

Seventh Day Baptist General Conference



HONOR ROLL - 1948

CHURCHES	% Gain	CHURCHES	% Gain
Chicago, Ill.	12.2	Little Prairie, Ark.	44.4
Daytona Beach, Fla.	8.3	New Auburn, Wis.	8.1
Fouke, Ark.	7.0	Putnam County, 1st, Fla.	30.8
Hammond, La.	18.8	Riverside, Calif.	8.0
Independence, N. Y.	12.7	Salemville, Pa.	5.6
Irvington, N. J.	8.3		

NEW CHURCHES ORGANIZED: Indianapolis, Ind.

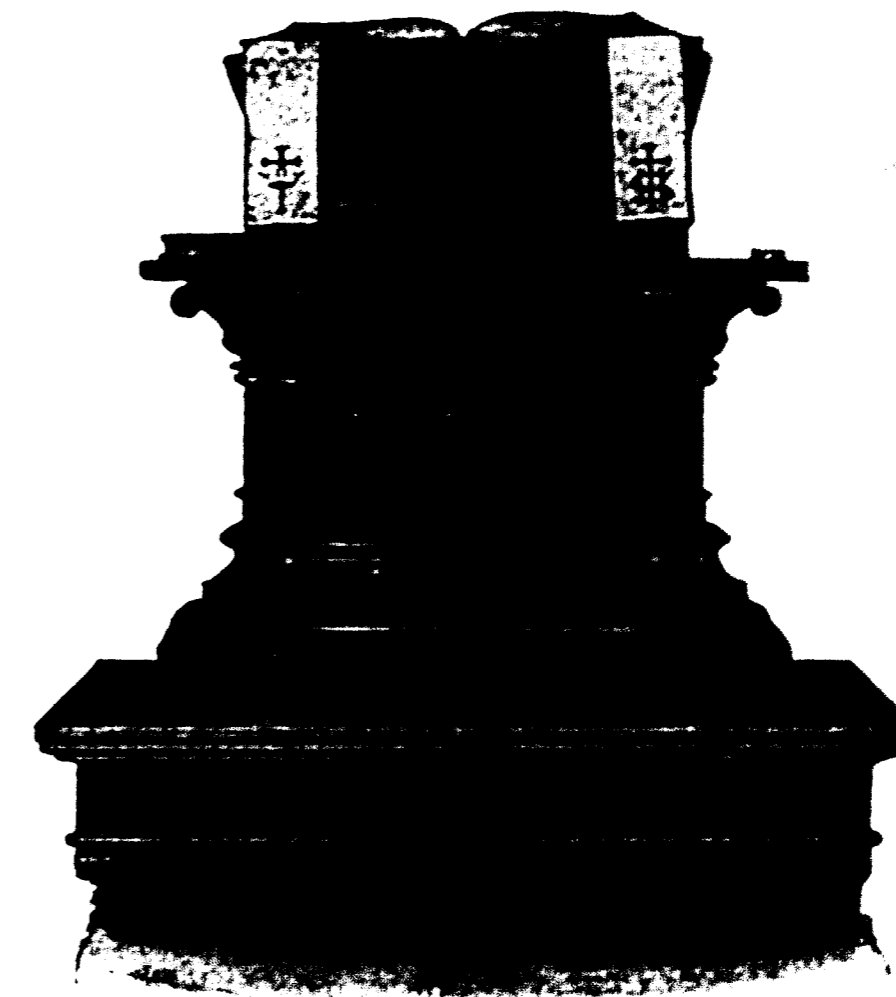
SABBATH SCHOOLS	% Gain	SABBATH SCHOOLS	% Gain
Battle Creek, Mich.	26.2	Milton Junction, Wis.	14.1
Chicago, Ill.	25.0	Stone Fort, Ill.	33.3
Edinburg, Tex.	45.5	Piscataway, N. J.	40.7
Hammond, La.	25.9	Plainfield, N. J.	10.5
Hebron, 1st, Pa.	13.6	Putnam County, 1st, Fla.	100.0
Hopkinton, 1st, R. I.	22.6	Ritchie, W. Va.	12.9
Independence, N. Y.	50.0	Riverside, Calif.	34.6
Jackson Center, Ohio	31.6	Roanoke, W. Va.	25.0
Little Prairie, Ark.	333.3	Rockville, R. I.	12.0
Lost Creek, W. Va.	109.5	Salem, W. Va.	18.6

NEW SABBATH SCHOOLS ORGANIZED:

Columbus, Miss.	Rochester, N. Y.
Indianapolis, Ind.	Schenectady, N. Y.
Metairie, La.	

(Based on Statistics as of May 25, 1948)

The Sabbath Recorder



Jesus, Thou joy of loving hearts,

Thou Fount of life, Thou Light of men,

From the best bliss that earth imparts,

We turn unfill'd to Thee again.

—Bernard of Clairvaux.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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Our Policy

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

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SHARE YOUR CHRISTMAS

The World Christmas Festival is now on the march in its fourth year. The American boys and girls, their teachers and friends, have already sent nearly one million W. C. F. presents to children overseas. These beautifully wrapped gifts were distributed without discrimination at the World Christmas Festival, celebrated simultaneously on December 15 in four-teen war-torn countries.

The size and value of the gifts are not important, but they are real Christmas presents. The gifts can be earmarked for one of the European countries. Without such earmarking the parcels go to a country where the need is greatest. Pack in one box gifts only for one country, and write the name of that country on the outside of the box.

Send ten cents for each pound of parcel weight to the World Christmas Festival, sponsored by Church World Service, 214 East 21st Street, New York 10, New York, to help defray crating and shipping costs. (Write for 1948 leaflet for further information.)

To each present a little tag should be attached with the donor's name and address clearly written on the one side, and on the reverse side indicate whether for girl or boy, and of what age.

To reach overseas in time for the World Christmas Festival on December 15, all parcels should reach our warehouse at the latest by November 1.

We call on you, old and young, to help to bring Christmas joy and happiness again this year to children who have suffered so much. Every little gift is a token of friendship and will help to build friendship among the children of the world.

Gerda Schairer.

YEARLY MEETING

The Yearly Meeting of the New Jersey and Eastern New York Seventh Day Baptist Churches will be held with the Church at Plainfield, N. J., on October 22, 23, 1948. Theme: God's Work and Ours.

