
"Search the Scriptures"

IN ALL THE BIBLE CAN YOU FIND —

1. One text that says the Sabbath was ever changed from the seventh to the first day of the week?
2. One text where the first day of the week is ever called a holy day?
3. One text where we are told to keep the first day of the week?
4. One text that says that Jesus ever kept the first day?
5. One text where the first day is ever given any sacred title?
6. One text that tells us to keep the first day in honor of the resurrection of Christ?
7. One text that affirms that any of the apostles ever kept the first day?
8. One text from any apostolic writings that authorizes its observance?
9. One text where it says it was customary for the Church to meet on that day?
10. One text where we are told not to work on the first day of the week?
11. One text that says the seventh day is not now God's Sabbath?
12. One text that says the seventh day Sabbath is abolished?
13. One text where the apostles taught their converts to keep Sunday?
14. One text where the first day was ever appointed to be kept as the Lord's day?

For information address the

AMERICAN SABBATH TRACT SOCIETY

(Seventh Day Baptist)

510 Watchung Avenue

Plainfield, N. J.

The Sabbath

FEBRUARY 14, 1949

Recorder



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor
L. H. NORTH, Manager of the Publishing House

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Our Policy

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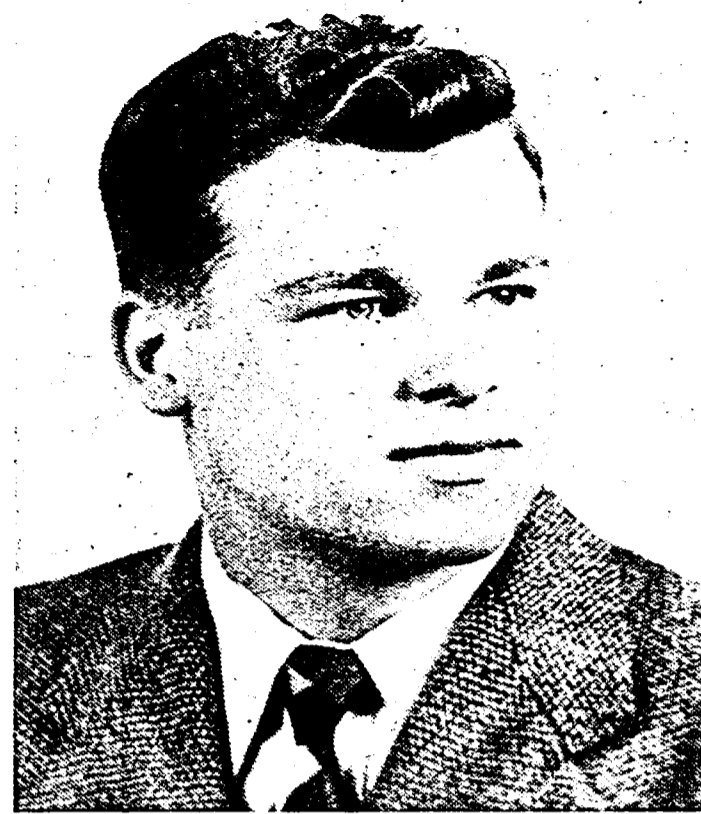
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PRESENTING - - -



Kenneth E. Smith

Kenneth E. Smith, acting pastor at Lost Creek, W. Va., and a sophomore at Salem College, is the youngest Seventh Day Baptist pastor; at the present time fulfilling capably and efficiently a task not usually delegated to young people. — The Beacon, January, 1949.

LAYMEN'S FELLOWSHIP

On January 23, 40 men of the Laymen's Fellowship of the Western Association met in the community building at Independence, N. Y., for their quarterly meeting. Sandwiches, pickles, and potato chips were served with doughnuts and coffee by the refreshment committee. Mr. Alden Stuart, superintendent of the Wellsville, N. Y., schools gave the men a lot of food for thought. Group singing, featuring a male quartet, was led by Fred Palmer of Alfred, N. Y. The splendid fellowship was enjoyed by all.

C. R. M.

IN MEMORIAM

HERBERT CLARKE VAN HORN, D. D.
March 23, 1874 — February 2, 1949

Memorial services were held at Milton, Wis., Sunday afternoon, February 6, at 2:30 p.m.

A sketch of Rev. Mr. Van Horn's life will appear in a later issue of the Sabbath Recorder.

THE SABBATH RECORDER

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A COMMON ORIGIN

"All nations he has created from a common origin, to dwell all over the earth, fixing their allotted periods and the boundaries of their abodes, meaning them to seek for God on the chance of finding him as they grope for him." Acts 17: 26, 27 (Moffatt).

Thus spoke the Apostle Paul to the "men of Athens" as he proclaimed the "unknown God" to them.

The Basis of Brotherhood

Surely, we as Christians accept this statement of Paul as fact. If any group of folks should believe that God created all peoples from a common origin, Christians should. Otherwise, how can we expect non-Christians to accept the Fatherhood of God and the Brotherhood of Man unless we unreservedly commit ourselves to the realization of this basic and fundamental truth?

The difficulty may be that some of us are only partly Christian in this respect, if it is possible to be partly Christian. At least, we are not fully grown Christians. Any mature Christian will recognize and accept the fact of our common origin and operate accordingly.

Of course, there are some so-called Christians who profess one thing and perform another. Yet, the claims of Christ upon every area of our lives will eventually lead us to practice His teachings even in the area of race relations.

Race Relations Message

The message for Race Relations day adopted by the Executive Committee of the Federal Council is significant. It reads, in part as follows:

Divine love makes Christian brotherhood different from every other kind of human association. This love requires for every person justice and full opportunity because of his dignity and worth as God's creature and the object of His redemptive love. To profess to love God and to give offense to our brother because of racial difference is to sin. The love of God and the love of our fellowman go together.

