is that what you're up for?"

"That's what I'm up for," said the little fellow. "But if you think that's funny, here's a guy," and he indicated me, "who's up because he refused to kill Japs."

Albyn Mackintosh,
Consulting Engineer.
Los Angeles, Calif.

COMMISSION MEETS IN CHICAGO

The Commission of the Seventh Day Baptist General Conference convenes at twelve o'clock noon on Thursday, December 27, 1945, at the Hotel Sherman, 333 N. Michigan Ave., Chicago, Ill.

"We ask the prayers of the church members of the denomination," says the Conference president, "that our deliberations may be progressive and for the best interests in the upbuilding of God's kingdom on earth."

THE ANSWER

(Continued from back cover)

report that letters are more desired than anything else. Church organizations, as a special project in relief work, might choose some missionary field, correspond with the workers there, discover their special needs, and supply them as soon as possible.

* * *

Consecrated men and women need to be preparing, immediately, for overseas service as missionaries, relief workers (many denominational workers are needed to be loaned as administrators to relief agencies, especially in Asia), or teachers. The denomination, possibly through the Second Century Fund, should immediately make money available for preparing and sending out church workers.

* * *

One hundred fifty volunteers a week are required by the Brethren Service Committee to go with shipments of livestock to starving Europe. Some of our college students (during vacation periods) or farm workers might consider the possibility of rendering such a service.

* * *

For further information about relief and rehabilitation problems contact Rev. Victor W. Skaggs, 425 Center St., Dunellen, N. J. He is the Seventh Day Baptist representative on the Church Committee on Overseas Relief and Reconstruction.

SABBATH SCHOOL LESSON
FOR JANUARY 5, 1946
A People Oppressed
Basic Scripture—Exodus 1—5
Memory Selection—Exodus 3: 12

secretaries in Europe who served Allied prisoners during the war are still actively serving Axis prisoners and former Allied prisoners of war, many still in camps.

The Sabbath Recorder

Established in 1844

L. H. NORTH, Manager of the Publishing House
K. DUANE HURLEY, Editor

Jeanett D. Nida, Assistant to the Editor

CONTRIBUTING EDITORS

William L. Burdick, D.D. Harley Sutton
Mizpah S. Greene Frances Davis

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

Terms of Subscription:
Per Year.....\$2.50 Six Months.....\$1.25
Postage to Canada and foreign countries 50 cents per year additional.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

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

Marriages

Cruzan - Davis. — Donald R. Cruzan of White Cloud, Mich., and Miss Shirley A. Davis of Boulder, Colo., were united in marriage at the home of the bride's parents on November 17, 1945. The ceremony was performed by Rev. Earl Cruzan. The bride and groom are making their home in White Cloud.

Moore - Glover. — Walter Moore and Miss Mary E. Glover were united in marriage November 10, 1945, in the Seventh Day Baptist Church at Berlin, N. Y., by Pastor Paul L. Maxson.

Obituary

Witter. — Jessie Palmiter, wife of Silas Witter, died at her home in Brookfield, N. Y., December 3, 1945, at the age of sixty-six years.

She was a school teacher for twenty-four years, and was married to Silas Witter December 30, 1914. She was an earnest Christian, a member of the Methodist Church. She is mentioned here because she was such a loyal and true helpmate to her husband, who has been a member of the Second Brookfield Seventh Day Baptist Church for fifty years.

J. W. C.

JUST A YEAR AGO

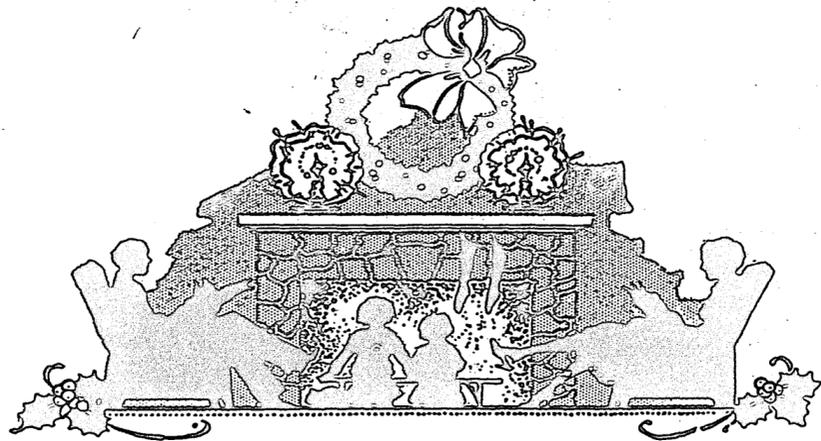
Last Christmas many American soldiers were prisoners of war. But even within the barbed-wire enclosures, they made it possible to pay homage to the Christ.