Courtland V. Davis,
 Secretary.

ONE HUNDRED SABBATHS OF SERVICE

Sabbath Recorder Improvements

Already folks are asking about the improved Sabbath Recorder which was approved by General Conference at North Loup.

As everyone knows, the One Hundred Sabbaths of Service Program of the American Sabbath Tract Society began September 11, 1948. A part of this program is concerned with certain improvements of the Sabbath Recorder.

However, before improvements can be made, the necessary funds must be in hand or in sight.

The present Conference budget year, which closes September 30, 1948, has been one of the toughest in the history of Seventh Day Baptist publications. Early in the year the Sabbath Recorder was faced with increased production costs and a decreased income from permanent funds. Because of this situation, it became necessary to adopt certain economy measures.

At a recent meeting of the Committee on the Sabbath Recorder it was decided that no improvement of the Sabbath Recorder should be made until the required funds are in hand or in sight. This applies to the special as well as to the regular issues. It has been hoped that the special issues might be restored to twenty pages with the October 4, 1948, number. At present this appears unlikely. Yet, we do want to assure readers that improvements in the Sabbath Recorder will be made as soon as warranted.

One Thousand Copies for Free Distribution

One feature of the program is to make available to Churches, groups, and individuals a total of 1,000 copies of the monthly special issues of the Sabbath Recorder for free distribution each month. This part of the plan is being developed immediately.

It goes without saying that although the distribution to be made will be free of charge, it should be nonetheless effective. This is not a plan merely for the sake of handing out extra copies of the special

issues. It is a plan whereby we may effectively witness for Christ and the Sabbath by distributing the printed word to prospective Sabbathkeepers. Naturally, if folks are led to subscribe to the special issue as a result of receiving copies free, their free copies will thereby be released for distribution to others. And so on. Think how this entire program of expansion will engender impetus and grow during the coming weeks.

During the twenty-three months included in the One Hundred Sabbaths of Service Program, the plan is to effectively place 23,000 copies of the special issues of the Sabbath Recorder.

Already Churches, groups, and individuals are responding encouragingly to this phase of the expanded program of the Tract Society.

Field Work

The corresponding secretary of the Tract Society set out after the North Loup Conference upon a mission of visitation among lone Sabbathkeeping families and the Churches of the West Coast and Midwest. He is being most graciously and favorably received wherever he goes. We understand that a consecrated layman, who prefers to remain anonymous, underwrote a considerable share of the corresponding secretary's total westward expense. This was a great encouragement and a real boost for the beginning of an extensive field work program under the One Hundred Sabbaths of Service plan.

At the present time Secretary Victor W. Skaggs is much too busy to write about his experiences for the Sabbath Recorder. However, in due time we hope to publish his observations from the field as he is zealously carrying out this great mission for Christ and the Sabbath.

Tract Printing and Distribution

The goal set for the printing and distribution of tracts during the One Hundred Sabbaths of Service is 77,000. Here, also, this is not a plan merely for the sake of scattering tracts broadcast. Of course, some tracts may be placed in bottles which will be found washed up on the shores of some distant land. And,

some no doubt will be wrapped in colored cellophane and tossed from car windows. Nevertheless, tract production costs money, the chief source of which will be the sacrifice of thousands of folks throughout the denomination, for, after all, the support of this program will be "an over and above" gift to the work of the Lord.

This Program Supplemental

It was clearly and definitely pointed out at the North Loup Conference that this program is supplemental to the regular Denominational Budget and nowise should affect that budget. Consequently, the greatest care will be exercised in the use of the funds received under this program, and every effort will be made to effectively carry out the program made possible by these sacrificial gifts.

Our Sacrificial Support

By all means support the Denominational Budget first. Also, contribute to the Continuous Support Plan of the School of Theology which was "approved for the Conference year 1948-1949." And, of course, give to the One Hundred Sabbaths of Service Program which was approved by Conference at North Loup, "subject to review by the Commission one year hence," and which began September 11, 1948.

The One Hundred Sabbaths of Service Program is off to a good start. Thank God for that! Let us give it our sacrificial support and co-operation.

EDITORIAL COMMENT

It is the policy of the Sabbath Recorder to use the name or initials of contributing editors with articles that they prepare for publication. Quoted material and clipped items are given proper credit and are listed in "In This Issue," section of the Sabbath Recorder, as space permits. Our aim is to place such material in the section of the paper devoted to that particular department. All material in the departments, namely: Missions, Woman's Work, Christian Education, and Children's Page, is the work of the respective editors. If in doubt, please consult the table of contents.

AS WE COME TO THE TABLE OF OUR LORD

World Wide Communion will take on an added significance this year. When Christians around the world gather about the Lord's Table on World Communion Sabbath, October 2, and on World Communion Sunday, October 3, it will be with a fresh and an increased sense of oneness in Christ. Amsterdam is history! And reality!

As Sabbathkeeping Christians throughout the world assemble at the Lord's Table, it will be with a renewed gratitude to God who sent His Son into the world as Lord of the Sabbath and the world's Saviour.

As Seventh Day Baptists come to the Table of our Lord on Sabbath, October 2, it will be with thanksgiving to our Lord's Father that He grants us a share of His matchless grace and everlasting truth.

All true Christians will assemble in oneness, in gratitude, in thanksgiving — and in humility and penitence. We will gather, conscious of our Saviour's sacrifice and our sins. In humility and penitence we will seek God's forgiveness through Him who died that we might live. We will come "In Remembrance of Him."

Every member present, or accounted for, at the Lord's Table in the Church of which he is a part, is one aim of World Wide Communion Service.

Truly, this promises to be a memorable observance. It will be world wide. We believe that it will be blessed of God. How deepened our devotion will become depends largely upon our preparation for participation in the service.

And, as we go from the Table of our Lord, it should be in complete commitment to Him as our risen Saviour and Lord; it should be in wholehearted obedience to His holy will.

As we retire from the Lord's Table, it will be with a clearer conception that the Church's hour is come, and that only our absolute allegiance to Him who said, "Go . . . make disciples," will do.

EVERY MORNING SEEMS TO SAY

Every morning seems to say,
"There's something happy on the way,
And God sends love to you!"