Christians, therefore, face the task of making love a reality in their own lives

by the practice of brotherhood. There are persons, known and unknown, who in spite of difficulties live lives of real Christian brotherhood with those of other races. Some individuals, however, fear the loss of personal status and community influence which they assume the practice of Christian brotherhood in race relations would bring. In practice they allow such fear to outweigh the belief that the brotherhood of love under the Fatherhood of God is the highest goal of life. They do not apply Jesus' words: "seek ye first the Kingdom of God . . ."

The practice of Christian love calls for continuous examination of human motives, for courageous and intelligent facing of worldly pressures from without and emotional pressures from within, for complete and daily dedication to Christ.

The Christian Church can point to experiences within its own life which are examples of brotherhood. An impressive illustration of this was found in the Christian fellowship achieved by representatives of many races in the first Assembly of the World Council of Churches at Amsterdam, Holland, in the summer of 1948. There is also a challenge in its statement:

Amsterdam Speaks

... the Church has failed most lamentably, where it has reflected and, by its practices, then sanctified the racial prejudice that is rampant in the world. And yet it is here today that its guidance concerning what God wills for it is especially clear. It knows that it must call society away from prejudices based upon race and color and from the practices of discrimination and segregation as denials of justice and human dignity, but it cannot say a convincing word to society unless it takes steps to eliminate these from the Christian community because they contradict all that it believes about God's love for all His children.

"Be kindly affectioned one to another with brotherly love; in honor preferring one another." Romans 12: 10.

For, "he . . . hath made of one blood all nations of men for to dwell on all the face of the earth."

(The part of the Race Relations message used above is from the "Federal Council Bulletin," January, 1949.)

Are Seventh Day Baptists Committing DENOMINATIONAL SUICIDE

By REV. LESTER G. OSBORN

Perhaps suicide is not the correct word here, for a denomination does not deliberately set out to end its existence. But the person who dies by his own hand because of carelessness or through disregard of the rules of health and safety



Rev. Lester G. Osborn

is just as responsible for his death as though he had used more direct means.

We are in danger of extinction because we seem to have lost our evangelistic fervor. Too many of our Churches have become self-centered. Everything that is done is for the enriching, the instruction, the entertainment of the Church itself. Perhaps we should not say that too much attention is paid to the Church and its members. But we can surely say that not enough (if any) attention is given to those outside the Church and outside of Christ. How many Seventh Day Baptist Churches have died from this cause? Study the reports of the Churches to the various associations, excerpts from which used to be included in the minutes: "We are struggling for existence," "We are

trying to hold our own," are samples. These words often have presaged a lingering death. The Church should not exist for itself, but as an agency for proclaiming the gospel. It is the agency to which the Lord has committed the service of winning souls. I fear that we have forgotten that. "Woe is me if I preach not the gospel," said Paul. We must preach Christ crucified for the salvation of a lost world, or perish as a denomination. This of course can apply to any Church. I am thinking particularly of our distinctive doctrine — the observance of the Sabbath.

I wonder sometimes if we have not gone too far in subordinating our distinguishing belief to the idea of "co-operation." May I "adapt" a paragraph from an article in a recent issue of a ministers' "trade journal"? "Local Churches," says the author, "flourished best when creeds were definite, and members believed that they possessed the only true faith. . . . When a Baptist reaches the conclusion that immersion is not necessary, one reason for being a faithful Baptist has disappeared." By the same token, when a Seventh Day Baptist reaches the conclusion that the Sabbath is not important, one reason for being a faithful Seventh Day Baptist — in fact, the only reason — has disappeared. "Broadening out" tends to shallowness. Letting down in principles tends to laxness in living. We must believe that the seventh day is the only true and acceptable Sabbath, and that the Christian world needs it and is missing a blessing without it. And we must not minimize its importance in any way.

The only thing which distinguishes us from other Baptists is that we hold the observance of the seventh day to be a requirement for Christian living today. That is, we hold it theoretically — but do we actually? Do people around us know the reason for our keeping a different day? Have they ever heard from

us the Biblical basis for our separate entity, denominationally? Or do they just mark us down as "queer," holding on to an old, baseless practice, which we inherited from our ancestors? Are we preaching the Sabbath? The answer, I think, is that we are not. Partly because it is promoted by another group which is in more or less disrepute with evangelical Christianity, and which holds views and interpretations of Scripture which seem fantastic to other Christians, we feel that an odium is cast upon it, and do not preach it. There was a time when "Sabbath Reform" was a live issue among Seventh Day Baptists — in the days of Dr. A. H. Lewis and other giants of our faith. In those days we were growing, not just "holding our own!" We must preach the Sabbath truth as a need of the world, or perish as a denomination.

Why are so many young people drawn away from Sabbath observance? We will grant that it is increasingly difficult to observe the seventh day. But I wonder if the reason is not deeper than this. Are we teaching our youth the "why" of the Sabbath? Do they know the reason for our being a separate denomination, or do they belong to Seventh Day Baptist Churches just because their parents do, and have taken them along? Does the example of Father and Mother teach them that this peculiar practice is something valuable, or that it is just a matter of convenience? I call to mind a family in a Seventh Day Baptist Church I know. Trips to the doctor or dentist, visits to relatives at a distance from home, all such things were left for the Sabbath. The father would not think of taking time away from the field or stock; mother would not dream of leaving the house or the chickens, on weekdays. No, they waited until the Sabbath, and took God's time instead of their own for "extra" trips, and for odds and ends. Today not one of the young people in that family has any regard for the Sabbath, or for any other day, or for the Church. Then, too, we allow our young people to prepare for vocations — nay sometimes we urge them to — knowing that they cannot keep the Sabbath, or else not stopping to consider

that possibility. We must teach the Sabbath to our youth both by precept and example, or perish as a denomination!

