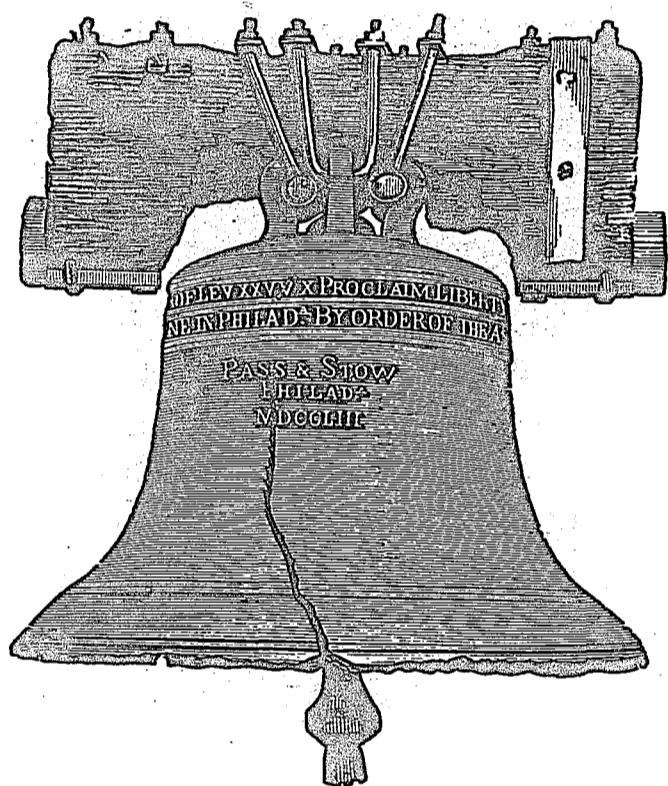


The Sabbath Recorder



Freedom . . .

OF THE NATION —

In the State House at Philadelphia, Pa., where the Continental Congress adopted the Declaration of Independence on July 4, 1776, hangs the Liberty Bell — symbol of American freedom. Upon the bell are inscribed these words: "Proclaim liberty throughout all the land, to all inhabitants thereof."

OF THE CHURCH —

The freedom for which the Church stands is not merely freedom from something: it is above all freedom in and for something. Only God's captives are truly free.

—Selected.

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

FETTERS IN FRAGMENTS

Freedom is a key word in modern day thought. Freedom, we were told, is that for which the soldiers were called upon to fight—freedom from want and fear, freedom of thought and action. At the postwar pre-peace conference table, freedom is the ever-present ideal around which every deliberation is centered. At least, that is what we want to believe. But does freedom actually exist? Are even the rudiments of freedom really present?

Certainly, a great portion of the world's people do not yet know freedom from want, and many are the richly blessed who are doing nothing to ease the suffering of the starving and naked.

"Let the needy grow their food and make their clothes. Why should they expect a handout?" the well-off ask complacently. Yet welfare experts, who have visited devastated areas and know the conditions, report that most people are too weak to work and that the soil in many places is not capable at present of producing crops sufficient to meet the needs. There are no materials available for making clothing. To be sure, we have the freedom to do nothing about giving aid, but is that real freedom?

Peace, good will, trust — those are the words on the lips of men, but apprehension is the language of the secret heart. The newspaper is full of accounts that reflect fear; the radio yields a continuous flow of reports that hold foreboding. The very atmosphere of national and international affairs is changed with an atomic uncertainty.

In personal conduct freedom of thought and action is being construed to mean absolute license. Juvenile delinquency is on the rise; crime is running rampant. "Lust, liquor, and loot" seem to be the order of the day. Is this the meaning of freedom?

Virgil A. Kraft gives pertinent and timely advice to every individual. He says:

Like others, you decided to "jump the traces" for freedom from every responsibility, and now you find that your freedom has backfired. You are unhappy, restless, hunting something you cannot find. True, your old-fashioned family fetters are in fragments and your burdensome social fetters are broken. You are not tied to anything. You are free. But that is just the trouble, isn't it?

Once Jesus found an unhappy, antisocial man whom, at first, the people kept in chains. But the man became angry and broke the chains. Not knowing how to use freedom, he went racing wildly through the rocky hills. When Jesus found him he was mutilated and sick. Freedom is always that dangerous. Better find a great cause to tie to and find it quickly.

It was the Christ who said to believers, "If ye continue in my word, then are ye my disciples indeed." In other words, they were **bound** to a great cause, yet they were **free**, for Jesus continued: "Ye shall know the **truth**, and the truth shall make you free." The meaning of this statement, which puzzled the hearers, Jesus explained in John 8 beginning with the thirty-third verse.

As we read again Jesus' explanation, let us determine to learn real freedom by putting Christian principles into practice and keeping Christ at the center of our lives.

GUEST EDITORIAL

AN EMBARRASSING SITUATION

By Rev. Trevah R. Sutton

At a time when the world looks to us for help in feeding, clothing, and sheltering suffering humanity, we in America in a spirit of outright selfishness stop the wheels of industry to gain a few dirty dollars for ourselves. We Christians of America should hang our heads in shame! Where is our honesty and justice? Where is our sense of service and responsibility? What must the suffering peoples think of us?

When in college your pastor majored in social sciences and feels he gained some insight into a few of the problems of humanity. He came to believe that management of industry and business in too many cases did not deal fairly—dictating the life and affairs of labor; although he realized there were many exceptions. He also believed there is a place for unions among labor to plead the laborer's cause. Above all else he saw humanity needed, as the foundation, the gospel of redemption through the blood of Jesus Christ—which belief led him to hear God's call to the ministry.

Now, while still believing in the rights of labor, he feels that labor, especially its leadership, is as unfair and as dictatorial as some of the managements. He is ashamed of the childish actions of some of his fellow citizens. If it were those of the underprivileged it would seem different—but such are not the strikers. This strife is from the better paid labor. Many of the farm, the professions, and independent walks of life would be happy if they had the pre-strike wage of labor; but they do not ask it when others are far worse off than they. Perhaps labor is being sold into slavery by its leadership. Laborers, think for yourselves. Do not depend on the word of a few leaders. Think things through!

What is the Christian way? Of course, we must first realize, according to the Bible the Word of God, man can never develop a perfect society because of his sinful nature—that comes only with Christ's return. But Christians have a code by which man should live which can make for a better society.

