

JANUARY 3, 1955

# The Sabbath Recorder

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## The National Council at Work

The above photo of delegates to the Biennial Assembly was taken in the ballroom of the Hotel Statler in Boston during one of the sessions. See story inside by one of the Seventh Day Baptist delegates.

# The Sabbath Recorder

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## A TEST OF STRENGTH

In every test of strength there is involved victory or defeat. If it is a contest between individuals or groups it is victory for one and defeat for the other. When the test is one man competing against a record or a standard, we ordinarily contrast victory with failure, as when the pole vaulter misses the mark. In tests of strength in the realm of morals this missing of the mark is termed sin.

Toward the close of Paul's great fifteenth chapter of 1 Corinthians we find some teaching about a test of strength that, at first thought, seems strange. It mentions the strength of sin. That is not strange; we know by experience, by our reading, that sin is indeed strong in the world today. Biblical and secular history agree that it has long held a death grip on most of the human race. But what can the Spirit mean by, "the strength of sin is the law?" Is not law the antithesis and the antagonist of sin? Does not the holy law of God battle with sin in the hearts of men? How then can the law be spoken of as giving strength to sin?

The answer to this must lie in similar expressions found elsewhere in Paul's writings such as Romans 3: 20; 4: 15; 5: 13; 7: 7, etc. In the last reference the Scripture says: "Is the law sin? God forbid. Nay, I had not known sin, but by the law." Again in Romans 7: 13 we get an expression like this: "that sin by the commandment might become exceeding sinful." The more we know of the righteousness and holiness of God, which knowledge comes through the law, the more conscious we become of the power and sinfulness of sin. Therefore, it is in the nature of exalting the law, not finding fault with it, which is involved in the statement, "The strength of sin is the law."

The great test of strength involved in the last part of 1 Corinthians 15 shows sin, death, and the grave to be strong and seeking to bring life and godliness to ultimate defeat. How can we win in this gigantic test of strength? Victory is promised through our Lord Jesus Christ. This is not just in the provision of salvation; it is also a life experience. Opposed to the strength of sin is the power of Christ just as available to us as the resources of the earth. Sin is ever-present with us by

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some sort of natural intrusion. Christ is also ever-present by daily invitation. We can choose which will be the greater force in our lives during this year of our Lord 1955.

## LET US CLEAN HOUSE

The following paragraphs by Russell Maguire come to us via the editorial page of the Brookfield Courier. We think our readers will appreciate this much of the article. There would be a difference of opinion as to some of the methods of cleaning house nationally that are suggested. We can say a hearty "amen" to the closing sentences.

"Our nation has lost its way because you and I have failed to fulfill our sacred duties as trustees and custodians of a great Christian heritage. We have tolerated much crime and wrongdoing. We have ignored numerous acts of treason. We have let ourselves rot and fall apart on the basic eternal truths. Now is the time to remake ourselves spiritually, morally, and physically.

"Let us LISTEN to God's plan for America. From this day forward let us sincerely work for meeting the deepest needs of our people. Let us rid ourselves of the programs of 'Something for Nothing!' It has been used by evil men to make us soft and dishonest. We need a better way of life. Most of us have been so busy with our own little selfish affairs we have forgotten to look after our nation's affairs.

"Listening to ourselves has failed. We have become warped and ruled by sinister men. Wm. Penn said: 'Men must be governed by God or they will be ruled by tyrants!' Edmund Burke said: 'All that is necessary for the triumph of evil is that good men will do nothing.' We have proved this point. . . .

"Let's return to the faith of our fathers.

"We have unsuccessfully tried everything else. Let us try a renaissance directed by God who made us all and the world in which we live. Let's put beauty and integrity back into our nation and the world. It starts with you and with me. Listen to the small voice within you."

God does not love man because he has value; man has value only in virtue of God's love. — Selected.

## THIRTY-SIX MILLION SOULS

A letter from the Far East Broadcasting Co., a faith organization devoted to broadcasting the Gospel to the Orient from Manila, P. I., calls attention to the fact that 36,500,000 souls have slipped into eternity during 1954. The vast majority of that great congregation of the dead certainly knew not Christ as a personal Saviour. It is quite probable that more than half of them never had a real opportunity to choose Christ. Now the opportunity to proclaim salvation to them is gone. It is a sobering thought for those of us who "are at ease in Zion" (Amos 6: 1).

Another year is at the dawning. Most likely another 36 million will die sudden or natural deaths during 1955. In this shrinking world we cannot shrug off our responsibility by merely saying that most of them probably live on the far side of the globe. Neither can we plead that the Communist curtain which has been rung down on so much of the world is wholly impenetrable. Gospel radio is one great means of reaching behind, across, and beyond some of these iron curtains. It is interesting to note that this one great radio mission is broadcasting daily in 36 languages 20 hours a day and is being heard by thankful hearts in India, China, Alaska, and Korea, as well as in Europe and the islands of the Pacific. Christian people are sharing in this work. Just as the voice of God has broken through into this world by means of His revelation in past ages so His Word now breaks through barriers in wonderful ways, particularly in those areas where radio is new.