We talk of the importance of the Sabbath. We say that it is a step farther along in the Christian walk: a rung higher on the ladder of obedience to the will of God. We pride ourselves on our "commandment keeping," on being 10/10ths for the Lord. Yes, I fear sometimes that we are more than a little self-righteous; perhaps even taking a "holier-than-thou" attitude. And all the time many of us are deserving of the rebuke our Lord gave those who "sit in Moses' seat . . . they say, and do not." Sometimes we wonder, "Why so few Sabbath converts?" Do you think people are going to consider the Sabbath valuable when its promoters do not keep it? Do you know, my dear Seventh Day Baptist brethren, that people outside our Churches often have a higher standard of Sabbath observance than many of us have? A fine Christian woman whom I once approached about uniting with the Church of which I was pastor at that time, said to me, "No, I have definitely decided not to join. It seems impossible for me to keep the Sabbath as it should be kept. When I become a Seventh Day Baptist, I'm going to be one!" I felt that to be a rebuke, for I knew the contradiction between the "saying" and the "doing" of several members of that Church in the matter of Sabbath observance. That woman is not alone in her position. I know several right now who are saying practically the same thing. They are refusing to join our Churches because they feel that their business requires them to work on the Sabbath. We can never expect to win people to the sort of Sabbath observance which we see in so many Sunday Churches. We must live the Sabbath before our neighbors or perish as a denomination!

The more deeply spiritual Christians, when approached on the matter of the Sabbath ask, "Does it help you spiritually? Does it bring you closer to the Lord? Does it make your Christian life richer and your service more effective?" Ask

yourself those questions. Fellow Sabbath-keepers, unless we can show people that observance of the true Sabbath is a factor in individual spiritual growth, unless we can show them that it makes us better Christians, unless we can show them that it contributes to the effectiveness of our service for the Lord, we can never win them to the Sabbath. We must demonstrate the value of the Sabbath to Christian living and character or perish as a denomination!

If there is any authority for observing the seventh day, it is in the Bible. The authority of the Sabbath and the authority of the Bible are inseparable. One wonders if the reason for our laxness in regard to Sabbath observance is not due in great measure to the fact that so many today accept the modern attitude toward the Bible — that it is of human origin, the record of man's ideas about God, man's notions about what God expects of him, man's progressive understanding of God's will, and not a revelation from God Himself to man. Seventh Day Baptists, we must base our Sabbath observance on the solid rock of the Bible as the inerrant word of God or we have no authority for our distinguishing doctrine. We must believe and teach that the Bible is God's word, His revelation to man, and that the Sabbath rests on divine authority, or perish as a denomination!

We fret over finances — we struggle to raise our budget. Our work is crippled because of lack of funds. It is not because we do not have money as a people. We are not rich, but we seem to have plenty to spend in other ways. The reason is that we do not really believe in our mission as a denomination. If we truly believed in the Sabbath; if we honestly thought the Christian world would be better off if it observed the seventh day; if we really thought believers are missing a blessing by not observing it; if we really lived it so the Lord could bless us in it; we would bring our tithes into the storehouse in order to share the blessing of the Sabbath with others.

To be unfaithful to the observance of and the promotion of the Sabbath is de-

LETTER FROM GELSENKIRCH

Dear Brother Schmid, dear Brethren!

God's peace and grace be with you all — Matthew 25: 21.

All of us are very glad to know that you can send the shipments through the American Relief Committee. We received everything in good condition, and I acknowledged the shipments to the president of the committee. May the Lord bless you and all those who made it possible to show such great kindness toward us.

It was nice to hear that you went to the General Conference and that you had the opportunity to speak of the relief work — how thankful we are for everything! We went to our general conference in Hamburg. All of us had a wonderful Christian experience. I was able to baptize five persons, and four are ready for the next baptism. We are indeed very happy to win souls for Christ's kingdom. We spent many blessed hours together with other members and happily went back home, strengthened in faith and determined to win more souls for Christ and to do our duty more than ever before until we enter the kingdom of heaven for everlasting peace and joy, and to see the sacrificial Lamb of God, because only through Him do we have such hopes, joy, and patience unto the end.

We received the two packages of shortening also.

With best regards, and thankfulness from the bottom of our hearts,

Yours in Christian love,
Otto Boeck.

Gelsenkirch,
October 25, 1948.

nominal suicide. The success of our denomination rests upon the Sabbath and upon our preaching and living it — not because it is our distinctive doctrine, but because underneath the Sabbath is the Lord of the Sabbath "whose we are and whom we serve."

TRACT BOARD MEETING

Board Meeting Well Attended

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, January 9, 1949, at 2:10 p.m., with Franklin A. Langworthy presiding and the following members present: Franklin A. Langworthy, Hurley S. Warren, Lester G. Osborn, Frederik J. Bakker, Mrs. Maxwell A. Tift, Mrs. William M. Stillman, Courtland V. Davis, Frank R. Kellogg, Miss Lucy Whitford, Bert B. Sheppard, Paul A. Whitford, William J. Ayars, E. Wendell Stephan, C. Rex Burdick, Lloyd D. Seager, David S. Clarke, Charles H. North, John G. Schmid, Frank Schober, David Sheppard, and Business Manager L. Harrison North.

Visitors were: Mrs. Hurley S. Warren, Mrs. William J. Ayars, Owen Probasco, Miss Ruth Ayars, Mrs. David Sheppard, Mrs. Bert B. Sheppard, Mrs. Lester G. Osborn.

Report of the Corresponding Secretary (November-December, 1948)

During the past two months, the secretary has continued his work for "One Hundred Sabbaths of Service" and the general program of the Tract Society and the denomination from his home and office. The mass of work accumulated during his absence on the western trip following the sessions of General Conference has, for the most part, been cleared away and steps have been taken to begin constructive work. Letters of inquiry are coming in with increasing frequency. These are, to some degree, the result of increased tract distribution and advertising.

The One Hundred Sabbaths of Service Program is going over. Distribution is increasing, and orders for tracts outside of the regular mailings for the special program are rapidly depleting our supply. A large number of tracts in our depository are so nearly out of stock that no major mailing can be made. The secretary has authorized the printing of all the tracts authorized by the board with the exception of those of the Gospel Series which are still held up by the art work. We

must begin to print more rapidly or call off the program of distribution.