—Henry van Dyke.
—Shiloh Church Bulletin.

FROM THE EDITOR'S DESK

A column wherein the readers may freely express their opinions, as long as they do not deal in personalities or mere controversy.

Dear Editor:

Since I, who always read the budget report in the Recorder, often wish that I might get a clearer picture of just where we, in our local Church, stand in the matter of the budget, it occurred to me that it might help if the summary of that report, the amount sent by the Church, and the amount on hand set aside for that purpose, were given in the Church bulletins or read by the pastor on the Sabbath after it appears in the Recorder.

Also, if it does not involve too much work, why not print at the beginning of the year the sum that would be needed from each Church member if all gave their share? I have tried to make such an estimate and the sum I arrived at seemed so pitifully small that I think I must be in error. Certainly many people who feel that what they have to give doesn't count, might be encouraged to give if they knew just what can be accomplished by adding together small sums.

Such a suggestion given through the Recorder might help somewhat in getting the money needed in more nearly on time.

Very truly yours,
Frances Davis.

Santa Monica, Calif.

Democratic Inaction

Dear Editor:

The thought which prompts this short article has its inception in the second recommendation by the Commission to Conference, which reads as follows:

"That the Conference suggest to the Committee on Budget Promotion consideration of the possibility of employing a part-time public relations man, and the examination of materials and plans of the United Stewardship Council, the Federal Council of Churches, and other stewardship sources."

Not being present when this came before Conference for consideration, I do not know what objections were raised,

and have no desire to start a controversy over the matter suggested. The point is that we seemed to be afraid of a new idea.

I am reminded of a remark made in my hearing a number of years ago, during the discussion of a certain matter: "A new idea doesn't hurt me." Friends, are we so deeply set in our old ways of doing things that we do not dare suggest consideration of a possibility? C. M. T.

Gentlemen:

I am studying a course at the Providence Bible Institute to become a "supply pastor." On one of my examinations I was asked to write a report on how a person knows if he is saved. The following is what I wrote, and if you will, I would appreciate having you publish it.

If a person is saved he is willing to make sacrifices for the Lord. He will not yield to temptations.

When a person is really saved, he feels the presence of the Lord and trusts that He is near.

A saved person is willing to give up his daily pleasures to go out and tell others of the good work of the Lord, and to help others to be saved.

A saved person will also devote a certain amount of his time to Bible study, in order to learn more for himself so that when he does the work of the Lord he will know what he is talking about.

Thank you.

Sincerely,
Jesse W. James.

Ashaway, R. I.

DID YOU KNOW THAT —

Adoption of the report of the Nominating Committee at Conference elects officers and Conference committees and representatives but only nominates members of our boards? They are elected at meetings of the various societies, held this year as follows: Women's Society, Salem, W. Va., September 12; Tract Society (two separate corporations), Plainfield, N. J., September 12; Board of Christian Education, Alfred, N. Y., September 19; Missionary Society, Westerly, R. I., September 19.

CHURCH NEWS

WESTERLY, R. I. — Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church at Westerly, R. I., for more than eighteen years, submitted his resignation on Sabbath, September 11, 1948. He said, in his resignation, "Upon the insistent advice of physicians that I retire from active pastoral labors and responsibilities, I hereby submit to you my resignation, to become effective upon the date you may determine."

After twelve years of teaching in public schools, Mr. Crandall began his ministry with the De Ruyter Seventh Day Baptist Church, January, 1920. In October, 1922, he became pastor of the First Seventh Day Baptist Church of New York City. He went to Westerly in July, 1930, and has served to the present time.

—Contributed.

NORTH LOUP, NEB. — Rev. Victor Skaggs, secretary of the Tract Society, will be with us Sabbath day, October 9. He will acquaint us with the program of a Hundred Sabbaths of Service. It was voted by Conference to approve the plan of the Tract Society to raise \$10,000 over and above the regular budget. This \$10,000 is to be used exclusively for the One Hundred Sabbaths of Service program. Our share based on membership will be about \$500. This is in addition to what we are to give to the Denominational Budget. — Church bulletin.

ANY BOOK REVIEWED OR advertised in this or other religious journals, or recommended by your local pastor for spiritual enrichment, can be secured quickly and conveniently from us. Large stock of up-to-the-minute religious books, centrally located. We pay postage on orders for \$1 or more when cash accompanies order.



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MISSIONARY SECRETARY'S CONFERENCE ADDRESS

Still Pioneers in 1948

After 300 years as a separate people holding an evangelical Protestant witness including the Sabbath, and after 100 years of foreign mission work, Seventh Day Baptists are still pioneers in 1948. The gospel of Jesus Christ is still as powerful a force as it ever was on the frontiers of the kingdom's advance. Its message calls men to the same complete surrender which confronted Peter and Paul, and Nicodemus and Stephen. The good news still bears the same healing power as that which the "demon-possessed" of Jesus' day knew. Still the gospel provides daily reserves for life in an imperfect world when men come to know it fully and give it outlet in their work, home, and recreation.

Today, the frontier of God's kingdom is at the point where Christ's way as revealed in the Bible is given recognition as "practical" in everyday affairs. Man has presumed too long to manage his own life without direction or empowering (refueling) from God through implicit obedience to His explicit command. We are on the frontier where an authoritative witness to the practicality of prayer, faith, Sabbath-keeping, and Church loyalty in "the world" is needed. Man is too confident of progress! He is too "cocksure" of civilization's development through the research and industry of his own making.

What more authoritative witness to God's presence in home and business affairs could there be than through Sabbathkeeping (not the usual Church attendance and afternoon free-for-all)? Surely the Sabbath is called for in the divine pattern for men. Surely Christians could all unite on this one thing and in so uniting have focal challenge to show men's loyalty to God and not to any particular Church doctrines or practices.

We dared to challenge you with the end of Seventh Day Baptists as such at the 1947 Conference. A seed does not bear fruit unless it dies itself. If Seventh Day Baptists can bring to the world the great gift of the Sabbath we will indeed be ready to "die" and mingle wholeheartedly with other Christians, in our common mission.

We must remain separate as long as the Protestant majority gives "occasion to stumble" in teachings of half-truth about Christian practice and obedience. We must not remain separate for our own glory but only for the magnification of God's grace and power in giving men life on earth.