With such opportunities before us let us not forget the other areas where we can work in a more personal way. Not all of the millions who have only part of a year of life remaining are in faraway lands. Some of the unsaved are almost literally right at our own doorsteps. Not all of our acquaintances have heard the Gospel call in any effective or compelling way. Even in a land of countless churches our neighbors remain strangely oblivious to Christ. Many of them can be reached only by personal work as a follow-up of radio and TV messages and tract distri-

bution. We dare not assume that we will have several years to reach them by the slow process of moral example. Let us resolve this year to follow the admonition to Timothy, "Preach the word; be instant in season, out of season."

### Editorial Correspondence

The editor was asked recently to review a little book by Corliss Lamont entitled, *A Humanist Funeral Service*. He wrote the publishers that no review he could write with a clear conscience would be favorable. The book explicitly states the humanist position that there is no life after death. When our letter came to the attention of the author, he suggested that we should print a review however critical it might be. The following paragraph shows that he regards his book as secular rather than religious. We hope that anyone tempted to use material from his book in a funeral service will note this fact. We quote:

"I believe that your readers would welcome a little controversy of this sort in your paper and that you are missing a chance to argue against a secular philosophy which is important in America at this time.

Yours in humanity, . . ."

**Vicarious.** Is it a strange theological word to be avoided because the common people don't understand it? True, it has come into use because of its doctrinal significance. Primarily it refers to the substitutionary work of Christ on the cross. In His sacrificial death He took our place; it was vicarious. But it was not in a theological treatise that we read this word; it was in the daily newspaper which everybody reads and supposedly understands. Writing about the Olympic games, which are supported by voluntary contributions, the editor says: "Sports fans can play a vicarious part in our participation in the games this year by making contributions to the Olympic fund." It is something of a degradation of the highest meaning of the word but it illustrates the prevalence of theological words in common usage. Let's understand them, not shun them.

## Secretary's Column

Most of the comments which have been made in this column with regard to the Denominational Budget have been concerned with the number of dollars needed. Admittedly, Conference at Milton last August adopted a budget which represents a larger number of dollars than previous budgets have needed.

Perhaps an item which has been overlooked is that although cost per unit for any denominational work done has increased, our current budget also visualizes increased work for Christ.

Already since Conference we have sent three additional missionaries to the foreign field. Two additional American churches are receiving aid from the Missionary Society in the employment of pastors. Our School of Theology has added a full-time professor to its staff and has three more Seventh Day Baptist students than it had a year ago.

As instructed by Conference, our Board of Christian Education is actively engaged in the preparation of a Junior Sabbath School quarterly with the hope that it will be available for the October quarter of this year. Our boards jointly are formulating plans for an even more ambitious summer evangelistic program than in the past. At its December meeting the Tract Society approved the publication of 3 new tracts and the revision or reprinting of 6 others.

All this expansion of programs has already been started in the faith that the means for supporting it will be forthcoming. Every one of the details mentioned above was authorized by Conference, and in at least one instance the instruction for the expansion initiated outside the board directly concerned and was mandated to the board by Conference.

There can be no question of not meeting our budget obligation. As a people we have taken definite action which we as a people must now support. On the part of many of us this will necessitate more generous giving to the budget than we have practiced in the past. Too frequently in the past, contributions to the budget have had to rely heavily on a devoted few. This is the obligation of all of us, and all of us must support it.

## MAKING THE SABBATH A DELIGHT

Rev. Leon R. Lawton

Seventh Day Baptists have a distinctive witness. They hold that those who profess to follow Christ should keep the Sabbath, the seventh day of the week, as a day of rest and worship. The fact of the Sabbath truth is often presented and cannot be refuted by the plain teaching of the Word of God.

Yet, many who keep the Sabbath do not have the weekly experience of knowing the Sabbath to be delightful to them. It is not looked forward to with anticipation. It is not a source of soul strength and Christian fellowship. If questioned, they would not testify that this was the best day of the week. And why is this so? Because somewhere, somehow, something vital is missing in their life or experience.

Three primary steps are necessary if we are going to make the Sabbath a delight:

### I. Our Standing with God — Salvation

It is not possible to keep God's day in God's way unless we are on speaking terms with Him; unless we can enter into close and intimate spiritual fellowship with Him in worship and praise. In our land an estimated 40% of the people attend church. But if questioned, a great number would have little understanding of what Christ has done for them. Too many exhibit only a sham faith. One has said, "Satan has no objection to a man's having a religion which does not separate him from sin and the world."

Right standing with God comes through Jesus Christ. He came "that ye might have life, and that ye might have it more abundantly." Faith in Christ is essential. A farmer can scrub a pig, put pink ribbons on it, curl its tail, and make it the most attractive pig you ever saw. But he knows that if that pig is turned loose in the pig sty, it will take little time for him to wallow in the mudhole and lose his imposing distinctiveness. Though the outward looks were changed, the heart desires, the disposition were not changed. So with man. He may look good to others outwardly, but unless the heart, the disposition are changed by the power of God in Christ, he will continue to mind the things of this world. Paul expressed to

the Corinthians this great change by writing, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Until the heart is changed men do not have a natural desire to follow God in Sabbathkeeping and will never know the Sabbath to be a delight. Custom, tradition, social pressure, or any other such reason will not come close to making the Sabbath a delight.