In response to the authorization of the board at its November meeting for a trip to the Southeast, the secretary has made plans, written letters to the Churches and lone Sabbathkeepers involved, and at the time this report is being presented is somewhere in Virginia on the way south. It is his intent to visit down the east coast as far as Miami, up the west coast to Tampa and St. Petersburg, around the gulf to Louisiana, back through northern Mississippi, Alabama, and Georgia; north through West Virginia, to Salemville, Pa., and home. Since it seemed necessary for the secretary to be away at the time of one board meeting, he chose to leave Plainfield on January 4. He hopes to return on March 6 and to be able to give a full report on the trip and prospects in the Southeast at the March meeting.

The financing of "One Hundred Sabbaths of Service" remains a primary problem. Various methods of raising money for it have been talked over and tentative plans have been made to contact a selected list of people in a personal way for funds to aid in the work. I call upon the Tract Board in session and on its members as individuals to consider and suggest the methods and means by which (within the limitations set upon us by General Conference) we may secure the funds necessary to the carrying out of the program before us.

Respectfully submitted,
Victor W. Skaggs.

Committee on Distribution of Literature

Upon recommendation of this committee through its temporary secretary, David T. Sheppard, it was voted to publish 10,000 copies each of the following tracts: "Her Wedding Ring," "Pro and Con," and "Has the Original Sabbath Been Lost?" The first two tracts will be reprints and the last a new tract by Rev. Lester G. Osborn.

The matter of publishing "Creation's Birthday" by Rev. Lester G. Osborn, which appeared as a feature article in the

special issue of the Sabbath Recorder for November 1, 1948, was referred to Corresponding Secretary Victor W. Skaggs and Business Manager L. Harrison North.

A new tract, "How Honest Are You?" by W. Allen Bond, was authorized for printing in a quantity of 5,000 when funds are available.

It was noted by the report from the Denominational Desk, in charge of Miss Esther Burdick, that, for the period of November 9, 1948, to January 9, 1949, a total of 27,878 tracts was sent out, 11,425 of this number being under the 100 Sabbaths of Service Program; 2,728 copies of the special issues of the Sabbath Recorder were distributed under the 100 Sabbaths Program; a total of 67 books and booklets were mailed; 107 miscellaneous items shipped; and there were 35 new Sabbath Recorder subscriptions received while 25 subscriptions were discontinued.

Supervisory Committee

Business Manager L. Harrison North, for the Supervisory Committee reported that a new appraisal of the publishing house plant has recently been completed. The last one was made in 1929 although it has been brought up to date yearly by furnishing the appraisal company with a list of additions and removals.

A Model 5 linotype, bought as a rebuilt machine about 25 years ago, has been sold to make way for a new Model 31 linotype. The new machine has four magazines and is equipped with an electric pot instead of gas.

The Supervisory Committee recommends to the board that the price of the Helping Hand, beginning with the second quarter 1949, be changed to \$1.00 per year (25c per copy for single copies) or 90c per year (22½c per copy) in lots of ten copies or more. There has been no change in price since 1944 and the current price does not cover costs by about \$200 per quarter.

By vote of the Tract Board the report was received and the recommendation adopted.

Salary Adjustments

The board instructed the president, the treasurer, and the chairman of the Ad-

visory Committee "to examine the salaries now being paid to the editor and corresponding secretary, with power to make such adjustments for the next two months as may seem to them wise, and to make recommendations at the next regular meeting of the board concerning any adjustments for the months following that meeting."

Foreign Missions Conference

Rev. David S. Clarke gave brief impressions of the Foreign Missions Conference of North America which he attended with George B. Utter of Westerly, R. I. — he as secretary of the Seventh Day Baptist Missionary Society and Mr. Utter as a representative of the press. Mr. Clarke stated that the Foreign Missions Conference voted against the proposed merger with seven other Protestant agencies to form the National Council of Churches of Christ in the U.S.A.

Campaign Committee

The president was authorized to appoint a committee of three with power to act in launching a further campaign for financial support of the 100 Sabbaths of Service Program. The committee appointed is: Victor W. Skaggs, chairman, Hurley S. Warren, and E. Wendell Stephan.

The Tract Board meeting opened with prayer by Dr. Lloyd D. Seager and closed with prayer by Rev. Lester G. Osborn.

DENOMINATIONAL BUDGET REMITTANCES

L. Milton Van Horn, treasurer of the Denominational Budget will continue in that capacity through the current Conference year. Please send all Denominational Budget remittances to L. Milton Van Horn, Milton, Wis., until further notice. Changing conditions postpone his leave of absence probably until September. Due notice will be given when remittances are to be sent elsewhere. Meantime Church treasurers and others remitting funds for the Denominational Budget are asked to send them directly to Mr. Van Horn.

Courtland V. Davis,
Secretary of the Commission.

CHINA AT FOREIGN MISSIONS CONFERENCE (Buck Hill Falls, Pa., January 4-7, 1949)

It is difficult to anticipate what is going to happen in the missionary work in China. We are particularly interested in our work at Shanghai and Liuho, as the communists take over. Communism is not Christianity. It is a religion of its own, or perhaps it should not be called a religion at all. We cannot expect to get much sympathy from the communists except when our hospitals and workers in the schools can be of some aid to the conquerors in the Chinese civil war. Their attitude seems to be one of hate toward the Christian American in particular.

We attended the recent Foreign Missions Conference at Buck Hill Falls, Pa. Rev. David S. Clarke attended as the executive of the Seventh Day Baptist Missionary Society. The conference was a gathering of the executives of all denominations and, as chairman of the China Committee, I was anxious to learn about affairs in China at first hand, as we might learn it from those who are very close to the missions there. Many of those who attended had only recently returned as the representatives of their boards. I was permitted to attend as an observer for the press. I pledged my connection with the "Westerly Sun."