This code is the Ten Commandments of God, interpreted by Jesus, and made possible through the individual's redemption by belief on Christ as Saviour. The Christian's keynote is: through the love which comes from God, we will co-operate.

Therefore, America's only hope for a lasting peace on the labor front is for Christians, and there are many on both sides, to exert their influence that both sides be brought together on equal terms and mutual trust. Such is very difficult and may necessitate some changes of leadership on both sides. The common motive would then need to be: (1) reduction of dictatorial authority on both sides; (2) recognizing the rights, interests, abilities, and needs of all; (3) both business and labor grant full freedom of every person to choose his work, in corporations or in independent enterprise, as opportunities open; to choose his place of abode; to decide whether or not he has membership in an organization; to bargain, collectively or privately, for income or prices; and to adjust his work and time of work to meet all his religious convictions; and (4) keep government regulation to a minimum, and when necessary be applied to both sides of any labor dispute.

Christians, whether labor, business, or otherwise, let us follow the way of service and love. Let us forsake the way of dictation, and remain free to think, to choose, and to serve. Furthermore, let us act like Christians, not as childish pagans.

New Enterprise, Pa.

PIN POINT EDITORIALS

"The cause of freedom is the cause of God."

* * *

This is the country where education is worshiped. In 1942 to 1943, according to the United States Office of Education, Federal Security Agency, we spent \$2,308,098,338 for reading, writing, and arithmetic.

Last year we spent \$7,770,000,000 to get mildly exhilarated, more than mildly spifficated, or downright drunk.

We have faith in education—but what we have for alcohol is appetite. — "Clipsheet."

* * *

"Some people are in a desperate spiritual condition just because they did not deal with their sins when they were small."

o "In the blaze of material glory which enshrouds our materialistic civilization, the world gropes in spiritual blindness."

Christian Church Faces Grave Problems

—Much Depends on Way Questions Are Answered

By Rev. Walter E. Hancock

Madison College, Tenn.

GRAVE QUESTIONS ARISE in the minds of thinking men and women at this time as we face the situation that confronts us in the world. None are more serious than those confronting the Christian Church. We cannot go on trying to dodge the questions that confront us. We must face them fairly and squarely.

One very important question that faces us is: Can we ever expect Christianity to reproduce itself in human society as a whole? Very much depends on the answer we give to this question. The serious question is raised very often: Can Christianity reproduce itself even in individual lives in a measure approximating 100 per cent? Very much depends on the answer we give to this question.

That men individually have lived on a very high spiritual plane, and have reached a very high standard of Christian living personally, is a thesis that can be defended quite successfully, I believe. It seems that a great many Christians would measure up to a high spiritual quotient, when tested on the fundamental requirements of a Christian life. We find them in almost every community, large or small. They are strictly honest. They are ideal neighbors. They are solicitous for the welfare of the poor, the needy, the sick; they give of their time, effort, and money unsparingly for every good cause. They are willing to sacrifice their own interests to the interests of others. They seem to be imbued with the spirit of love and good will to all men. They even seem to be able to show the spirit of Christ toward their enemies. That kind of living goes far in the direction of meeting a 100 per cent spiritual quotient in the Christian life.

We may even go a step further in answering this question. Many persons whom we might cite have lived long and useful lives in furthering the teachings and practices of the Christian religion. Unquestionable is the devotion of such men as Moses, Paul, the early apostles, the martyrs and heroes of the early church and on down the ages to the present time. "They loved not their

lives unto death." Paul describes the heroism and the constancy of their faith in Hebrews 11. These are accomplishments of Christianity that are positive and undeniable. That men have lived, do live, and will continue to live faithful consistent Christian lives can scarcely be gainsaid. To that extent we can say the world is made better by their lives.

Is that kind of Christianity and that influence of Christianity all we can expect of Christianity in the world? Is it supposed to make the world better spiritually? Is its realm purely that of the individual living? Can men carry it over into the realms of politics, finance, economics, into international relations between nations?

Serious Questions

These are serious questions confronting the Christian Church today. Seemingly the Church in the Christian world of today speaks in muffled tones in answer to these questions. Its voice, such as it does raise in the din of jargon that resounds today on every hand, is all but drowned by the dominant authority of political supremacy, even in the spheres of the Church's legitimate activities and influence.

The majority of Christians seemingly have confused ideas as to the claims of the spiritual and the secular respectively. The spiritual ideals consciously or unconsciously are subordinated to the claims of secular authority. Christianity is held to be so impractical and unworldly that it cannot be taken into the realms of politics, business, diplomacy, economics, and science. If one is looking for guidance in these spheres of life, it has come to where men's minds are turned to the specialist, the worldly wise, the man of ex-

perience or materialistic outlook. The Christian does not fit into modern life, and is generally considered a misfit. Exceptions are made in this attitude only in the tragic experiences of life, such as come to many men in this war of extermination.

After two thousand years of history, the Christian forces of the world find themselves engaged for the second time within one generation in a deadly struggle of extermination. The organized forces of the Christian churches in all these nations have acquiesced in or actually supported their government's propaganda of hate and extermination on both sides of the question. This iniquitous and false propaganda has been the worst that man's ingenuity has been able to invent, and is wholly foreign to the spirit of Christ.

Alarming Spectacle

The spectacle that we contemplate in this situation is alarming, if not appalling. All the accumulated progress of knowledge and invention, every item of progress, has been requisitioned and made to serve the ends of the gods of violence, destruction, and bloodshed in fratricidal wars of Christian brother against Christian brother. Injustices and cruelties of the most horrible character imaginable are committed with the actual support of Christian leaders, and with scarcely a feeble protest raised anywhere against them. Members of the Christian Church in all these contending nations are so aroused by the interests and passions of war and secular interests that they, like the prophets of Baal of old, raise clamors and prayers to the same God to vindicate their just cause against their brethren on the opposing sides respectively.

In both of these recent world wars the Church for the most part has gone along with the forces of greed, ambition, rivalry for material wealth, and ambition for political dominance. It condones these passions, and at times even exalts them into patriotic motives in ourselves and our allies, whether one side or the other, while at the same time it condemns them as being imperialistic and sinister things which disturb world peace when manifested by our enemies.