### II. Our Personal Persuasion — Conviction

But more is needed than salvation to cause the Sabbath to be truly a delight. We must have conviction.

When we know God, then out of love we seek that which is well-pleasing in His sight. There are many steps in following the Master, and the Sabbath is only one of these. But it is important! We need a personal conviction on the Sabbath. Too many today are willing to compromise with the world, their family, or the majority who neglect God's day.

As we become sure of the Sabbath as the day to keep, we are immediately faced with personal problems as to how it should be kept, and how we are to live in a world that disregards it. Many ask: How should I keep the Sabbath? Is it right to do thus and so on the Sabbath? How can I know?

The Bible does not give us a list of rules — do's and don't's for the Sabbath. If it did we would probably find some way, as did the Pharisees with their traditions and customs, to circumvent them. Our decisions relative to the Sabbath must come from PERSONAL conviction. And we must recognize that no one individual can set himself up as authority to guide the puzzled in this matter. Each can give his own conviction and reasons for holding such, but in the end the matter must be settled by each person.

The Bible does, however, give some basic teaching and illustration that will help us to arrive at our conclusions. Isaiah (58: 13) indicates that the Sabbath becomes a blessing to one who turns from daily interests. Three phrases are to be noted: First, "not doing thine own ways." Basically the Sabbath is a day of rest. But this implies more than mere physical relaxation and laziness. Our activities change



from doing the common work of the week to doing more effectively the tasks that God has called each of His children to do for Him.

Again Isaiah says, "nor finding thine own pleasure." Entertainment at public places, the seeking of worldly fun, and becoming engrossed with pleasure that is wholly self-indulgent do not find their place as activities for true Sabbathkeeping. Rather the Sabbath is a day of worship, of meditation, of study and prayer — a day in which the spiritual side of life is refreshed and strengthened. And in so doing, our physical being is renewed.

The third phrase, "nor speaking thine own words," again focuses attention on the idea that self-seeking is wrong. Does this not indicate that the Sabbath should be filled with conversation that God would honor? Many find it a time of vain conversation, of mere family fellowship and the meeting with friends (good as these may seem to be). If we do not honor God in our speech on His day, is it little wonder that so little is spoken on His behalf on the other days of the week?

Furthermore, the Sabbath becomes a blessing to those who heed the warnings of God given to His chosen people. They neglected to keep holy His day and suffered disastrous results. Read Jer. 17: 27; Neh. 13: 15; Ezek. 20: 12-24. God still calls, "Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil" Isa. 56: 1-2.

### III. Our Personal Righteousness — Holiness

There is yet a third necessary condition to be met in making the Sabbath a delight.

The Psalmist exhorted, "Worship the Lord in the beauty of holiness." What did he mean? Unless our lives are pure, holy, with sins confessed and forgiven, we will not be able to enter into those acts of service, worship, fellowship, and meditation through which rich blessing flows. Zacharias prayed that God "would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness

before him, all the day of our life" Luke 1: 74-75.

A Christian who is not right with God cannot do right before God. A clean, pure life is indispensable as a condition to the joy and blessing attendant in a person's experience. And such a life is possible as we confess our sins (1 John 1: 9) and find God's grace sufficient to meet every need. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" 2 Cor. 7: 1. Holiness of life is necessarily attendant to making the Sabbath a delight.

The Sabbath was meant to be, and can be, a delight to every Christian! God gave it to be a day of joy, satisfaction, of great pleasure. But this experience will not come to those unwilling to enter through the simple steps of salvation, of personal conviction, of holiness. As we follow these steps the Sabbath will become a delight and the radiance of God's blessings will flow out upon our lives. Why not begin today to make the Sabbath a delight in YOUR life?

### Homemade Gods

We have greater light, but what are we doing with it? We have more speed, but where is it carrying us? The method of news transmission is hundreds of times faster than it was a century ago, but what is the news that is being carried over these facilities? We have multiplied horsepower into atomic power, but in what state has this discovery of power left the world? The nations which were successful in perfecting it now recoil in horror from it. The other nations have nightmares day and night because of it. We thought that we were making progress. We made material things our god, but, behold, we have awakened to the realization that our homemade gods are not powerful enough to save us, but powerful enough to destroy us in short order. Thus many are beginning to retreat from the god they have made and to lift their eyes to the God who made them. Maybe we are approaching the time when men will fear their own gods and serve the true and living God. — From *How Firm a Foundation* by R. C. Campbell, (Fleming H. Revell Company).

## SECOND-COMING STATEMENT Adopted by General Conference

Material Furnished by Historical Society

The Scriptural doctrine of the personal coming again of our Lord has not been a teaching that has received major emphasis in the official statements of Seventh Day Baptists through the years although many sermons on the subject have been preached or published.