One of the things I was impressed with was that in case of persecution by the communists, our workers from the homeland should come home. Many of other missions have come home: the aged, those about to retire, mothers and children, and missionaries who have only recently gone to China and have not mastered the language.

While communists in the areas already taken over try to appear not too unfriendly, there is no telling when they may strike, and our missionaries may be obliged to go under cover or be ready to leave the country suddenly.

But we should not forget while there are scores of workers who come from America, there are thousands of Christians who must remain and must face the new conditions that result in unchristian

mobs who have no sympathy for our way of life. The very presence of foreigners there may some day embarrass the natives if the missionaries insist on staying.

In many areas natives have taken over the work for Christ. That was done years ago in some societies, there being only a very nominal control by the boards in America. That is what is being done by the Seventh Day Baptists. Our work has been growing. We have built at Liuho three different hospitals, and war has damaged and destroyed them twice.

The new hospital that the Chinese built more than a year ago, and has been operated by Dr. Esther Pan and Miss Sarah Becker, has been closed. Dr. Pan is still working there with what little help she is able to gather, conducting a clinic where those who are ill may have the attention of a doctor and nurse. But the wards are closed. The hospital is receiving no patients.

The Wests, Miss Mabel and her mother, Mrs. Nettie West, have returned to America, and with them, Miss Becker. Not having conquered the language in the short time she has been there, and unable to carry on for that reason at Liuho, it was inadvisable for her to stay.

Dr. and Mrs. George (Helen) Thorngate and son Philip are remaining to work for Christ as long as that is possible, and probably will do so until the communists demand that they retire with other missionaries.

How the revolution in China, resulting from the civil war, might affect Seventh Day Baptists, was of particular interest to those of us who were at the conference. We were impressed by the report of how, under the Foreign Missions Conference, mission boards are working and acting together. Asia is our frontier now. America must wake up and the boards must realize that now if ever there must be a united front with one message of salvation, one brotherhood in witness for Christ. Unless we hold our front, unless we are able to move in, chaos will move in and force us out. We must be prepared to support youths who are coming to Christ. **Where youth stands strong, there will be the decision on communism.**

There is America's front. It must be held in Asia.

As communists move east, they talk well and promise friendship. The leaders say there will be freedom of religion. Missionaries are allowed to work in hospitals, but they are told to keep strictly to their job. And in many places, Chinese leaders have retired, as it is safer for them. By last summer some Catholic missionaries had come out in advance of the communists. But now when they want to return they cannot go back. Those who have gone back have lost ground, lost faith of people.

There is a growing feeling among the missions that their workers should stay as long as possible to witness for Christ.

The Russians have shifted their main efforts at spreading communism from the western nations to the people of Asia and Africa, which are areas already ripe for acceptance.

We as Christians must admit that communists have appropriated certain Christian principles such as the brotherhood of man, relief from economic and social evils, care for the poor, unselfish service and sacrifice, all for the common good. Godless men have adopted these things. They are no longer alone for Christian nations. We have no monopoly here.

Communism has become our great rival in the effort to win men's minds and hearts. We must admit they have inspired many followers with passionate devotion to their career. The Christian must approach the communist with love and good will, humility and confidence. We must be pro-Christian, not anti-communist. We should show intelligent understanding of what the communist wants to accomplish.

While we in America spend billions for military defense and economic construction, we provide only a few tens of millions for the spread of the gospel which provides the only sure foundation for mutual understanding, good will, democracy, and world peace. Far greater support from the Churches is called for.

A new day faces us. We must try to meet it. Recently I read, "It is practically

GERMANY SPEAKS

Through Dr. Antonie Nopitsch

(Message brought by Dr. Nopitsch at the National Assembly of the United Council of Church Women in Milwaukee, Wis., November, 1948.)

It is with great gratitude that I make use of this unique occasion (of the assembly) to bring a message from the Church women of Germany. For some months my thoughts and the thoughts of my friends were with the meeting in Milwaukee. But I did not really believe that I could be with you. It was Mrs. Sibley's wonderful key which opened not only the heart of every German whom she met, but also the doors of International Government to get the wonderful invitation and to get a passport very soon; to open also the airplane that brought me across the ocean. Here I am, a living greeting from a country about which you have heard many things.

First of all, I bring to you, the Church women of America, the deepest gratitude of thousands of German women. Your gifts of food, clothing, and money and the wonderful work of Church World Service have done immeasurable good among our people. I wish that the thousands of mothers and children whom you have helped could pass here in front of you. Then you would see how their tired and sorrowful faces would suddenly light up with joy and gratitude. You would know how much you really have done. You have not only given food and clothing to the needy, you have given new hope to despairing hearts; you have restored the will to live!

a law in life that when one door closes to us, another opens. The trouble is that we often look with so much regret and longing upon the closed door, that we do not see that one which has opened."

Denominations must draw together for the common good. They must not allow small differences to interfere. We as Seventh Day Baptists must stand with others as one Christian Church. We must stand as one in "One World for Christ."

George B. Utter.

But there are still ruins of countless homes in my country. There is still the dreadful reality of the millions of refugees. There are still children without stockings in this winter; mothers' rest-houses without a single egg, for months; beds in barracks without sheets for three years.

The Church women of Germany have built islands in this ocean of need. But the currency reform which was necessary from an economic point of view endangered the whole work. If there is not quick and generous help, this women's Church work will break down completely now in 1949, three years after the war and in the year of Amsterdam. The doors of our mothers' resthouses which were started during Hitler's time and maintained under circumstances which you cannot possibly imagine will be shut. Women who are tired to death and ill and underweight need these houses desperately; but there will be no money to run them. Expectant mothers will find no maternity homes and will be tempted to kill the new life in their bodies because their Christian sisters cannot continue these homes which they have rebuilt out of ruins. And we must say to the young refugee student who wants to dedicate her life to the service of Christ: "Try to find a corner in a factory; there is no money to carry on the Bible school."