An illustration of this is shown in the sudden change the people of America and Great Britain experienced when dictatorial and imperialistic Russia changed sides in the

present World War. The dictatorial rule of Stalin at once was clothed with a democratic garb. All his greedy ambition for power to dominate all Europe, and thus become potentially the dominant world power is transformed into noble heroism and justified spoils of war. Has the Church no authoritative message to give the world in this wilderness of moral chaos and collapse? Must it follow the war cry of Mars rather than the standard of the Prince of Peace?

The Christian Church has exhibited two great failures in these critical moments of the world's history. Its first failure has been to maintain fixed spiritual values. There is no adequate explanation for the changes of attitude the church has exhibited in these two world crises. The world suffered a great disillusionment at the end of World War I. It will doubtless suffer a greater disillusionment after the present World War. But the Christian Church should not be caught in the throes of such a disillusionment. Spiritual values and the ultimate spiritual objectives cannot be affected by temporary reverses. Are we to say after nearly two thousand years of history and struggle that we have contended in vain for the "faith once delivered to the saints"? The faithful of the Church will not make any such surrender. We must confess in humility, however, that the Church as a whole has come dangerously near to the point of losing sight of the spiritual values and objectives placed in its keeping. We have wavered and faltered in moments of the world's greatest need.

Failure to Lead

Another failure is that we have failed to lead. Our leadership no longer leads either the members of the Church or the world in thought or action. We are slow to learn the lessons that the great world crisis should teach us. We are following the leadership of secular and worldly-wise thinkers and actors. Here and there a voice in the wilderness may be raised against the lack of the Church to provide the world with Christian leadership. For the most part, however, our ministers follow the lead of the masses and vacillate with the tide of passions created by the language and the actions of secular intellectualists, the greedy industrialists, or the corrupt politicians.

Certainly the need of spiritual leadership in the world was never greater. Shall we stand by and let the world be led again into a so-called peace of violence and injustice without raising our voice in loud condemnation of such a course of action? Shall we let the passions of war blind us to tragic subversion of all the finer objectives as set forth in the four freedoms and the Atlantic Charter for which we were supposed to be fighting World War II? Will we allow ourselves to be obsessed with such a gross blindness that we will condone in ourselves and our allies the grossest forms of greed and oppression to the overthrow of which in our enemies we have given millions of our sons and daughters and billions of our money?

It can be said without fear of doing violence to truth that the gigantic problems confronting all nations in their domestic and international situations cannot be solved by materialism. Materialism is bent on destroying itself. It is obvious that its solutions only lead to dissolution, destruction, and chaos. Without spiritual leadership the world seems doomed to self-destruction.

Spiritual Blindness

In the blaze of material glory which enshrouds our materialistic civilization the world gropes in spiritual blindness. There is no hope in all these blind leaders of the blind who are planning ways of plunging the world into another hecatomb of mass destruction in comparison with which the last hellish war was only a child's play.

Can a just and merciful God longer contemplate the frantic madness of modern civilization hell-bent on self-extermination!

The Christian Church is the hope of humanity. The tremendous responsibility resting upon the Church of God is a challenge. We cannot shift it with a helpless shrug of the shoulder and do nothing about it. We must arise and meet the challenge. We owe the world a spiritual leadership that will give new hope to a dazed and groping people. Spiritual values must be placed above the glittering deceptiveness of the glaring tinsel of gross materialism.

We must show that Christianity is feasible and effective now in the lives of men and women individually: in their conduct as businessmen, in their careers as leaders in the

professions, in the discharge of their duties as statesmen and diplomats. Christianity must meet the acid tests of solving labor and capital's acute problems, of distributing equitably the world's wealth, and teaching men to live in peace and good will in every relation of life. Christianity must restore the sanctity of the marriage relation, respect and authority of children toward parents, and of love and devotion of parents to their children in the home.

The only practical solution for the rising tide of crime among our young boys and girls in their teens is a living manifestation of the gospel's saving power shining out in the ministry of the church of the living Christ.

"The gospel of Christ . . . is the power of God unto salvation."



STUDY to show thyself approved UNTO GOD

OUR LORD'S PARABLES

An Introductory Study

By Leland E. Davis

(A theological student preparing for the Seventh Day Baptist ministry.)

It is said of some of the mines of Cornwall that the deeper they are sunk the richer they prove. Though some lodes have been followed a thousand and even fifteen hundred feet, they have not come to an end. Our Lord's parables are an inexhaustible wealth. As we sink deeper into a study of the parables, we become a little richer.

Our Lord's parables have gripped the hearts of men in all ages. Christ made them so real and vivid that many of the parables have passed into everyday sayings, such as, "making use of your talents," or "be a good Samaritan." One big factor which led to Daniel Webster's acceptance of the Bible as a supernatural book was his reading of our Lord's parables. Our Lord said in John 17: 8, "I have given unto them the words which thou gavest me." These sayings were given to our Lord by God for our enrichment. They are matchless gems of teaching: simple and yet profound. They give us the Lord's view on the facts of everyday life.

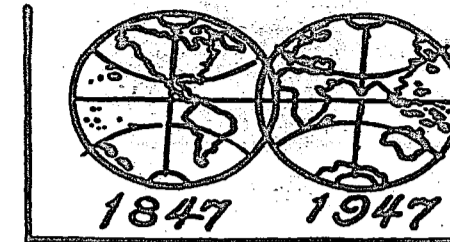
"A parable is an earthly story with a heavenly meaning." It is a brief story that is true to life and given by our Lord for the purpose of teaching some one spiritual truth. The word "parable" is made from two Greek words "PARA" and "BALLO." PARA means "alongside of"; BALLO means "to put" or "to place." In a parable we put one thing alongside another thing in order to compare them. For instance, the parable of the sower is an earthly incident of seed sowing with a heavenly meaning that relates to the sowing of the Word of God in the hearts of men.

A parable differs from a fable in that a parable is true to life while a fable is not. The first fable in literature is found in Judges 9: 7-20. "The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us."

A parable also differs from a simile which is a comparison of two unlike objects using the word "like." A most beautiful simile is that in Isaiah 55: 10, 11 where the rain and the snow from heaven watering the earth is likened to God's Word that goes forth out of his mouth.