In the year 1886 the General Conference adopted a clear-cut resolution stating the belief of Seventh Day Baptists on this subject. The statement is in the form of a resolution by J. W. Morton, a convert to the Sabbath from the Presbyterian denomination. According to the minutes it was commented upon by A. McLearn, who had formerly been a Seventh Day Adventist. After an intermission it was voted upon without further comment and was unanimously adopted and published just below the *Exposé of Faith and Practice* which had been ratified in 1880. Since Conference has apparently never adopted any statement contrary to this it is presumed to still stand. Both the explanatory statement regarding the expose and the resolutions should be of considerable interest today even as they were at that time.

It should be called to mind that 1886, the year the following action was taken by Conference, was the year of the second interdenominational Prophetic Conference held at Chicago.

Excerpt from  
*Seventh Day Baptist Hand-Book*  
1887 edition — p. 37-38.

It will be seen that each point in the foregoing statement is supported by direct reference to the Scriptures. Seventh Day Baptists recognize the Bible as the only authority in matters of faith and practice. The foregoing *Exposé* indicates their understanding of what the Scriptures teach, upon the points noted. If it be suggested that such a creed gives comparatively great latitude, it will be noted that this latitude is with reference to theories concerning things not revealed, rather than concerning matters of practical obedience and holy living. The people whom it represents define Christianity as a life and

### MEMORY TEXT

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. Psalm 32: 1-2.

character, rather than a creed, although they recognize the fact that what men believe is a determining factor in character. At the session of the General Conference, held at Milton, Wis., in 1886, the following resolutions were adopted relative to certain questions concerning which an expression seemed to be demanded: the **Second Coming and the Resurrection:**

"WHEREAS, there are many who misunderstand and therefore misrepresent our attitude in reference to the second coming of Christ and the resurrection of the dead; and

"WHEREAS, we deem it important that we define anew our position on these Scriptural questions; therefore,

"1. Resolved, That, while a few of our people may dissent from the doctrine, it is nevertheless the general belief of our denomination that our Lord Jesus Christ, according to the Scriptures, will certainly and personally come again 'without sin unto salvation.'

"2. Resolved, That, while a few of our people may hold differing opinions, it is nevertheless the general belief of the denomination that there will be a resurrection of the dead, both of the just and the unjust, as set forth in the Scriptures.

"3. Resolved, That, while we know not the day nor the hour when either of these great events shall transpire, we nevertheless believe that God has appointed a time for each of them, and that they will certainly occur in his own appointed time."

### CIO Gives Large Sum to NCC

The Philip Murray Memorial Foundation, created to honor the memory of the late president of the CIO and of the United Steelworkers of America, has presented \$200,000 to the National Council of Churches to be used in "the practical application of religious principles to the everyday world of economic life."

## Missions

### Week of Prayer — "The Life God Redeems"

The life God redeems may be yours. He wants to redeem every life and all of every life. There is no insignificant one in God's sight. And there is no phase of my life or yours but that comes under His searching and redeeming love. Some of us who preach to others need to tremble lest we, too, shall quail before His searching gaze. Some of those smug ones who are forever telling others how to do it, need to search their own hearts to find those areas that have not yet been purged and cleansed by God's redeeming grace — our pocketbooks, our politics, our sharp business practices, our private religious practices which never quite allow the touching of the depths of our very being so as to make us utterly humble and yielded to God's will.

The Apostle Paul wrote to the Romans some words which we might all take to heart. He wrote, "Be not conformed to this world but be ye transformed. . . ."

This problem of not conforming to this world is always with us. We tend to conform. It is a continuous struggle not to conform, not to let a worldly, ungodly philosophy set the way we will dress, eat, act, and even think. If you feel no sense of struggle to keep from conforming, it is a very sure sign you have succumbed. You have conformed and don't even realize it.

It is surprising to learn how many of our fine respectable churchgoers will celebrate the coming of the New Year the way the world does it. They may not go to Times Square and get drunk but they will look at their television sets and secretly wish they were there. They have not really let God redeem their lives or they would bring in the New Year on their knees or at least with a prayer welling up in their hearts.

Be not conformed to this world but be ye transformed and stand among those who are transformed, and bend your energy and life toward transforming and redeeming every life and all of life. At-

tend the Week of Prayer services of your church and unite your prayers with all sincere Christian people as they meditate on the theme of the week, "The Life God Redeems."

"Are you sheltered, curled up and  
Content by your world's warm fire?  
Then I say that your soul is in danger.  
The Sons of Light, they are down with  
God in the mire,  
God in the manger.  
"So rouse from your perilous ease,  
To your sword and your shield  
Your ease is the ease of the cattle!  
Hark, hark, where the bugles are calling  
Out to some field, out to some battle!"  
— (Markham.)

### National Council of Churches Attended

"God gave the spirit of unity in Christ that brought the National Council of Churches into being four years ago. God is the judge before whom we bring the reports of our labors of the past biennium. God will give us guidance for making decisions and for planning for the future if we put our trust in Him." Thus wrote Bishop William C. Martin, the presiding officer of the National Council of Churches, as a foreword to the meetings of the General Assembly held at Boston November 28 - December 3, 1954.

Those in attendance representing Seventh Day Baptists were Rev. Rex Burdick, G. B. Utter, and Secretary E. T. Harris as "voting representatives" and Rev. Charles H. Bond and Loren G. Osborn as "consultants."