Our Peculiar Vocation

Our peculiar vocation as individuals and as a denomination seems to be to:

1. Exalt God as CREATOR in a world that seems to be confident of invention, discovery, and political management as the sole means of progress in the right direction. In my college sociology course "social engineers" were rated priorities.

2. Exemplify God's PRESENCE IN TIME in a world of affairs where most men acknowledge no absolute authority, personal or impersonal.

3. Bring men into personal, COVENANT (obliged, pledged) relations with their Creator and Father whose Word is known as the Old and New Testament Bible. Men need to know of the avenue whereby they come to their Maker and the terms of agreement within which they will find happiness and security.

Protestants are concerned about conveying the gospel to men and about getting a hearing for Christ's way in the social and commercial affairs of our civilization. They are preparing for a great "United Evangelistic Advance" in 1949-50 and are faced with the disheartening days after World War II, but must throw their energies into evangelism (including the Sabbath) if civilization is to have even a CHANCE at redemption and purification. They are preparing to present the great essentials upon which all Protestants must forcefully unite in a great "Protestant Witness." If that witness fails to challenge men with a practical, everyday living of God's express commands and promise, what can it accomplish?

Where Is the Frontier?

It is trite, yet true, that the frontiers of the spirit are the unconquered forest and desert of our modern civilization. In the realm of morality and will power are the problems of production, distribution, relief and rehabilitation, national and in-

ternational stability, fair employment practices. In that realm are the influences needed to uplift and refine community life throughout the world. And world life is chiefly community life multiplied.

Churches are local institutions primarily! Churches are distinguished from one another more by their local witness and practice than they are by denominational setup or creed. A pertinent issue is: What are local Seventh Day Baptist Churches doing to redeem and purify the life of the community as Christ Himself would have given His life to do had He been a resident of Westerly or Riverside? Are we giving as He gave? Do ye deserve the name Christian?
D. S. C.

EXCERPTS FROM ANNUAL REPORT

(Reviewed by the missionary secretary on the society's program.)

Surveys and Their Analysis

Out of the program of 1947, extensive surveys were made of the work of local Churches. The summarization of the facts is not always pleasant reading, but there is much cause for hope in the reaction of Churches to the work of the 1947 Efficiency for Evangelism workers.

Five major conditions seem to stand out in the surveys:

1. Church membership lists are padded with persons who have become indifferent too often because of the Church's indifference to Christian growth following conversion and Church membership.

2. Seventh Day Baptist Churches are meager in their sponsorship of community organizations such as scouts, recreation, and study groups.

3. Our monetary stewardship, indicative of the investment of our time and energies, is far below the standard accepted as minimum by the Bible.

4. Prayer meetings are not well-planned tools of evangelism and too often are uninspired means of Christian growth.

5. Sabbath school attendance is small in comparison to Church attendance and with Christian Endeavor (or Youth Fellowships) is limited in the scope of its outreach in teaching the gospel.

The Call

We call upon all of our Churches and upon all their members to face the stern

BUILDING THE PEACE

By Anna C. Petteys

Member, United Nations Regional Council,
Brush, Colo.

(Condensed form of address given on the program of the Women's Society at General Conference, North Loup, Neb., Thursday afternoon, August 19, 1948.)

Peace does not just happen when war ends. We know now that wars result in insecurity, that no country is the winner in total war, that we must work as hard for peace as we fight to win a war.

We who were educated in the old school learned to think of peace as periods between wars, for in our day the emphasis was placed upon battle dates. Thanks to modern social studies and courses in the humanities, the greater importance is placed upon peaceful pursuits of men. At long last, we know that wars are the mistakes made by man on his way toward improved living.

Our attitude toward peace must change and we must assume a responsibility to build it; it must be to us more than the absence of war. It is indeed a condition of society. Archibald MacLeish in his report for the program committee at the first general UNESCO Conference held in Paris in 1946, described it fittingly, when he said, "Peace means something more than absence of overt hostilities; it means a condition of solidarity, harmony of purpose, and co-ordination of activities in which free men and women can live a secure and satisfactory life. A condition

realities of man's selfishness and sin and the sole redemption found in God's pattern as Christ lived it. We call upon you all to enroll as local representatives of Christ in the responsibility and joy of local (town and area) evangelism. We call upon you to share your local work with others who need the "simultaneous feeling." **We call upon you to make your evangelism begin with prayer for others, develop into re-study of the power of the good news for men's lives, expand into a program of presenting that gospel in the most direct form, and conclude in the process of helping those won to become evangelists themselves.**

D. S. C.

in which war is affirmatively prevented by the dynamic and purposeful creation of a decent and human relationship between the peoples of the world. A condition in which the incentives to war are neutralized by social, spiritual, and economic advances. In achieving these advances, what passes in the minds of men is a reality — a reality which may well affect the great issue of peace and war, of life and death."

By such a yardstick the present condition of "no war, no peace," is easily measured. We of this nation and of the world are at peace now only in so far as we are working to improve the relationship of men to men, in so far as we are living socially, economically, and spiritually to advance such relationship.

A peaceful society must observe certain standards. Illiteracy surely cannot be tolerated; with 50 per cent of the world's population unable to read and write, the ills of society have little chance to be solved. Ignorant men given to fear based upon suspicion and superstition easily become victims of dictators.

Social discontent cannot be lightly brushed aside. The things that pass in the minds of radicals and agitators are as real as those that pass in the minds of teachers, preachers, and scholars. The man whose family is hungry, the white-collar employee who is being squeezed by living costs, the GI who needs a home, the corporation president, the agitated labor union member — all men together are entitled to get from society conditions in which they may think healthy, happy, forward-looking thoughts.

And the things that pass in the minds of men dare not be controlled. The perfect (if we may call it perfect) example of controlled thinking today is in Russia, and the most frightening book I have read recently is George Contz's, "I want to be like Stalin." A textbook for Soviet teachers which directs them to glorify Stalin, who can do no wrong; to submit to dictatorship which must ever prove itself stronger than other nations; and even to hate those who oppose their form of government. When dictators can take away the people's rights at will, they have no

rights and are virtually slaves. The great threat of Soviet philosophy, however, is in our fear of it. If men in democracies felt secure in their individual freedom, they would never consider surrendering it to controlled thinking. Controlled thinking would fail of its own weight, its distortion of truth, and utter stupidity when exposed to the light of virile, forceful freedom.