I know there are so many needs all over the world and that the world looks to America and that America cannot meet the whole world need. But I am sure you want to know the need of the Church women's work in Germany. This work is more than anything else a missionary work. With burning hearts we try to purify our country — the country of the Reformation — from the evil invasion of Hitler — even into the spiritual life of the people.

Perhaps you may be wondering why the German women did not rise up and protest against Nazism. No one who has not been in Germany after 1933 can imagine in what a spiritual prison we lived and what demonic forces we had to face. Nevertheless, I must confess that we German women carry a considerable share of responsibility and there

is a heavy burden on our hearts and on consciences. Only as Christians we find a way out of this pain of our souls because we have found the reality of forgiveness. I am sure the Christian women of Germany would wish me to share with you this experience of pain and forgiveness.

We have **suffered** and this is our only treasure. Now we know the fullness of a word like this: "Even though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

And now, I am here as ambassador of women who have suffered more than a human heart can bear. Their eyes are following me in America. And they look at me and look at you and ask: "What responsibility have the Christian women of America, the most powerful country in the world, decided to assume in a nation for which the government of America has assumed its political task? We are living in a time of miracles. The same airplanes, once bringing death and despair into our country, now are bringing life and hope and confidence. What will it mean, if with the men's air lift of food and coal, the women's air lift of Christian charity continues to come?"

Last summer with Mrs. Sibley, your beloved president, whom we now also claim, I was traveling through the old Germany, which was perhaps the dear fatherland of the ancestors of many of you. When we enjoyed its high snowy mountains, and its lovely valleys; when we looked at the blue sky of Bavaria, and the green forests — one picture was always very distressing — everywhere broken bridges. It was a symbol of the situation in the world. But, your Christian charity and our shy, but growing confidence are repairing the foundations. Oh, let us build the arch above the deep separation of mistrust and fate. Since I have shared your marvelous fellowship, since I have sung with you, and prayed with you, my confidence is without bounds. Seeing your comfortable homes, your powerful factories, your great and growing cities, I can only pray may God protect you from the terrible experience we had to face. May God bless you for every

THE CHURCH MUST TEACH

By Dr. Paul Calvin Payne, Philadelphia, General Secretary of the Board of Education, Presbyterian Church, U.S.A.

The explosion of Hiroshima, August 6, 1945, was the expression of the final exhaustion of the long patience of the moral universe with the age-old immorality of man, when it cried out to him: "Change or die!"

The atom bomb is saying to America: "You cannot hold me in your hands and go on living in your old sins; you try that on me and I will explode in your hands."

There is a curious state of mind among Christians today. During the war we kept saying that it would be harder to win the peace than the war; and the strange thing is that this is true.

We find we did not win the war; we won only a reprieve — one more chance. We defeated Hitler, but it is harder now fighting Hitler's ghost and Hitlerism.

The only remedy is to do away with the injustices and evils produced by Hitler. If we do not correct these wrongs we will have to deal with something even more sinister than Hitler.

That is the reason the Church **must teach**. We cannot shoot "isms"; we must teach out of our hearts.

We must teach by our example, by sacrifice, by giving. We must teach in the home, teach faithfully in the Church school and reach outside the Church school to teach some of the 27 million children and young people now receiving no religious education in the nation. We must teach sincerely, and we must teach **NOW**. — ICRE Release.

piece of bread, for every loving thought which you send to us and to our children. We in the land of refugees and ruins, we know what it meant that there was no room in the inn of Bethlehem and that the Child lay on straw. But we know also that the angels' song was for you and for us: "Peace on earth, and good will to men."

Dr. Antonie Nopitsch may be reached through Mrs. Harper Sibley, 400 East Avenue, Rochester, N. Y. — Church Woman, February, 1949.

URGES RELIGIOUS NURTURE OF YOUTH

By Jimmie Fidler

Newspaper Columnist and Radio Commentator
Hollywood, Calif.

The person who sows a seed, then carefully nurtures the growing vine until it bears fruit, fails to see that the exact procedure is true of a human being. Failing to see, he turns a blind eye to the needs of children, when it is the duty of every good citizen to harken to the needs of not alone his own sons and daughters, but to the needs of all children.

Had the forefathers of America been as careless in the rearing of their children, and in teaching them love of God, of country, of fellow man and of all things beautiful, I shudder to think of what sad condition our land might be in today. We are a strong nation, not for our physical wealth, but because we have inherited a wealth of right thinking from our ancestors.

If we are to continue strong, we must bend our attention to passing on to the growing generations the same humble belief in God and in right that has been passed down to us, but which so many of us are forgetting to nurture. — ICRE Release.

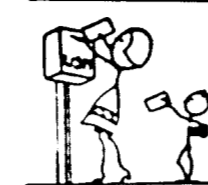
DOING GOD'S WILL LEADS TO HAPPINESS

By Bruce Gould

Editor, Ladies' Home Journal

Few men have grown to great account in this world who have not felt themselves guided, in whole or in part, by a strong religious sense of God as ruler of the universe. What is no less important is that few men, in whatever humble capacity they have served in this world, have found contentment or happiness without a strong faith that they were somehow serving God's will. It is not necessary to know all. A little candle lights our footsteps on the rockiest road sufficiently for us to take one step after another. — ICRE Release.

Christianity cannot propagate until it becomes incarnate. — Garland Hopkins.



OUR CHILDREN'S LETTER EXCHANGE

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

Dear Walter and Marcia:

I was very happy to have two more letters from Basler children. How I do wish I could see you all, for I do love such nice little boys and girls. I am fond of nice dogs, too, Walter, and I'm sure you have lots of fun with your dog Snowball. My next door neighbor has a cute little dog named Queenie. She comes to call on me quite often.

I'm glad you received a dolly for Christmas, Marcia, and I know you love to play with her. My granddaughter, Gretchen, received a doll with bright red hair for Christmas. What was the color of your dolly's hair?