Within the framework of the NCC meetings were held the Division Assemblies. While Pastor Burdick attended the meetings of the Division of Life and Work, the other representatives were particularly interested in the Divisions of Foreign and Home Missions.

"The Pattern of Things to Come" was the theme of the Division of Foreign Missions. This theme was developed by speakers as it related to Africa, Southern Asia, Latin America, and other areas of co-operative action.

Among the many enlightening and challenging messages that were given, a few

statements will suffice. These statements were taken from several speakers and yet they all seem to point one way. "Native leaders need some assurance that they may aspire to the very top positions in churches, schools, and hospitals." "The water of life is more acceptable to the people if they may receive it from a native leader offered from a native cup." "We must think of the indigenous church as primary, and of the missionary enterprise itself as secondary." "The highest priority should be given to developing native leadership. At least a minimum of one fourth of all the efforts and expenditures of any mission station should be directed toward leadership development."

### Can Our Major Boards Hold Their Annual Meetings at Conference?

Rev. Harold R. Crandall

Since the matter has been proposed of holding the annual meetings of the several corporations of our denomination at the time and place of the meetings of Conference, I have made some investigation and have found the following information. Up to the year 1903 it had been the practice to hold annual meetings at Conference. Beginning with 1904 such meetings were held elsewhere; the annual meeting of the Missionary Society at Westerly, that of the Tract Society at Plainfield, and that of the Education Society at Alfred.

An Advisory Council was appointed in 1902, and the Year Book for 1903, then called "Seventh Day Baptist Anniversaries," has the full report of that council. It is interesting and informative. Inasmuch as this article is concerned only with the place of the annual meetings of our societies, I am quoting what is said on that point.

On page 31, in the "Report of Joint Sub-Committee" we read: "The annual meetings of the Societies for election of officers outside the state where they are incorporated is illegal."

On page 32, is a resolution, offered by George B. Carpenter: "WHEREAS, It appears that, according to law, the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh

Day Baptist Education Society should hold their annual meetings for the election of officers and trustees, in the states under whose laws they are incorporated, we would recommend that hereafter these Societies be requested to send printed reports to the General Conference, to be in hand at its opening session, and for its consideration."

A second resolution offered by Mr. Carpenter: "WHEREAS, In view of the legal obstacles to uniting or merging the Tract Society, the Missionary Society, and the General Conference into one corporate body; Resolved, That we report to the Council that such merger is impracticable."

### Christian Emphasis Week At Salem College

Marilyn Osborn

Christian Emphasis Week has become a vital and traditional part of every school year at Salem College — a time when Christian living is emphasized in a special way.

The opening of Christian Emphasis Week this year was tied in with another traditional Salem program, the annual Play Day held at nearby Jackson's Mill, the home of West Virginia's 4-H Camp. Play Day is an all-day outing given for the entire student body at the conclusion of freshmen rules on the campus. It is packed full of recreation and fun along with numerous contests between freshmen and upperclassmen.

This year's Play Day ended and Christian Emphasis Week opened with an impressive vesper service held on a small knoll at the beautiful Jackson's Mill camp ground. The speaker was Dr. Clyde W. Meadows of the United Brethren Church of Chambersburg, Pa.

During the week at Salem, Dr. Meadows spoke on a special subject each morning in the chapel services, which were open to students and the public. During the days, he gave his services to private counseling with students and conducting seminars in several classes, including Professor Coon's Old Testament Survey classes. Each evening he conducted services in Clarksburg, sponsored by the Christian Endeavor there.



## WOMEN'S THEME FOR THE YEAR BE YE DOERS OF THE WORD

James 2: 14 - 20.

**Personal Goals — Ask God for wisdom before any decision. If any of you lacks wisdom, let him ask God who gives to all men generously and without reproaching, and it will be given him. But let him ask in faith. James 1: 5, 6a.**

### THE NEW YEAR — A Meditation

Another year is ours. May I suggest three watchwords upon which to construct our perennial resolutions — or to live by at any time: discriminate, eliminate, concentrate.

We are always free to choose — not to choose what we would like, perhaps, but to choose. What we choose to do with ourselves, our time, our possessions, our abilities, determines our destiny. ". . . choose this day whom you will serve . . . but as for me and my house, we will serve the Lord" (Joshua 24: 15).

But choosing some things automatically eliminates other things. We cannot go in two directions at once; we cannot play a violin and paint a picture at the same time; we cannot be in more than one place at any given instant.

Having made a choice and thereby eliminated some superfluties, we find life simplified and gaining in perfection. Perfection consists in eliminating the unnecessary — not in adding more details.

Getting rid of the weight of the sins which so easily beset us would give us added power. "Casting all our cares" upon Him who cares for us would help. So would discarding the wrappings of selfishness, the hoard of old habits, the burden of needless possessions.

We pray mostly for things to be added to us — "Give us this"; "Bring this to pass." Whereas God often purposes to perfect us by cutting away, by withholding this and that desire. And He thus enables us to concentrate on the essentials.

After our choices are made and the un-

important is eliminated, we are free to concentrate all our energies on "first things first." "But seek first his kingdom and his righteousness . . ." (Matthew 6: 33).