That forceful freedom is best expressed in democracy, of which the United States is today the greatest exponent. She must be strong and assume the responsibility of leadership. She can command respect because in her greatness she has never resorted to methods of despotism.

A little look at the records shows that when she became a world power at the end of the nineteenth century with far-flung possessions, she enslaved no people, but rather built of them Puerto Rican citizens, a republic of Cuba, a commonwealth of the Philippines, and a territorial Hawaii. Everywhere she went she carried with her the schoolhouse, the hospital, and the ballot box.

When the United States became great industrially, she tried to maintain her ideal of small wealth and little poverty. Her labor-management problems now are her efforts to readjust differences which cropped up — to enable both employer and employee to still look toward an improvable future.

Her military strength has never resulted in a military peacetime regime. Her commander-in-chief is still a civilian; soldiers have always gone home gladly to pursuits when fighting ended; and even in 1948 the GI's rose up in protest when a four-star general declared himself a candidate for the Presidency.

No, the strength of America is not in land possessions, wealth, or military power; it is in an intangible deep loyalty to country — a loyalty which has made her always a match for aggression and dictatorship. She would be more than a match again for dictatorship, and many today are ready to put her to the test. The easier and quicker way out, they contend, would be war. A defeatist attitude, which reminds

one of the days of 30- and 100-year wars when men were unable to outlive their hatreds in a lifetime and handed them on to their sons and sons' sons. War is not the answer; it would destroy millions and those who remained would easily fall prey to the very system which they had fought to destroy. There would be no victory, but greater insecurity than that which has followed the last two world wars. The struggle between free people and enslaved minds must be resolved at the council tables; it must be won in the hearts of men through the schools, Churches, and homes.

That struggle is being considered constantly in the United Nations. Says Trygve Lie, "The UN has continued to stand up for brotherhood in the midst of all voices that talk of national policy in terms of military strategy and tactics — as if the building of peace were a matter of offensives and counter-offensives, of breakthroughs, blockades, and ideological Maginot lines." The organs of the UN are now virtually the only places where regular contact and discussion have been maintained between the Western powers and the USSR. And no one can say how much worse conditions in Iran, Syria, the Balkans, Korea, India, and Palestine might have become had not the Security Council in continuous session heard complaints and considered issues. Against the great sounding board of world opinion, the General Assembly, many grievances have been aired and dissolved through the effective tool of discussion. And the Economic and Social Council in its several sessions has watched sore spots on the face of the earth, where unrest and poor living conditions might breed troubles.

Contributing to the Economic and Social Council are a number of agencies which work to eliminate the causes of friction between people: the FAO, International Civil Aviation organization, International Trade organization, International Refugee organization, UNESCO. They are all channels through which the people gain some entrance to the work of the UN. You will hear a great deal of UNESCO and its varied programs for building understanding between peoples. You will participate in its plans for re-

building schools in devastated areas, exchange of teachers and students, entertaining in your homes of visitors from abroad, dissemination of films, radio script, and books on cultures of many lands, the work of International Relations groups and UNESCO councils beginning on the local level with minority problems. These are specific ways in which each of us can help to build the peace by building a form of society capable of peace — a society based upon free men. Since men can best live as free men in a democracy, we too have a responsibility to keep democracy vital and strong; that responsibility is best expressed at the ballot box, the greatest symbol of individual liberty. In so far as we as individuals and the United States representing us leads the way toward greater freedom for men, the UN will be able to function toward world community.

A young man who traveled in Europe last summer came home to tell of the difficulty he had had with the moneys of the different countries and getting change. He conceived the idea of filling his pockets with the smallest coins of the country he entered. When he paid the taxi driver or shoe-shiner, he dropped coins one by one in his outstretched hand. Watching the face of the man who had served him. A smile was the signal to stop, and he removed the last coin because he knew that the smile meant he had paid more than enough. That extra coin symbolizes what the people of the world need above all else — hope.

Without it, our plans for economic help will avail little. Even the European Recovery plan — the greatest large scale measure ever devised to help humanity — will fail unless the people get hope in their hearts, which is more important even than food in their stomachs.

That hope we know to be Christianity. Earnestly we pray that all men may know it — Christianity. But we have not yet shown the Christian way to the people of the world and we have failed to demonstrate that democracy with its freedom, for the individual is man's expression of Christianity in government. There is little reason to believe that all will accept the prin-

ciples of democracy and Christianity quickly enough so that the UN or the peace of the world can be dependent upon it. They must depend upon the desire of the people to be free and Christian. It is the responsibility of the Christian, then, to foster that desire. In the spirit of tolerance and patience, we look upon those who are still bound as potential free men. In the spirit of brotherhood, we lift as we lead. In the spirit of Christianity, we look upon peace as the birthright of all.

When the UN charter was created in San Francisco, the huge concrete cross on Mt. Davidsort, overlooking the city, was lighted — the only time it had ever been lighted outside Holy Week. It cast a soft glow and reminded one of a spiritually important event.

Two young soldiers guarded the cross at night. One said to his companion, "When I'm up here I keep thinking how wonderful it would be if the cross could mean so much to the men working on the charter that there would never be any more war." To which the other replied, "I think about my brother who is fighting overseas; that if the cross had meant enough to the thinking people of the world he wouldn't need to be away from his family and all of us who want him at home."

In the minds of those young men it was inconsistent that men should fight in the shadow of the cross. To them the cross was really the symbol of peace. Peace, more than absence of war — a condition of society in which free men strive to live in harmony together. Democracy, the United Nations of people, freedom, Christianity. How wonderful it would be if to us, too, they meant so much that there could be no more war. How wonderful it would be!

DID YOU KNOW THAT —

The Women's Board is the only one of our denominational boards organized under the by-laws of Conference, and by those by-laws, it, like our other boards, is entirely autonomous, reporting to Conference but being elected by and responsible to the Women's Society?

THE VALUE OF LEADERSHIP TRAINING COURSES IN THE LOCAL CHURCH

By Rev. Marion C. Van Horn
Brookfield, N. Y.