Yours in Christian love,

Mizpah S. Greene.

Dear Mrs. Greene:

I am sick with the mumps. It is just starting to snow. My Uncle Trevah started for Jackson Center, Ohio.

Last summer my Grandpa Sutton baptized my sister Roberta. Next time we go to Colorado I want Grandpa to baptize me.

I am in the second grade. I like school very much. We have a Junior Church in Milton.

I received a lot of toys for Christmas.

Love,

Lynn Randolph.

Milton, Wis.

Dear Lynn:

I do hope you are all over the mumps by this time for they can be pretty sore. Pastor Greene and our three children all had the mumps at the same time quite a number of years ago, and they didn't act as though they enjoyed them. Eleanor told her daddy that he looked like a chipmunk, but when she looked in the glass and saw her own swollen face she began to cry.

I am glad to hear your sister Roberta was baptized and thus showed her love for our dear Saviour, Jesus, just as you, too, plan to do soon.

Your Christian friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I received my truck and my racer for Christmas.

I like to hear someone read the Children's Page in the Recorder, and I will be glad when I can read it for myself. I will go to school next year. I am five now. Grandma Bond is helping me write this letter.

I received a big doll for Christmas that my mamma made, and I call him Peter. She made another big doll for my little sister Irene, who is almost three years old. These big dolls wear real clothes that we used to wear when we were little. Irene received some more dolls and a cradle and a little cupboard. I received a blackboard that Grandpa De Land made.

I go to Church at Nortonville. My Sabbath school teacher's name is Mrs. Kathryn Nieman. I like Pastor Wilson. He is a nice man.

Your friend,

Clifford Bond.

Nortonville, Kan.

Dear Clifford:

I'm sure your Christmas presents were just the kind any real boy would like. One little boy said he did not know just which present he liked the better, his truck or a pair of rubber boots with red tops. The truck was too big to sleep with, but for a long time he slept with those boots in bed with him.

I think your dolls, yours and Irene's, were fine presents, too. And I know you love them most of all because your mamma made them; they are so much better than ready-made dolls.

Your Christian friend,

Mizpah S. Greene.

Dear Mrs. Greene:

How are you? I am fine. I liked your story in the last Recorder about, "Was Johnnie a Fraid-cat?" I think I would like to answer that question. The answer is, "No."

We have a great big dog; he is a boxer; his name is Butch. We have some pigeons. Their names are Snowflake and the male's name is Snowball, because they are white. My brother Johnny has a male and a female. They are black and white. Their names are Feathery and Raindrop. We

CHURCH NEWS

NEW AUBURN, WIS. — The New Auburn Church is carrying on with the United Brethren minister, Rev. Mr. Davison, preaching splendid Bible sermons for us. His wife is usually present and helps as pianist many times. Mr. Davison is also preaching for the Lutherans, so is indeed a busy man. His earnest and gentlemanly ways are an inspiration to all.

We had an interesting Christmas program with choir anthems, a solo, quartet, younger boys' songs, readings, piano solo, and recitations, dialogs, and songs by little children. Rev. Mr. Davison and Rev. Burchard Loofbourrow, home from Texas for Christmas, each brought short messages. Treats for each child and family were given by the American Legion and president of the New Auburn bank. It was 12 degrees below zero, and most every family was present at ten o'clock.

The annual meeting and dinner were held at the Ivar Pederson home in January. Much repair work will be needed on the parsonage in the summer. At present, it is rented. We are anxious about a pastor.

The Junior Christian Endeavor has disbanded for the winter; the young married couples meet once a month and have very good times; the Ladies' Aid meets on the second Wednesday of each month at the homes. The programs for the year are made up in booklet form. This year, we are studying "The Christian Home," a publication of the Methodist denomination, and one of our members reviews it each month. The reviews are very interesting and instructive. We have a business meeting, worship service, the review, and a fun period and lunch. We

live on a farm but all the animals we have are the pigeons and Butch.

I am in the third grade.

Yours truly,
Ann Pearcy.

R.F.D. 3, Mansfield, Pa.

Dear Ann:

I was pleased to get your letter but must wait until next week to answer it.

Your Christian friend,
Mizpah S. Greene.

held two fancywork and rug sales and several lunches last year. We remember our oldest members, Mrs. Belle Haskins and Mrs. Mary Loofboro, with gifts, send sunshine to the sick, give to CARE, the Red Cross, and pay five dollars a month toward the pastor's salary.

We are glad to have Mr. and Mrs. Duane North and family, Mr. and Mrs. John Torgerson, and Mr. and Mrs. Carl Froding and family back in our congregation. They are a good help. We need your prayers and God's guidance. — Mrs. A. M. North, Correspondent.

SECOND HOPKINTON CHURCH, R. I. — The annual Church business meeting was held January 9, 1949, at the home of Deacon and Mrs. Walter D. Kenyon. Supper was served by the ladies of the Church. While dishes were being washed, the orchestra practiced hymns to be played the following week in Sabbath school. Instruments of the orchestra include three trumpets, a baritone horn, an accordion, and piano. Pastor Burdick made a report on books which this Church helped to purchase and send to the Historical Society at Plainfield, N. J.

Officers of the Sabbath school are: superintendent, Lewis F. Randolph; assistant superintendent, Robert James; pianist, Phyllis Kenyon; assistant pianist, Shirley Kenyon; recording secretary, Charles James; corresponding secretary, Ruth Kenyon. Teachers elected are: adult class, Deacon Walter D. Kenyon; boys' class, Rev. Paul S. Burdick; girls' class, Ruth Kenyon; primary class, Mrs. Donna James; assistant, Shirley Kenyon.