What if for once — this year — church women could all give priority to the claims of our Lord and His Church? Is it too much to ask?

Prayer — O Lord, forgive us that "we use the bright, strong hours for our own needs, and leave the small and tattered ends for God." "Love so amazing, so divine," shall have "our lives, our souls, our all." Amen. — The Church Woman.

### CAN COMICS BE PART OF RELIGIOUS EDUCATION?

December 5, 1954

Mr. Maurice G. Postley  
Public Relations  
214 East 41st Street  
New York 17, N. Y.

Dear Sir:

I received your news release on the new comics magazine *Tales From the Great Book*. It states: "We shall welcome help in improving the quality of the magazine so that it may serve as an instructional instrument for children." In view of that invitation I offer the following comments as one whose business is religious education.

First I take issue with the statement that "since they like it (comics) youngsters should be given an opportunity to learn some of the important traditional Bible stories in this medium." Youngsters also like to play with fire, knives, and guns, but that is not sufficient reason for encouraging them to do so. The probable results must be considered. That is a principle of education which the publishers of comic magazines have evidently not observed. I speak from experience when I say that the effects of comic magazines in the hands of children are far from desirable.

As principal of a school in the Island of Jamaica I found comic books to be a troublesome nuisance which definitely interfered with the educational process. I found, too, that comic books constituted an island-wide major social menace, and that the juvenile delinquency and crime,

directly or indirectly attributed to them, aroused leading citizens to advocate their exclusion from the island by law.

Now, the publishers of those crime-inciting magazines are attempting perhaps to cover their sins and get into the graces of religious people by introducing a comic magazine dealing with Bible stories in the same crude style.

I have examined *Tales From the Great Book* No. 1 and found it entirely unsatisfactory. The editor has taken so many liberties with the story of Daniel that it is almost unrecognizable. To give it more of the tang of treachery and intrigue he has introduced a plotting priest and a foul wrestler not mentioned in the book, likewise a fantastic wrestling match portrayed in twelve scenes. The battle of Jerusalem, referred to in two short sentences in Daniel, is played up in the magazine with seventeen scenes. The purpose of religious education is not excitement and thrill but calm and sober thinking.

Similar criticisms could be pointed out in the comic portrayal of the story of Samson. Both stories are over-dramatized, over-exciting, and distorted to emphasize violence and intrigue, with too little recognition of the religious and spiritual aspects.

It is quite evident that the editor has a very inadequate conception of religious education or of the purpose, teachings, and spirit of the Bible. I doubt that he even read through the first three chapters of the Book of Daniel before making his comic portrayal of it. He has left out the most important parts of the story and played up the least important. I fail to see how a comic magazine can serve any useful purpose "as an instructional instrument for children."

Most sincerely yours,  
Neal D. Mills.

### Sabbath Thought

The Sabbath is God's Holy Day — He set it aside, made it holy, put a special blessing on it. To trample it under foot is to treat the Lord contemptuously. The manner of our Sabbath observance is an indication of our attitude toward God. — L. G. O.

### WEEKEND AT SALEMVILLE

About three o'clock Friday afternoon, December 10, I arrived at Salemville, Pa., having left Alfred shortly after six that morning. It was a relief to be at the end of a journey over dangerously slippery roads. I was welcomed by Pastor Paul Burdick and his good wife in whose home I was happy to be entertained for the weekend.

At the evening service I used a filmstrip on "Making Home a Happier Place" and one on "Guiding Children in Worship." On Sabbath morning I taught an adult class and preached the morning sermon.

In the afternoon I presented the Project Program and other interests of the board and denomination. I spoke also on Jamaica, using a part of my slides. The evening after the Sabbath I showed the entire set of slides and spoke further on the Denominational Budget and upon the qualities and objectives of an effective Sabbath school. Helpful literature was distributed.

All meetings were well attended and the interest shown was encouraging. An offering was made for the Board of Christian Education. I returned home to Alfred on Sunday over excellent roads. — N. D. M.

### Children's Page

Dear Mrs. Greene:

I have been enjoying Sabbath school very much. Our class, "Learners of the Bible," has been making Christmas cards. There are three other children in my class. Their names are Sarah Rogers, Elaine Davis, and Donettie Davis. Our teacher is Marie Bee.

I have three kittens. Their names are Doc, Sylvester, and Snowball. I take piano lessons.

Sincerely yours,  
Carolyn Randolph.

Salem, W. Va.

Dear Carolyn,

I was very much pleased to receive your letter with the enclosed photograph. If some day soon I should have the pleasure of seeing you in person, I'll be pretty sure to recognize you at once.

I have four girls about your age in the Sabbath school class I teach in the Independence Church. Their names are Sheila, Judy, Jean, and Beverly. They are nice girls and I enjoy teaching them.

May your Christmas season be a very happy one as you think of the Baby Jesus and worship our Saviour Jesus Christ in spirit and in truth.

In Christian love,  
Mizpah S. Greene.

### FALLEN LEAVES

"Ouch," said Steve as he hit his finger with the hammer for about the third time. He was trying to make an airplane. But he just could not keep his mind on his work. Steve's mind was in a muddle.