Another figure of speech which is to be distinguished from a parable is an allegory. An allegory is an extended metaphor. For instance, "The Lord is my Shepherd" has been extended so that the Psalm 23 is an allegory. An allegory has more than one meaning and the teaching is given along with the allegory. A parable has only one meaning and the story is set off from the application. The first three gospels contain about thirty parables while the Gospel of John contains all allegories. In John 15 the vine and the branches is a beautiful allegory. There are several parables in the Old Testament. The most familiar is that of the ewe lamb, told by Nathan to David to convict him of his great sin (2 Samuel 12: 1-4).

As Christ neared Calvary he spoke more in the form of parables. See Luke 7-19 and Matthew 13-25. In Matthew 13 alone there are seven parables. When his disciples asked him why he spoke in parables, Christ answered, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Matthew 13: 11. "Therefore speak I to them in parables: because they seeing see not; and



THE SECOND
CENTURY
FUND

With Second Century Fund receipts and pledges nearly at the halfway mark, the Missionary Society is overjoyed at the response of Seventh Day Baptists to their appeal. Our joy, of course, is mingled with sobriety at the tremendous tasks ahead. We know that you will be interested in what progress is made in the work which the fund makes possible; but **please don't fail to pray daily** for your denominational workers and for the Christians whom God may call upon for duties in connection with the fund. And don't fail to indicate your daily awareness of our world-wide kingdom program by making payments on your pledge.

Pledging? What is it? "A promise by which one binds oneself to do or forbear something," says Webster. Some donors have made "a pledge to myself" to pay a certain sum to the Second Century Fund. If you hold back from making a pledge on the fund pledge card, don't do it because you refrain from a public pledge. Your pledge card is held in confidence. Besides, **no one** can pledge or promise except according to his own honesty before God. If circumstances beyond your control prevent payment, that does not discredit you or your pledge in the sight of man or God. Do not pledge more than you know you can or ought to pay. But, you can pledge something.

"It is not the money I am anxious for; what I am anxious for is the interest that accumulates in this way to your divine credit." Philippians 4: 17.

David S. Clarke, Secretary,
Second Century Fund.

21 Greenman Ave.,
Westerly, R. I.

hearing they hear not, neither do they understand." Matthew 13: 13. Christ not only spoke in parables that his enemies might not understand but that his followers might more readily remember the truth of his Word.

Woman's Work

Frances Davis, Salem, W. Va.

PEACE PRIORITIES

I planned an ultra-modern home when priorities were lifted. . . .
But a Belgian woman whispered, "I have no home at all!"

I dreamed of a country place for luxurious week-ends. . . .
But a Jewish lad kept saying, "I have no country!"

I decided on a new cupboard right now. . . .
But a child in China cries out, "I have no cup!"

I started to purchase a new kind of washing machine. . . .
But a Polish woman said softly, "I have nothing to wash."

I wanted a quick-freezing unit for storing quantities of food. . . .
But across the waters came the cry: "I have no food!"

I ordered a new car for the pleasure of my loved ones. . . .
But a war orphan murmured, "I have no loved ones!"

Mayne Garner Miller.

WORLD RELIEF

RESOLUTION ADOPTED BY COUNCIL OF CHURCH WOMEN

As we face the facts brought to us by the President of the United States, we, as Christian women, believe that we should appeal to Americans everywhere to prove their faith and belief in the teachings of God by doing our share to save the starving millions in Europe, Asia, and Africa by eating less. To prevent millions from dying of starvation, we recommend:

1. That the United Council of Church Women commend President Truman for his concern for the conserving and sharing of essential food with the hungry nations of the world and pledge the support of church women to sacrificially share their food with the starving nations even to the extent of the rationing of the foods if this should prove necessary. We would call the attention of the President and of government officials in Washington, 1943, in a nation-wide poll, expressed their judgment that at the close of war they would be willing to continue rationing if this were necessary. We hold ourselves ready to accept rationing and to interpret the importance of this to the women of our constituency.

GREED AND HATE OVERWHELM MANKIND AS WAR'S AFTERMATH

(Report of section on foreign relief, adopted by the plenary session of the Federal Council of Churches, special meeting, March 7, 1946.)

Heartbreak is the portion of humanity today. Hordes of uncared-for little children drift across Europe and Asia. Homeless wanderers, broken families robbed of every earthly possession, still struggle blindly to find some ray of hope. The aftermath of war, added to the bitter hate and greed which gave it birth, has overwhelmed mankind with woe unspeakable.

It is human greed and human ignorance which keep the larder bare for hundreds of millions. The fellowship of starvation can but prepare the way for anarchy and desolation more terrible than war itself. When countless homes are blasted and destroyed, then bitterness eats corrosively at the protective walls of brotherhood. In the spiritual vacuum left by war fresh wars of hate boil up to engulf new victims. Thus hope becomes as deep a need as bread.

The rebuilding of life and hope in Europe and Asia and Africa calls not alone for material gifts of food and clothes and for the physical reconstruction of church institutions. It awaits as well such resurgence of the life of the spirit as will cause the churches to bring to bear upon the problems and issues of our time the penetrating insights of the Christian gospel. To help bring this to pass is to share in Christian reconstruction.

To a bruised and beaten world the Church must show Christ's mercy and his love. We cannot be the means of shortening his arm when the cure of human ills awaits the healing of his touch. Every branch of the Christian church must call its members to faith

2. That we further express our conviction that the best method of conservation of food is to withhold food at the source of supply, that is, by reducing supplies and rationing the remainder.

We also recommend that church women share clothing, make garments, and send sewing materials, tools, and other necessities overseas.

FROM THE EDITOR'S DESK

MINISTERIAL RETIREMENT

Dear Sir:

Enlistment in God's service is for life, and only he can rightfully terminate that service; however, it does seem that there should be an optional retiring age of sixty-five years for ministers as there is in nearly all other walks of life.

There, too, should be a minimum salary of \$100 per month. Some present salaries are disgracefully low.

The pastor of a Baptist mission here is celebrating fifty-five years in the same pastorate. He proves what Thomas A. Edison said when he was eighty-two years of age: "The only thing that grows old about a man is his body. You can keep your brain young by working it hard; it improves with use."

An older minister, given physical health, continues to deliver the same valuable sermons that he did when younger. He has equal or even greater force, growing in spirit and power as the years go by. What joy there is in seeing a pastor teach a class of young people week by week, finally leading them into the baptismal waters!