Officers of the Church are: minister, Rev. Paul S. Burdick; president, Mrs. Donna James; clerk, Walter D. Kenyon; assistant clerk, Mrs. Walter D. Kenyon; treasurer, Lewis F. Randolph; assistant treasurer, Mrs. Lewis F. Randolph; music director, Lewis F. Randolph; care of Communion, Mrs. Lewis F. Randolph; auditor, Arling A. Kenyon; care of house and small repairs, Charles R. Kenyon; ushers, Mervyn Warnock and LeRoy Burdick; finance committee, Robert James, Charles R. Kenyon, and Lewis F. Randolph.

Attendance of the new year has greatly increased, especially in the primary class.

One week there were twenty members in the class.

There will be a meeting of business and social fellowship at the home of Mr. and Mrs. Lewis F. Randolph in March. — Ruth Kenyon, Corresponding Secretary.

NORTONVILLE, KAN. — We are thankful to be favored with less severe winter weather than our neighboring states — yet wintry enough. We are proud of our newly decorated Church, and new carpets are being ordered.

The Christmas program was well attended. Very pretty and well-filled baskets were distributed to the town's shut-ins. More boxes of clothing and food were sent to our people in Germany.

New Year's dinner had light attendance owing to many members being ill. Quarterly business meeting followed the dinner. A new committee was named to write the quarterly letters to our absent members. — Correspondent.

NORTH LOUP, NEB. — Mrs. Vernon Williams will head the Dr. Grace Missionary Society this year. She was elected at the meeting held recently at the home of Mrs. Carroll Swenson. Other officers elected were: Mrs. Ellery King, vice-president; Mrs. Horace Williams, secretary; and Mrs. Claire Barber, treasurer.

A card was received by Mrs. George Maxson this week which acknowledged the six boxes of used clothing the Ladies' Missionary Circle had gathered and packed for use of the German Seventh Day Baptists. The boxes were shipped to Verona, N. J., to Pastor John G. Schmid.

Our Church has been asked to send one or more of our young people to the pre-Conference camp and Conference to be held in Riverside, Calif., next August.

ANDOVER, N. Y. — The annual meeting of the Andover Seventh Day Baptist Church was held in the Church parlor Sunday, January 16, with a good attendance. A tureen dinner was served at noon, followed by the annual business meeting led by the moderator, Edson Langworthy.

NEWS FROM ALFRED UNIVERSITY

Approximately 944 students are registered at Alfred University during the second semester, starting February 8, 1949.

The total is a slight decrease from the 962 enrolled during the first half of the academic year, according to tentative figures released today by Registrar Clifford M. Potter.

Part of the decrease is due to the fact that 21 seniors have completed their final examinations and moved on either to jobs or graduate work. The formal granting of their bachelor's degrees will not take place until the June commencement, however.

Mr. Potter estimated that enrollment for the coming semester will include about 430 veterans, or 45% of the total student population. About 26% of the students will be women, he said.

Largest of the four university units included in Mr. Potter's figures is the College of Liberal Arts, with 480 students. An estimated 401 students will enroll in the New York State College of Ceramics, 55 in the School for American Craftsmen, and eight in the School of Theology.

During the semester which just ended, the largest class on the campus was the junior class with 236 students. Freshmen totaled 229, sophomores 189, and seniors 176.

The following officers were re-elected for the ensuing year: Edson Langworthy, moderator; Lelia Livermore, clerk; Edna Burdick, treasurer; ministerial committee: Edson Langworthy, Clifford Burdick, and Lelia Livermore. Edson Langworthy, whose term had expired, was re-elected trustee and F. S. Potter was elected to fill the vacancy left by the death of Alvin Baker. The other trustee is Clifford Burdick.

A unanimous call was extended to Pastor Carl R. Maxson to serve during the coming year and earnest appreciation was expressed for the splendid service of Pastor and Mrs. Maxson during the past year. — M. S. G.

ABRAHAM LINCOLN HELPED A BOY

The following incident occurred in the summer of 1847, at the South Forks Schoolhouse in Sangamon County, Ill. Mr. Lincoln had been invited to address a temperance meeting by Preston Breckenridge, one of the prominent farmers of that vicinity.

The weather was warm and the meeting was held in a grove near the schoolhouse. At that time, Mr. Lincoln was a member of Congress and his reputation had already begun to grow. A large audience had come to hear what he had to say in regard to the general custom of drinking, which was so prevalent at that time, especially where frontier customs largely prevailed.

Mr. Lincoln was a very earnest advocate of temperance and in his speech, he earnestly pleaded with old and young to sign the following pledge:

“Whereas, The use of intoxicating liquors as a beverage is productive of pauperism, degradation and crime; and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage.”

The pledge had been prepared and signed by Mr. Lincoln himself, and after his address, most of those present signed it. Mr. Preston Breckenridge, who had asked Mr. Lincoln to come and give the speech, had a ten-year-old son named Cleopas. The boy was present at the meeting in the grove and was evidently deeply moved by Mr. Lincoln's appeal. The future president was always interested in boys and he said to Cleopas, “Sonny, don't you want your name on this pledge?” The boy earnestly answered in the affirmative but said that he was unable to write. The hand of Abraham Lincoln signed his name to the pledge as his agent.

Dr. Howard H. Russell, founder and first superintendent of the Anti-Saloon League of America, many years later, visited Cleopas Breckenridge who was then living about 16 miles from Springfield, and heard the story from his own lips. On Sunday, May 29, 1927, a commemorative bronze tablet was erected near the spot where Lincoln delivered his South Forks address.

Mr. Lincoln who was first in so many things and whose magic control of the English language was one of his greatest gifts, put the entire philosophy of the temperance movement in 52 words:

“Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks, seems to me not now to be an open question. Three-fourths of mankind confess the affirmative with their tongues and, I believe, all the rest acknowledge it in their hearts.”—
From his speech on Washington's Birthday at Springfield, 1842.

—Clipsheet.

Seventh Day Baptist General Conference

RIVERSIDE, CALIFORNIA, AUGUST 16-21, 1949

The Sabbath

FEBRUARY 21, 1949

Recorder