A former prisoner of war at Stalag Luft 1, one of the nineteen men responsible for organizing the Army Air Forces Prisoner of War Exposition at the Museum of Science and Industry in Radio City, New York, writes as follows:

There were very few atheists in air force prison camps. Men whose lives had been literally suspended by a thread on their last combat mission were drawn very close to God. Consequently religious services were taken very seriously.

On the cover a prisoner is pictured kneeling in meditation even as Christ is shown to do in Gethsemane in the picture that is hung above the Christmas tree. The original of the cover picture was taken by a staff sergeant prisoner of war with a camera which he purchased by barter from his German guards. It shows a corner of the chapel built by the prisoners, where, on Christmas Day, they made use of the decorative materials sent by the Y.M.C.A.

War Prisoners Aid of the "Y" is committed to continue to serve prisoners of war until the last men are free. All neutral



While we sit comfortably in our homes this holiday season, let us give thought to the discomforts of the world.

THE NEED

M. R. Zigler, executive secretary of the Brethren Service Committee recently returned from a trip to Europe, says that the destitute peoples need friends as well as goods. "Some parts of Germany will be forced to go anti-Christian," he says, "unless we send both men and materials immediately."

* * *

Observers believe that, although some material aid is getting through to starving people, the victims are becoming subject to deliberate annihilation. In places mass graves are having to be dug with bulldozers. No babies born in 1946 will live, reports say. "The time has come," states Victor W. Skaggs of the Seventh Day Baptist relief committee, "for Christian people to make sure that all is being done that possibly can be done."

* * *

Chaplain Leon Maltby, recently returned Seventh Day Baptist chaplain from Japan, states emphatically that the people over there are ready for the gospel. "If they don't get the gospel of Christianity," he points out, "it will be the gospel of Communism—or some other ism." Now is the opportunity for missionary work.

* * *

Dr. Samuel McCrea Cavert, reporting for the World Council of Churches, summarizes Europe's needs as follows:

Western Europe — France, Holland, Belgium, and Norway (with the exception of Italy) are being partly supplied with food from other than Church agencies. Clothing, shoes, and household supplies offered can be helpfully used.

Central Europe — There is unquestioned need for physical relief. Our government must be persuaded to adopt a policy of helping to feed the German people, as a part of the larger program of saving Western civilization.

THE ANSWER

Consider the whole question of American policy toward ex-enemy peoples. Church members need to prosecute a vigorous campaign to offset the tendencies toward any vindictive attitude. High military authorities, including General C. L. Adcock, commanding officer of the American Zone in Germany, states that the food situation must be changed soon. Secular sources report that Jews, still held in concentration centers, clamour to have the storm troopers return; under them fewer died and there was less suffering, they lament. When you have studied these matters and come to informed and Christian decisions, contact your officials in Washington.

* * *

Funds are needed for purchases either here or abroad to meet requests as received from Geneva for trucks, jeeps, bicycles, foods, and medicines (especially for child care), implements such as sewing machines, needles, farm tools, etc. Money is also needed to meet costs of shipment. Send contributions through the Denominational Budget to Milton Van Horn, Milton, Wis.

* * *

Contributed supplies are constantly and urgently requested — clothing, shoes, blankets, comforts, linens, and canned and processed foods. All articles of clothing should be cleaned and mended before shipment to United Church Service Centers, New Windsor, Md., or Modesto, Calif. Label all contributions as coming from Seventh Day Baptists.

* * *

Specific shipments to specific people as yet are not possible—unless some person who is going overseas delivers goods as a part of personal baggage. However, letters can be sent to friends and church people abroad. Several missionaries

(Continued inside back cover)

The Sabbath Recorder