Words kept bouncing off the sides of his brain like a ball off the side of his father's garage. What did they mean: "creation," "travail," "pain"?

"Well, at least I know what 'pain' means," thought Steve, as he gingerly rubbed his hurt finger. But he wished he were a lot older. Fathers and mothers seemed to know so much, but he just could not figure them out.

"Steve, come here a minute. I would like to show you something." It was his father calling him from the yard.

"Do you see those trees over there? What is happening to their leaves?"

"They have turned color, and some have fallen onto the ground," answered Steve.

"What do you suppose will happen now to those which have died and fallen off?"

"Well, I guess we will either rake and burn them or they will lie there and get rotten," replied Steve.

"You are right," said father. "When the leaf leaves the tree, death and decay, or rotting as you called it, follow each other quickly.

"Do you remember the chapter from God's Word we read this morning for our devotions?"

"Do I?" Steve smiled, "I can't forget these three words: 'creation,' 'travail,' and 'pain.'"

Now it was father's turn to smile. "Yes," he said, "the verse you are thinking of is this, 'For we know that the whole creation groaneth and travaileth in pain together until now' (Romans 8: 22).

"Do you remember the banded finger you had a while ago?"

Steve nodded his head.

"Well, in God's Word, He tells us that death, decay, pain, sickness, and sorrow are not pleasing to Him. He also tells us that some day these things will pass away, for we are going to have new bodies which will never grow old, or have hurts, or any of these other things. How would you like that?"

"Say, that will be great, won't it?" Then Steve added, "Then Mr. Ruggles down the street will not need a cane any more, will he?"

"No, Steve, he won't. But the greatest hope that is ours we have not yet mentioned. More important than all these pleasures and joys is this: We will be forever with the Lord Jesus."

"Boy, I'm sure glad I have taken Jesus as my Saviour, and I'm glad He holds my hand. I would hate to be just an old, dead, rotten leaf when Jesus comes back."

Archie Davis.

### Another C.E. Essay Contest

Awards totaling \$1,000 in cash and two convention trips will be given in the fourth annual Christian Citizenship Award Contest sponsored by the International Society of Christian Endeavor, according to announcement by Dr. Gene Stone, General Secretary.

Young people may participate in the contest which is to challenge youth to be good citizens and to interest them in combating the evils of Communism, narcotics, the liquor traffic, gambling, and prejudice.

This year there will be two divisions in the competition. One will be for all youth who have not reached their 17th birthday by Feb. 7, 1955. The second division will be for the youth who are 17 or over but have not reached their 25th birthday by Feb. 7, 1955. Winners will be determined by the merits of "A Letter to My Congressman."

The first award in each division will be \$200 in cash plus the payment of all expenses to the 43rd International Christian Endeavor Convention in Columbus, Ohio, July 11-16, 1955. Special recognition will be given to these first-place winners and others at the convention.

## GENERAL IMPRESSIONS OF THE THIRD GENERAL ASSEMBLY

Rev. C. Rex Burdick

(Continued from December 27)

### Communitic?

The charge, "Communist," has often been hurled at the National Council of Churches. Mostly, this stems from a misunderstanding of messages by Council leaders and pronouncements of the Council itself. My opinion, growing out of attendance at the General Assembly, is that the Council is not communitic, though there may be individuals connected with it who frequently appear dangerously close to Communism. It is further true that there are times when the majority voice of the Council appears to be to the left of the social and economic center, but not to the extent to be labeled "Communist." We feel that it is unfortunate for the Protestant Church, and dangerous to the public that this exceedingly large voice of the National Council tends so often to be to the left, but the official statement which the Council adopted at the Third General Assembly reveals that the Council opposes Communism. The statement follows:

"The fundamental opposition to Communism comes from the Christian Church. Across the world, totalitarian and tyrannical systems have found in it their most unyielding barrier. In our own country our churches have united in opposition to the attitudes, conditions, and practices that encourage Communism. We reject Communism because of its atheism, its disregard of the rights of the individual, its misunderstanding of the nature of man and of society, and its inherent tyranny."

### Spiritual Revival

We believe that a few significant changes are taking place in the thinking of Council members. In a report prepared by the Message Committee we find the statement, "We believe that America is ready for a great spiritual awakening and revival." One man, a member of one of the liturgical bodies, strongly objected to the use of the word revival, as denoting a concept of the eighteenth or nineteenth century. Bishop Gerald Kennedy, chairman of the Message Committee, in defense of the report, asserted that revival is a

good and necessary concept for Twentieth-century Christianity. It was an encouraging sign that the Assembly supported his view overwhelmingly in the vote to adopt.

In the Division of Christian Life and Work, to which I have been appointed, the major concerns are social and economic. No small amount of time was spent on the relation of theology to Christian life and work, and it appeared to be the unanimous feeling of the group assembled that there must be a strong "theological undergirding" for the work of the division. The past program of the division was defended as having proceeded along the same line, but the concept was readily recognizable as a change in emphasis if not a new and significant trend. The major difficulty arose when some tried to determine what that theological undergirding should be, for the opinions were as diverse as the theological creeds of the thirty-member denominations. Here, as is often the case, the greatest divergence in expression was not so much along denominational lines as it was in respect to liberalism and conservatism, and we observed that though the National Council is, in general, a liberal body there are definitely conservative elements within it.