Given just treatment, loving support, and a decent living wage, any servant of God mellows and glows with age. However, if a church fails to meet these three conditions over a long period of time, the minister may be forced into retirement. Then the retirement age of sixty-five seems wise, leaving it optional with the minister and God.

Mrs. Susan Patterson.

Denver, Colo.

LETTERS OF GRATITUDE FLOW IN

A total of 114 letters from European countries was received in one day recently by the Church World Service Center of New Windsor, Md., from recipients of relief supplies processed through that center.

SABBATH SCHOOL LESSON FOR JULY 13, 1946

Jesus and Supreme Loyalty to God

Basic Scripture—Exodus 20: 3-6; Joshua 24: 16, 22-24; Matthew 4: 8-10; 6: 24; 22: 37-39; Luke 9: 57-62; 14: 16-27

Memory Selection—Matthew 6: 24

and sacrifice. We must lay open our inmost hearts to the accents of Christ's words—"As you did it to one of the least of these my brethren, you did it to me."

Shall Christ go unfed and unheeded in the bleakness of unbridled fear and need? What is that in thy hand? GIVE, O Church of Christ!

RELIEF REPORTS

Diapers. The first package of diapers sent to the Greencastle, Ind., Council came wrapped in a Serbian newspaper. It was from a Serbian born woman who is a loyal American citizen and who for three years was unable to hear whether her children were living or had been killed in invasion. "Word has come that they have survived."

—Mrs. Louis F. Hays, President.

Emergency Continues. We have not quite reached the million diapers needed for Europe, in fact there is need for another million or two. Therefore, if you have sent packages and done your best for this call, please double your efforts and do it again.

—"The Church Woman,"
May, 1946.

MISSION TO LEPERS INITIATES TRAINING PROGRAM

In its postwar program to "rid the world of leprosy," the American Mission to Lepers has begun training native doctors, nurses, and clinical assistants, in the elementary techniques of leprosy treatment in India, Burma, Thailand, China, Korea, Ethiopia, Liberia, and the Belgian Congo. In each of these countries the medical assistants — together with pastors, teachers, Bible women, evangelists, and lay leaders—will be brought into training centers for short courses. The principal teaching will be to enable them to recognize early symptoms of leprosy, especially among children, and to have them know where to send these victims for treatment before the cases become incurable. At these centers, dramatizations, motion pictures, posters, and records will help in the instruction.

—W. W. Reid.

"Truth is news."

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.

CHRISTIAN MISSIONS AND THE CHRISTIAN CHURCH

By David S. Clarke

Christian missions are the agent of the church in reaching the world; they are the connecting link between the two. To look at that world today, one is tempted to think of it as tottering on the brink of destruction. The better figure, perhaps, is to picture the world of men within the hand of God. The critical change will come by men's decision either to suffer rebellion against that hand, or else to enjoy loving obedience within it, joyfully receiving its warmth and protection.

Missions embody that outgoing phase of Christianity which is characteristic of the gospel. Christ was sent to save all men, and the church must reach out to sponsor and nurture Christlike living among men, and to bring them into an ongoing fellowship.

Missions is the agent through which Christianity reaches out to "preach the gospel to every creature" by means best adapted to any given generation. Because each generation in the world presents a different situation, variety is the chief characteristic of mission methods.

New Crisis

We humans have reached a new crisis in history. The nature of progress in world affairs is due for a change—a new turn of progress essential not only to the church but to society at large. Progress must come, not in physical life and material things alone, nor alone in the increase of numbers adhering to Christian principles. Progress must come in the depths of men's relations—in his spirit. The deepening of the life in those depths is also necessary.

And the church through missions must adapt itself to this generation and take the lead. No other body has the agencies to do so.

Because the missions agency of the church has recently (within the last century) undergone a crisis in its world evangelization, it will be particularly helpful to think of the present world needs in the light of this crisis. In fact, it might be said that the

crisis in missions is the very crisis the world itself is facing. Because missions have such a high goal, and such a royal partnership with God, looking at the present situation through its eyes brings hope and courage—and humble daring!

This crisis in missions has come about through the education of the missionary and his mission board (and subsequently his church at large) by the "native heathen" who have been taught Christ. The crisis is in the nature of a re-examination with its necessity of shifting of approach. The response of Chinese, Japanese, Africans, and South Sea Islanders has brought the crisis home to American Christianity in particular because of America's flourishing denominationalism.

Human Authority Challenged

In this Protestant crisis—let us call ourselves more often "Evangelical"—is the crux of the present generation's crisis. Human authority is being challenged as never before. The authority of science, of plans and blueprints (how subtly they work their authority on us) are jockeying with religion and Christianity for the throne in men's hearts. The preservation of freedom is the avowed purpose of our nation today. Our military occupation officials—more often alone in this task than should be—are facing along with missions the crucial test of teaching men how to live free from human authority and tyranny, but connected with some supreme authority.

The message that the churches of America spread to the world through their missions will determine to a large extent, in my mind, whether democracy as a spiritual principle will succeed in both the relations of man with man, and man with God. Christian missions cannot long be better than their sponsoring body, even though their gospel is from Christ. The agent depends upon the kind of institution behind it. If the visible church is not a democratic institution to its

very roots and philosophy then its missionaries cannot speak to this generation the message which will deliver it from the tyranny of sin itself and also from the tyranny of its own planning.

When confronted with American Christian teaching, a Chinese, for instance, wonders just how the grouping called Seventh Day Baptist fits into the gospel. Does it mean that he will be subject to a certain creed and a certain kind of American church system, or a certain authority? Will his own native pastor be endowed with enough support and backing to assert a Christian protection and influence in his community? Will he be called upon to do that which his Chinese habits and Christian learning combine to say is "sinful"? In short, just what does the denomination and church membership mean?

Let me insert a point here, aside from our main theme: Merely because of Seventh Day Baptists' small numbers among Christians in the world, are you and I going to be ashamed of our affiliation? Or is the measure of our embarrassment and shame going to be our own personal failure to live up to Christ's example? Too many of us attribute and transfer that latter embarrassment to the smallness of our numbers. If it relieves your mind any, and helps you see things more in perspective, be reminded of this fact: of the 252 denominations listed from the Yearbook of American Churches in the World Almanac, 126—just one half—have total memberships smaller than ours.