(Given on the program of the Board of Christian Education at General Conference, North Loup, Neb., Wednesday morning, August 18, 1948.)

All local Churches have need for persons who are consecrated, who have some native ability, and who have the capacity to grow in the graces of leadership. This means they will study to know God's will and way. And this, in turn, means that they will become worthy workmen able to present God's truth to others.

Because all local Churches seem to need teachers, we will express this as the first need. But let us qualify these teachers. We need teachers who grow, who develop and increase in their abilities and effectiveness as they put forth their effort. These will be, not only teachers, but true leaders showing the way of life.

Now our need has expanded to leaders. All our leaders must be consecrated, growing persons. We need officers who grow in the graces of leadership as each new opportunity to increase the efficiency of the Church is discovered.

We need officers who can conduct business meetings with dignity and dispatch and with tact. We need officers who can write minutes and reports attractively and accurately. These officers must understand people so that their work and their interests will be appealed to and they will become a part of a working Church team of which each member will share with the others the joys and thrills of co-operative service.

Another need we have in local Churches is for people who grow in the graces of "followship" — people who can follow the lead of growing officers and teachers because they themselves are growing. These people will be informed. They will be sympathetic with the leaders because they know something of the job they have. We do need to train our leaders, but we also need to train our people. In a good army every person down to the least, last man is thoroughly trained. So it is in the army of Christian soldiers.

We need teachers and officers who can lead the people in a growing program. Someone says the officers, that is, the moderator, the deacons, the trustees, do not do their job. Then we need people who understand enough about the job of these officers to point out their duty and require them to do it. A trained people can do it. But the greatest value to be had from a trained people is the supply of growing persons who can step into the positions of leadership as the older ones step down from the ranks of active service.

Such a trained people come from leadership training courses given in the local Church. The co-operative and county or district leadership training schools are usually held at such a time and place that only a few leaders are able to attend. Therefore the burden of training the people of a congregation, especially the young people, falls to the local Church program planning.

One local Church met this problem in this way.

In three groups of the Church which held regular monthly meetings, Standard Leadership Training Courses were given as an educational part of the regular program. These proved to be sufficiently attractive and interesting to set in motion a program of leadership training in the whole Church. Other groups and the youth group began to take Standard Curriculum Courses as a part of their study.

To these Church groups in their regular meetings were given about ten different courses on such subjects as program planning, stewardship, Church membership, Bible, worship, improvement of Sabbath school, missions, home and Church relationships, and the teaching of children. In about three years twenty-one people, including a number of young people, received a total of ninety-four credits. Thirteen leaders advanced in their study, devotional life, and Church service, to the point of receiving the First Certificate of Progress, and three received the Second Certificate of Progress.

Let me say that these credits and these Certificates of Progress are not the objective of the study or of the courses. But

let me say, also, that they do have a real value in this program. They provide a very neat and sure way of giving recognition for work done and advancement made. The Certificates of Progress, if earned, require a continuous reading program on the part of the person. This is a continuous refresher of the mind. It keeps one in touch. It keeps one growing. It keeps one alive to new things. Also, there is required a planned program of private devotions and spiritual development. Then there is required an "inactive-service" relationship to the Church program. These steps along the way to a Certificate of Progress lead one in the paths of real service to his Church while he is growing as a worker.

Leadership training courses have value in that they make people **literature conscious**. Where to find materials and help is a feature of the training, as well as how to make the practical application.

There is nothing like these courses to make people **study conscious**, and to teach them how to study and to prepare for leading. They become alert to every possibility and opportunity in their field of service.

Through this study and the consequent alertness they become aware of the program of the Church and the planning processes which produce it. They really become **program conscious**. They discover they are a part of a working team, and find their place in it with ease and efficiency.



OUR CHILDREN'S LETTER EXCHANGE

Address: Mizpah S. Greene
Andover, N. Y.



Dear Mrs. Greene:

We are two little children who live at Alfred. Our parents are Stanley and Lydia Menges Butts. They have a store. We are visiting our grandparents at Ashville and are having a nice time here. One of us is Dale, who is five years old, and who is going to start to school this fall.

Because they have an idea of how to do it, now they have become **work conscious**. They take hold, not feeling strange in doing it, but feeling confident because they know the tools. They know the task. They know and expect to attain a certain result. And, they have learned to work beside others who have the same hopes.

This last is **Church consciousness**. It is fellowship. It is sympathy. It is understanding. It is self-control. It is patience. It is perseverance, even in the face of temporary disappointment and defeat. It is an assurance that one is not alone—that there is a common purpose, a common task, a common hope, a common love.

This is a long way for one to come on a new road, but there is yet some road ahead. In a sense, never before experienced, one now becomes **God conscious**. This consciousness is not of God as creator, not even of God as Redeemer, but of God as co-worker. As a worker together with God in the ongoing processes of redemption.

And do I hear you say the end has now been reached? No. This is just the beginning. This person has just now become really **growth conscious**. The wide vistas of the graces of God are now open before him. He will grow in grace, increasing his talents as a co-worker.

These are the values I have seen in the use of Standard Leadership Training Courses in the local Church. And he "grew in wisdom, and stature, and in favor with God and man."

The other one is Sheryl, who is four years old. We have a dear little sister, Cynthia, who is here with us. She will be two years old this fall. We have a dog, Roxy.

A letter in a recent Recorder from our cousin, Judy Wellman, was just read to us by our aunt, with whom we are

spending the day. She is writing this letter for us, and it is our first one to you. We will watch to see if it is printed.

Your new friends,
Dale and Sheryl Butts.

Ashville, N. Y.

Dear Dale and Sheryl:

Do you know, I felt just like clapping my hands when your letter came, and please say a great big "thank you," to your good aunt for writing it for you. I hope to have many letters from you as you grow older. I guess I owe another big "thank you" to Judy and your Aunt Marguerite, don't you think?

You can't guess what I found in the middle of Main Street the other day, so I'll tell you. It was a cunning little gray kitten, with a little yellow spot on its head and another on its back. I picked it up and it cuddled up against my neck purring as hard as ever it could. I knew by the yellow spots that it belonged to a little neighbor of mine, Freida Kupp, who is just about your age, Dale. She had been looking for her lost kitten ever since the day before. I took it home to her and she was a very happy little girl. She is very fond of her kitty and worries because it is quite apt to run away from home.