Merely from the economic standpoint, our denomination—and American denominations generally—are efficient organizations for the administration of various church activities on a wide scale, and for the selection, training, and sending out of Christian missionaries.

We need to be aware of this side of our denominational life. Denominational agencies are efficient users of the united funds of all givers. And the integrity of the work they endeavor must be guaranteed by your support and prayers.

From a broader view, the spiritual implications of our church government bear tremendously on the issues of the present crisis. We believe we have a congregational government compatible with the principles of Christ.

In an age when visible progress is in urgent demand, the advice of one of the earliest Conference circular letters applies to the agencies of our denomination and to evangelical Christianity as a whole. In fact, it states the challenge of the hour—are we willing to sacrifice, in reaching the world, speed and expediency to the deeper issues of love and absolute right?

In part, the Circular Letter of 1804 from Conference to the churches read: ". . . and be not offended with those who cannot see as far and walk as fast as you; for, better it is for the people of God to get along by slow degrees and with united hands, than for the wise and strong to speed their way with hasty strides, and leave the feeble lambs to mourn in the wilderness. Therefore, dear brethren, let the strong bear the infirmities of the weak, and establish nothing new, although it might be for the better, until the whole be generally agreed thereon, that peace and harmony may be established among ourselves, and we better prepared to spread the truth abroad."

Church Membership

This brings us to the point of the present crisis (to the question of our typical Chinese)—the relation of the church to its members. What does church membership and consequent denominational affiliation mean? Does it mean belonging to a certain class of society, or will everyone be accepted for what he is and may become in Christ? Does leadership in the church develop from the most capable members? Is the church interested in attracting merely those who are already nice in a certain way, or is it out to make new men through preaching Christ?

First about this leadership; you and I are aware of the urgent need for trained ministers and missionaries in our own denomination. You can help the world through facing—and helping others to face—the decision: "Does God want me for full-time Christian leadership? If not, then where can I best apply my abilities in the vocation I am best suited to?" Repeating what others have said (Seventh Day Baptists and otherwise), every growing person should consider the ministry and missions as a life work.

After individuals have come to a decision for full-time service—whether in the or-

(Continued on back cover)

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

SENSE OF GOD IN COUNTRYSIDE EVIDENT AT RURAL CONFERENCE

Seventh Day Baptists Represented at Meeting

God calls to man his acres to prepare
When springtime comes—new furrows for the grain.

Breaking the ground we breathe to him a prayer,
Give rain and shine the harvest to attain.

This sense of God in the countryside was the outstanding thing about the Rural Church Conference held June 10-12 at Lisle, N. Y., at which Seventh Day Baptists were represented by Rev. Marion C. Van Horn of Lost Creek, W. Va., chairman of the Seventh Day Baptist Christian Rural Fellowship; and Rev. Albert N. Rogers of Alfred Station, N. Y.

The Lisle Conference is an annual gathering of rural church leaders sponsored by the New York State Council of Churches and the Rural Church Institute of Cornell University. Rev. Ralph Williamson, director of the institute and secretary of the New York Christian Rural Fellowship, arranged the program and Rev. Ivan Cash, formerly of Adams Center, presided at a part of the sessions.

Perhaps the most spectacular action of the conference was the vote to endorse and promote the "Heifers for Relief" program originated by the Church of the Brethren which has already sent about 1,500 heifers to war-stricken countries. Thurl Metzger was present on behalf of the interdenominational committee directing the work and told how the plan operates. A goal of 350 heifers, one Victory ship load, was set and dairymen's organizations will be asked to help in furthering this specific form of relief work.

Professor William G. Mather of Penn State College and Professor Fred Morris of the New York State College of Agriculture at Cornell spoke on sociological trends in rural areas and showed how the rural church is a part of the world community. It was reassuring to see the spiritual earnestness of these representatives of state institutions. Hymns and songs of the rural spirit were led by Max V. Exner, formerly of the department of rural sociology at Cornell.

When not in general session the conference met in commission groups to study such topics as the church and the community, religious education and the public schools, constructive recreation for rural people, and how Christian public opinion is formed. Missionary opportunities in rural communities and the building of world friendship were stressed. Mrs. Mary Esther McWhirter of the state council staff gave valuable suggestions for raising the standards of weekday schools for religious instruction.

Three outstanding pastors were honored by appointment to the Oberlin Fellowship whose members are dedicated to the service of the rural church.

A. N. R.

SECRETARY PARTICIPATES IN PANEL-FORUM

Laymen and Pastors Share Ideas

At the invitation of Rev. Ralph Williamson, chairman of the Rural Church Institute of New York State, it was my privilege to be a member of a panel-forum on "What Can Inter-Church Co-operation Accomplish," at a conference held at Franklinville, N. Y., on June 17.



Harley Sutton

This conference was designed to enable the laymen and pastors of churches in the surrounding counties to share ideas, vision, and fellowship as they carry on their work of Christianizing rural life in Western New York.

Mr. K. A. Roadarmel gave an address on "Christ and the Rural Community."

Discussion groups were held on the following subjects: the layman's responsibility for visitation, use of transportation by rural churches, the agricultural situation and the churches, and better rural family life.

At the closing session there was a panel-forum on "How Can We Make Christ Central in Franklinville Community."

should be to promote the religious development of the child, with the ultimate aim of helping him to accept Jesus as his Saviour and live a life of Christian service."

SABBATH SCHOOL REPORTS

ITEMS GLEANED FROM EASTERN ASSOCIATION

It will be interesting to all Sabbath schools to hear some of the items reported at the Eastern Association.

Children's Division

Miss Janet Bullock at Berlin, N. Y., says that it is the purpose of the Sabbath school teacher to show the truths of the Bible to the children in such a way that they will want to obey and try to do what is right. She gives children in her class special recognition for being able to answer the questions asked and for giving good attention.

Pastor Paul Maxson says that the children at the Schenectady mission put on a program each quarter on the Sabbath following the Communion service. They read Scripture references, lead in prayer, and have special song services with special numbers both vocal and instrumental.

Mrs. David T. Sheppard, the newly elected primary superintendent of the Marlboro Sabbath school says, "In my opinion the aim or purpose of a teacher in the children's division should be to live such a completely consecrated Christian life that she will love her pupils as her very own and in turn joyfully share Christ's teachings by actions as well as words. There is indeed a great challenge in the work and if all teachers of our children conscientiously accepted it, I believe that we would become better full-time Christians and, in turn, better teachers."