Do you have fun with your dog, Roxy? You must tell me all about him next time you write. A little white dog I know seems to know what is said to her. If she is called a naughty dog, she will put her tail between her legs and hang her head. If she is called a good dog, she will wag her tail very fast and bark joyfully.

Yours in Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

This is my first letter to you. This year I made my first trip to Conference. We arrived at Aunt Mildred's, Uncle Clyde's, and Cousin Jimmy's home a week before Conference began. The day after we arrived they took us to see a rodeo at Burwell. This was very new and exciting to me, and I would have liked very much to have ridden one of the calves myself.

During Conference Jimmy and I slept in Uncle Clyde's umbrella tent. None of the other boys I know have ever slept in a tent.

Toward the end of Conference, a crowd of people went to the Community Hall to roller-skate. That was real fun for me, and especially so when Uncle Clyde's niece, Barbara Seager, took me around with her in the ring of older skaters. I otherwise did my skating in the middle of the floor to keep from being run over. Barbara also introduced me to Venita Vincent whose travel letters I have enjoyed listening to.

They had a wonderful play at Conference in which they ate dinner right on the stage. I liked to watch the singers and the organist, and liked hearing them, too.

After Conference Uncle Clyde took us the rest of the way across Nebraska to visit a great-uncle of mine. He lives within eighteen miles of the Wyoming state line. I liked watching the windmills and the big herds of white-faced cattle. At Mitchell I bought a boat and had lots of fun sailing it in the irrigation ditch.

I was sorry to leave Nebraska for I had had so much fun there. When we arrived in Chicago on the trip home I had a ride in a streetcar. Mother says there used to be streetcars here but I had never seen one before.

We went exploring on all the different trains we rode on during our trip. I was even up in the cabs of two of the big Diesel engines. Of course, I was glad to get home again to see Daddy and Rusty.

School started Wednesday, September 8. I am in the second grade and am seven years old.

Your friend,
John H. Willmarth.

582 Terrace St.,
Meadville, Pa.

Dear John:

I was very happy to receive your very interesting letter, but haven't room to answer it. I'll do so later.

Yours in Christian love,
Mizpah S. Greene.

WILLARD DE LURE BURDICK**A Personal Appreciation**

His father and my mother were brother and sister. We were born the same year and the same month, August, 1863. We grew up together on the prairies of Minnesota, sometimes in the same country school, always in the same Church, the Trenton Seventh Day Baptist. We were baptized the same day at the same place by the same minister, Rev. J. E. N. Backus. We attended, and were graduates of, the same college, Milton, and both became Seventh Day Baptist clergymen. But we never had a fight or quarreled, or became angry or vexed at each other, even though we sometimes looked at matters from different points of view. But best of all, we loved each other dearly and were just like twin brothers.

Together on foot or on horseback we herded cattle on the open grasslands of southern Minnesota; together we excavated an Indian mound near the banks of Rock River and unearthed an almost complete human skeleton; together we walked the trail down, and back up again, of the Grand Canyon of the Colorado River; together we sat, again and again, in council meetings considering the problems of, and making plans for, the Missionary Society, the Tract Society, the Sabbath School Board, the Commission of the General Conference, the Committee on Denominational Literature, etc. Together, just the day before he passed away, we said that hymn beginning, "We would be true for there are those who trust us," and ending, "We would have faith to tread the path that Jesus trod."

When he was in the hospital, as I bade him adieu after a brief call, I said, "Will, if you get there before I do, save a good place for me." And he will, for that is what he was always doing, saving good places for others.

Willard's was a brilliant career — not the brilliancy of the blazing sun, nor the light of the pale full moon. His was the brilliancy of the clear shining luster of a bright fixed star, a star of modest, manly integrity.

These close intimacies, extending unbroken for more than fourscore years,

have not blinded me, nor prejudiced me, in reference to his virtues, his capabilities, his accomplishments. Words cannot express my love for him, nor my sense of loss at his going. May I, through the Sabbath Recorder give this sincere, though wholly inadequate, personal appreciation to one to whom the Seventh Day Baptist denomination is far more deeply indebted than many just now realize. I trust that the obituary appearing in the Sabbath Recorder will be read by all, who will at the same time realize that it represents but a tithe of his contributions to the cause he loved so dearly and served so well and loyally.

Edwin Ben Shaw.

Life Sketch

Willard De Lure Burdick was born in Utica, Wis., August 28, 1863, the eldest son of Russell Dighton and Luransa Champlin Burdick. In 1865, his father and mother with their young son drove to Minnesota to make their home.

Pioneer life in this section of the West helped build a sturdy character. The prairie fires, blizzards, lack of conveniences, and hard work in the fields were stern teachers.

Opportunities for a college education for Willard, his brother, and sister, brought the family back to Wisconsin where he attended Milton College and received his degree of Bachelor of Arts in 1890. He decided to enter the ministry, and took his training in the Baptist Seminary at Morgan Park, Ill., and the theological department of the University of Chicago, where he was graduated with the degree of Bachelor of Divinity in 1893. He was ordained to the gospel ministry in Milton, May 21, 1893. An honorary degree, Doctor of Divinity, was conferred upon Mr. Burdick in 1918 by Salem College, Salem, W. Va.

Willard Burdick was married April 18, 1892, in Milton Junction to Isaphena Genette West. To them were born three children, all of whom and his wife are living in Milton. His sister, Mrs. G. E. Crosley, also lives in Milton, but the brother, Dr. A. L. Burdick, died a few years ago.



Rev. Willard D. Burdick

Willard Burdick's life was filled with service for his Master through the Churches to which he ministered and through our denominational boards. His pastorates included: Jackson Center, Ohio; Nile, N. Y.; Farina, Ill.; New Market, N. J.; Rockville and Second Hopkinton in Rhode Island. He also ministered to Sunday congregations.

He served the denomination as full-time field worker for the Missionary and Tract Societies, 3½ years; field worker for the Tract Society, 4 years, 5 months; corresponding secretary of the Tract Society, 2 years; corresponding secretary of the Tract Society and general secretary of the Onward Movement, 4 years; and full-time general secretary of the Onward Movement, 1 year. He was president of the Missionary Society for 5 years, president of the General Conference, 1930-31, and served on the Commission.