Mrs. Bernice Davis is primary superintendent at Shiloh. They have thirty enrolled in the department. They invited mothers to attend Mother's Day worship service. They have a new song book and are learning such songs as "God Is Near to Little Children," and "Very Softly I Will Walk when to Church I Go." Three teachers attended a six-week Leadership Training School. They are collecting unused lesson leaflets to send to Jamaica. She says, "It seems to me that a primary teacher's purpose

Mrs. Marguerite Kuehn of the Pawcatuck Church says that they have five classes in the department with twenty-seven enrolled. At Christmas time a program was presented which included giving white gifts for the State Children's Home. At Easter time they gave a program for the adult section and brought gifts of food and clothing which were sent to Mr. and Mrs. Chase in Florida. Mrs. Kuehn says, "I believe a teacher should at all times remember that she is being looked up to as an example. Her aim should be to be so filled with Christ that she, through her living, her teaching, and her contacts, instills in the child reverence, thoughtfulness of others, appreciation of one's blessings, and the stories and truths of the Bible and of Jesus our Saviour so when the age of understanding is reached, Christ's way is already part of the youth's life. It has grown with him."

Miss Althea Crandall, superintendent of the Ashaway school, reports about forty children enrolled. Missionary work in our denomination has been stressed. The children bring not only a weekly Sabbath school collection but also a weekly missionary offering. At the close of each quarter they vote as to what or to whom it shall be sent. The last quarter it was given to the Second Century Fund. The quarter before to Rev. Zack White for his work. At Easter time the children gave a pageant for the church service. Miss Crandall says the aim or purpose of the teacher is, "To guide the children in Christian living by helping them to become familiar with the life and teachings of Jesus and to be able to put his way of life into practice. Help them to help others, share with others, be courteous, be honest and fair, show friendliness to all, and be kind to God's creatures."

(To be continued)

"WHY STAND YE HERE ALL THE DAY IDLE"—Matt. 20: 6. COME! Enter the vineyard of the Lord. We have lots of spades, forks, hoes, etc. for sale, to lend, or give away. These are up-to-the-minute working tools to help make your gospel calls more enjoyable. We wish to help you where you are. Please write us. DES MOINES BIBLE COLLEGE, 3054 E. Court Ave., Des Moines, Iowa.

Children's Page

Mizpah S. Greene, Andover, N. Y.



OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have not written to you in a long time. I am in the fifth grade.

We (my brother and I) have a cat named Smokey—Smokey because he was the color of the Jersey Central, which is black.

I have enjoyed the stories on the Children's Page very much.

Today we didn't have any church because of the Eastern Association. My father went, but we couldn't because of transportation.

Sincerely yours,
Barbara Warren.

511 Central Ave.,
Plainfield, N. J.

Dear Barbara:

So far yours is the only letter I have to answer this week. When you read it in the Recorder you may wonder why it has been so long delayed. The reason is that I have to send my material in about two weeks before it is published: that's why your letter is not published until July 1, when I mail it June 18.



Mizpah Greene

One of the girls next door to us had a present Sunday of a little black kitten about a month old. She calls it Blackie, but should call it

Blackie the Fifth, at least, for the family always chooses a black kitten and calls it Blackie. Quite often I hear one or the other of them calling, "Come Blackie! Come Blackie!"

Our Western Association is held June 22 and 23 in Little Genesee, N. Y. Transportation does not keep us at home; so we expect to drive our car there, with a full load we hope, for we are anxious to have the Andover Church well represented, and only one family besides us drives a car.

Yesterday Pastor Greene and I attended the Allegany County Ministers' picnic at Island Park in Friendship. Pastor and Mrs.

Everett Harris were there and Rev. and Mrs. Harley Sutton and little Luan of Alfred Station. There were also several very welcome visitors whom I'm pretty sure you know: Rev. and Mrs. Elmo Randolph and Rev. and Mrs. Loyal Hurley who have come to Alfred to attend the Ministers' Convocation. Three other children besides Luan were there who seemed to enjoy themselves as well as the grownups.

Please write again soon.

In Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

How are you feeling? We are feeling quite well ourselves and hope to hear the same from you.

This is Sunday morning and the weather is very beautiful out. While I am writing this letter to you, my daddy is also writing a letter to my brother Ralph who is still in Korea.

Yesterday we had a nice meeting and my Uncle Frank who plays the violin played a solo, "Melody of Love." My sister Anna played the piano accompaniment for him. We all enjoyed it very much.

Last weekend my daddy went to the Eastern Association meeting at Westerly, R. I., with Brother Joe Bullock from Berlin and the Pearsons from Amsterdam. They enjoyed the meetings very much. My daddy met a lot of people whom he had never seen before.

Thursday, June 20, school will close and I will be promoted to the fifth grade.

This will be all for now. May God bless you and keep you.

Truly yours,
Esther Naomi Fatato.

Dear Esther:

After I answered Barbara's letter I went down to the post office and there I was happy to find your letter awaiting me. Pastor Greene and I are both in the best of health. He is at Alfred in attendance at the Ministers' Convocation and will come home after the afternoon meeting to take me over there for the evening session.

The Sabbath Recorder

Established in 1844

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Jeanett D. Nida, Assistant to the Editor

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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.

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Close survivors are his wife, a brother Sheldon S., and a foster daughter, Mrs. William Curtis.

Funeral services were conducted in the Adams Center Seventh Day Baptist Church by Rev. Miller Hutchinson of Belleville. Interment was in Union Cemetery at Adams Center. H. C. V. H.

I am glad your daddy had the opportunity to make so many new friends among our good Seventh Day Baptists. I have always found them to be wonderful friends to know. That's why I hope some day to meet the people of the Schenectady mission.

Congratulations on your promotion to the fifth grade. As you advance from grade to grade you will find each grade more interesting.

Your Christian friend,
Mizpah S. Greene.

Marriages

Austin - Payne. — William Robert Austin of Pennsylvania and Miss Lorna Payne, daughter of Mr. and Mrs. A. D. Payne of Dodge Center, Minn., were united in marriage on April 2, 1946, at the home of the bride. Chaplain Stevens from Illinois officiated, assisted by the bride's pastor, Charles W. Thorngate. Both young people are employed in Rochester.