In 1938, Mr. Burdick retired from the ministry, and he and his wife moved to Milton, where they have made their home for the past ten years. In these years he has been active, helping in Church work and caring for a large garden. He has derived much comfort from these interests and the nearness of his two sons with their families. The sons are Professors W. D. and Russell W. Burdick. Mr. and

Mrs. Burdick made their home with the daughter, Miss Marjorie Burdick.

Farewell services, conducted by Rev. Elmo F. Randolph, assisted by Rev. Carroll L. Hill, were held July 1, 1948, 2:30 p.m., in the Milton Seventh Day Baptist Church. Interment was in Milton Cemetery. —Contributed.

Accessions

Nortonville, Kan.

Baptism:

Bobby Stephan and Danny Niemann were baptized July 10, 1948, by Rev. Verney A. Wilson, and received into the Church July 17.

Lila Rose Bond was baptized July 10, 1948, by Rev. Verney A. Wilson, and received into the Church July 24.

Marriages

Van Buren - Whitford. — William Benjamin Van Buren 3d, son of Mr. and Mrs. William Benjamin Van Buren, Jr., 721 Russell Place, Plainfield, N. J., and Joan Cottrell Whitford, daughter of Mr. and Mrs. Paul A. Whitford, 508 Woodland Ave., Plainfield, N. J., were united in marriage at the Plainfield Seventh Day Baptist Church by Pastor E. Wendell Stephan, September 11, 1948, at 4 p.m. Their new home will be in New Haven, Conn., where Mr. Van Buren is a student in the Yale Law School.

Davis - Davis. — Miss Jane Estelle Davis, daughter of Dr. and Mrs. Stanton Hoffman Davis of 212 East Seventh St., Plainfield, N. J., was married to Carroll Stanley Davis, Jr., son of Mr. and Mrs. Carroll Stanley Davis of Baltimore, Md., September 18, 1948, at 4 p.m., in the Plainfield Seventh Day Baptist Church. Pastor E. Wendell Stephan officiated. Mr. and Mrs. Davis will make their new home at 809 Welling-ton Road, Baltimore 12, Md.

Obituaries

Burdick. — Rev. Willard D. Burdick died June 28, 1948, at his home in Milton, Wis. A more extended obituary will be found on page 150.

NORTH CENTRAL ASSOCIATION

The North Central Association of Seventh Day Baptist Churches will meet on October 7, 8, and 9 with the Church at Farina, Ill. Earl Cruzan, Secretary.

Seventh Day Baptist General Conference

RIVERSIDE, CALIFORNIA, AUGUST 16-21, 1949

DENOMINATIONAL BUDGET

Statement of the Treasurer, August 31, 1948

	Receipts	
	August	11 months
Balance on hand August 1	\$ 83.04	
Adams Center		221.39
Albion	90.46	248.16
Alfred, First	205.85	2,265.53
Alfred, Second	22.20	518.48
Andover		20.00
Associations and groups	638.29	1,000.20
Battle Creek	518.37	3,218.84
Berlin	21.00	129.56
Boulder		300.66
Brookfield, First	9.50	181.00
Brookfield, Second	69.21	186.46
Chicago	126.21	437.11
Daytona Beach	15.50	235.75
Denver	85.19	506.56
De Ruyter	20.00	214.40
Dodge Center		232.92
Edinburg	4.00	46.84
Farina	26.00	212.00
Fouke		65.43
Friendship	10.00	41.00
Gentry	7.23	56.40
Hammond		50.00
Healdsburg-Ukiah		70.43
Hebron, First	19.52	124.08
Hebron Center	14.00	41.00
Hopkinton, First	167.90	644.75
Hopkinton, Second	7.45	41.75
Independence	70.00	365.00
Individuals	515.00	4,235.10
Irvington	26.75	26.75
Jackson Center	45.00	45.00
Little Genesee	41.88	364.86
Little Prairie		25.00
Los Angeles	80.50	368.29
Los Angeles, Christ's		30.00
Lost Creek		376.24
Marlboro	124.27	968.07
Middle Island	10.85	71.32
Milton	356.40	3,878.44
Milton Junction		803.51
New Auburn	12.00	205.62
New York	18.00	430.45
North Loup		490.25
Nortonville	27.35	268.75
Oakdale		25.00
Pawcatuck	299.46	2,880.24
Piscataway		148.25
Plainfield	88.87	1,814.62
Richburg	30.00	255.50
Ritchie	10.00	185.00
Riverside		951.64
Roanoke		62.00
Rockville	12.60	111.68
Salem	74.27	408.41
Salemville	25.06	57.34
Shiloh		1,262.50
Stone Fort	10.00	88.00

Syracuse		12.00
Verona	84.20	377.66
Washington, Evangelical		50.00
Washington, People's		13.00
Waterford	28.45	168.77
White Cloud	41.38	189.39
Totals	\$4,193.21	\$33,324.35

Disbursements

	Budget	Specials
Missionary Society	\$1,361.88	\$ 109.73
Tract Society	742.95	
Board of Christian Education	742.95	
Women's Society	24.96	50.00
Historical Society	55.77	
Ministerial Retirement	422.76	104.83
Seventh Day Baptist Building	80.34	
General Conference	416.91	
World Fellowship and Service	51.48	
Balance on hand August 31	28.65	
Totals	\$3,928.65	\$ 264.56

Comparative Figures

	1948	1947
Receipts in August:		
Budget	\$3,845.61	\$2,410.45
Specials	264.56	357.26
Receipts in 11 months:		
Budget	23,935.39	21,289.39
Specials	9,388.96	11,807.30
Annual Budget	31,500.00	28,100.00
Amount raised in 11 months	23,935.39	21,289.39
Per cent raised in 11 months	75.99%	75.76%

L. M. Van Horn,
Treasurer.

Milton, Wis.

SEVENTH DAY BAPTIST PINS



Seventh Day Baptist pins are available at 75 cents each to individuals, and at 60 cents each, regardless of quantity, to young people's groups for resale at 75 cents each. These pins are of good quality and are the screw-fastener type.

Please send orders to the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

The Sabbath Recorder