Way - Burdick. — Clinton Way of Walkerville, Mich., and Miss Madalin L. Burdick, daughter of Mrs. Nellie Burdick and the late Rev. Leon Burdick, of Courtland, N. Y., were united in marriage in the De Ruyter Seventh Day Baptist church on May 25, 1946, with the bride's pastor, Rev. C. Harmon Dickinson, officiating. Mr. and Mrs. Way will make their new home in Walkerville.

Obituaries

Backus. — Fannie Coleman, daughter of Henry C. and Laura Adelaide Greene Coleman, was born in Little Genesee, N. Y., July 8, 1869, and died June 3, 1946.

She had resided in Independence, Alfred, and Little Genesee, before coming to Andover. She was married April 28, 1889, to J. Harvey Backus. He died January 5, 1938.

Close survivors are a son, Clair C., and a brother, Luther G. Coleman.

Services were held at the late home and in the Andover Seventh Day Baptist church, conducted by her pastor, Rev. Walter L. Greene. Interment was in Valley Brook Cemetery, Andover.

W. L. G.

Bates. — Samuel Fox, youngest child of Samuel Alvah and Cinderilla B. Greene Bates, was born February 17, 1875, near Adams Center, N. Y., and died at his summer cottage on the St. Lawrence River June 2, 1946.

He was married December 4, 1899, to Miss Eva M. Austin of Adams Center. Much of his life has been spent in educational lines. Since 1927 he has been attendance officer of the Watertown, N. Y., public schools. He was a member of the Adams Center Seventh Day Baptist Church.

CHRISTIAN MISSIONS AND THE CHRISTIAN CHURCH

(Continued from page 10)

dained ministry or as special-missionary workers—appropriate services of “licensing” or consecration should be performed by the church of which the person is a member. More use could be made of consecration services for those who decide on Christian vocations other than the ministry. Your missionary society will have more to go on in seeking out leadership. Your church and the candidate will benefit in preparing yourselves for service.

With regard to church membership, Elmer G. Homrighausen has recently said: “The worst enemy of Christianity in America is not its outspoken secularism but the subtle spiritual sterility in American churches. Today we have the largest church membership and the worst record of delinquency, insanity, divorce, gambling, drinking, and social disorder in American history. Here is evidence of a deep derangement in American spiritual life.”

Is our denomination seeking to collect all the nice folks in the world and give them the

FIRST THINGS FIRST

Yes, I am making an earnest appeal right now for our own denominational work. Did you see the pictures of our China buildings in a recent Recorder? Do you want them rebuilt? Do you wish to extend our missionary work? Would you like more evangelists on the field in the U.S.A.? If “yes” is the answer, by all means support your budget, support it as never before.

Never has the budget been raised in full. Why not raise it in full for once, and do it this year? Your church treasurer is giving much time and effort to the work. He sends a check to Milton Van Horn, budget treasurer. Your treasurer spends much time; Milton spends many times as much after he has worked hard all day earning a living. He divides and sends the money on to the Missionary, Tract, Christian Education, Women’s, and other boards. And these groups give of their time and in some cases travel many miles to attend meetings to consider their work and get nothing for it, except, perhaps, our criticisms. Our money, all our money, goes through all these hands to the work for which we give. These groups have committees which see to getting help to these other fields without any loss through overhead.

Give. Give much more liberally. Give to our own causes.

P. B. Hurley,
Conference President.

name “Seventh Day Baptist” or are we as individuals, local churches, and a united missionary agency endeavoring to bring men into that newness of life found only in Christ? Such “new men” as Christ may create through preaching the gospel must be assimilated as Seventh Day Baptists. Our preconceptions must not exclude them from social fellowship nor from places of leadership. We at-home cannot let down the missionaries and ministers (whom God and we have sent out to preach Christ) by refusing our friendship and support to these new converts—whether they be from the wrong side of the tracks or from Jamaica or Java.

Is our human institution into which we draw all men going to be democratic in the highest sense—in the Christian sense of developing the individuality of everyone who seeks Christlikeness?

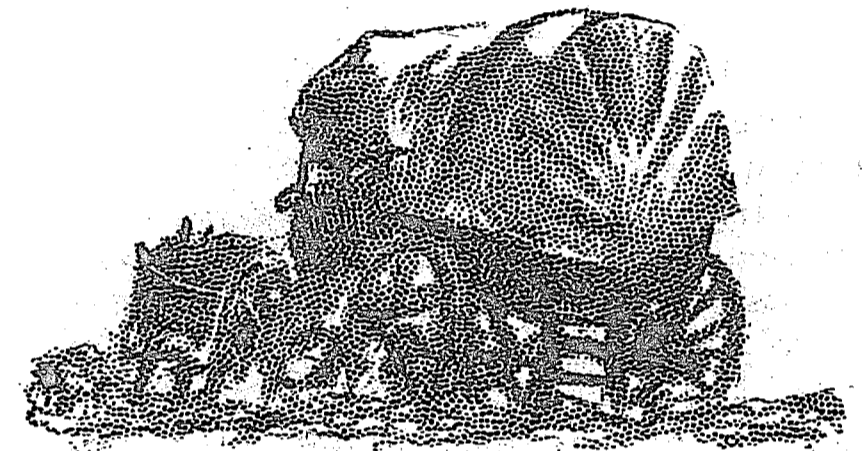
We have taken the whole Bible as our supreme source of authority in matters of faith and conduct. Interpreting the morality of the Old Testament in terms of the spiritual power of Christ, we call upon the world to accept the covenant revealed in this Bible. The way in which Seventh Day Baptists teach this Scripture is unique among Protestants. The Bible, and not any institution or precept of men, is the sole and final authority.

Having such a message, dare we lower our standards of Bible interpretation or dare we go backward in denominationalism for the sake of increasing the numbers who might join us?

We dare not lower our standards in calling to the world to live the Christ life, else we give over our hope of warmth and protection in the hand of God to suffering the results of rebellion against that almighty hand.

“This world will never be made Christian except by Christians.”

The Sabbath Recorder



Is

The Church

A Creaking Ox Cart on the

Twentieth Century Highway?

(See the account of the
Central Association meeting, page 22)