### Race Relations

The National Council has taken a strong Christian stand in the matter of race relations. It has deplored the segregated society of many areas of our nation, and now rejoices that the highest court of our land recognizes the equality of races and the un-American, unconstitutional nature of the policy of segregation. The church was forced to take a look at herself when the statement was made that while integration of races is taking place by legal enforcement in public schools and at other levels of public life, the church remains the one great stronghold of segregation. Several denominations exist with no basic difference from others except that of color. Even within some denominations there are segregated congregations in the same city. It is to the shame of the Church that she who has so vigorously labored for a racially integrated public society still worships the one God and Saviour in segregated congregations.



### Prayer for the Pope

The National Council has been severely denounced in some quarters for its "prayer for the pope," and the present writer has not escaped criticism from several sources for his part in it. We believe that this criticism grows out of a misunderstanding of the prayer that was made, together with a misunderstanding of Jesus' teachings about prayer. For that reason we quote here the statement which was adopted by the Council, we believe, without dissenting vote.

"The National Council of the Churches of Christ in the United States of America in assembly at Boston, prays Almighty God that His healing grace may sustain Pope Pius the XII in his hour of suffering and expresses its sympathy with Roman Catholic friends in their anxiety over the illness of their spiritual leader."

To those who have objected to the prayer on the ground that it was a recognition of the sovereignty alleged for the pope by Roman Catholics, we would simply say there is here no recognition of authority. To those who object because the Catholic system vigorously opposes Protestantism to the point of persecution in some areas, we would answer that we did not pray God's blessing on the papal work or system, but only that God would sustain the pope in his suffering. Furthermore, Jesus said, "Pray for them that despitefully use you and persecute you" (Matt. 5: 44b). As I stood with others, many with bowed heads, for a moment of silence in connection with the adoption of this statement, I had the sense of doing the will of Christ.

### An Enigma

In what direction is the National Council moving? Is it moving toward a national Church, a super-church? Will the thirty-denomination National Council become a great United Church of America, a branch of a World Church? Personally, we doubt it, but it remains an enigma.

Delegates, trying to be ecumenically minded, were thrown into an atmosphere of union as the things we hold in common were emphasized and our basic disagreements were by-passed. Speakers were called for surrender of a measure of ecclesiastical and denominational sovereignty

in the interest of unity were cheered. In a moment of high ecumenical emotion one might imagine church union to be in sight. However, as we moved quietly about among the representatives of other denominations, we discovered that they, too, were thinking in terms of the future of their individual denominations and the continued existence of other denominations. While some speakers were cheered as they talked of surrender of denominational sovereignty, others who spoke of unity in the midst of diversity were equally well received. The official direction in which the Council is pointing remains an enigma, but we have the courage to believe that it will continue to be what it was organized to be and what its name purports to be, not a united church, but a council of churches.

### Organic Changes

The National Council of Churches is only four years old, and changes are inevitable in the life of such a youngster. Previously, the Council was set up on the basis of a biennial General Assembly and a bimonthly General Board meeting. For reasons of expediency, efficiency, and economy, the Third General Assembly replaced the biennial assembly with a triennial assembly, and the bimonthly board meeting with a quarterly board meeting.

The General Board's decision at the September meeting to make New York the permanent headquarters of the National Council did not go unchallenged. The decision was opposed by a bloc of western and midwestern delegates, and by one or two denominations which are strong in the Midwest. The temporary disruption was smoothed out after a decisive vote in favor of the New York location, when all the denominations represented pledged themselves to co-operate with this location. Actually there is no change in the Council made by this decision, for New York has been the temporary headquarters since the Council's organization. A major office will be maintained in Chicago. For a better geographic balance, the General Board sessions will be held in various sections of our country. The Fourth General Assembly of the National Council of Churches will be held in St. Louis in November-December, 1957, if the Lord tarries and the Council prospers.

### A CHURCH-RELATED COLLEGE AS SEEN BY A SALEM STUDENT

Richard Batchelder

To turn Christian ideals into realities in the lives of students has been reaffirmed in a number of ways as one of the basic principles of Salem College's program of higher education. Early last summer representative board members, teachers, administrators, and alumni of over five hundred Protestant church-related educational institutions met together in a convocation to share ideas on how to assure Christ's being "the dominating personality" on every church-related college campus. Salem was represented, giving full support to the basic ideals emphasized by the program.

One of the first activities of the new academic year was to hold a special Christian Emphasis Week on the Salem campus. Dr. Clyde W. Meadows, vice-president of the World Christian Endeavor Union, and dynamic pastor of the Chambersburg, Pa., United Brethren Church, was the speaker and counselor for the week. Events were planned by the Religious Life Committee, which is chairmanned by Professor Ralph Coon, in such a way as to make reverence for God and commitment to Christ an integral part of regular college life.

During the first week in November, President K. Duane Hurley met in St. Louis with a special committee organized jointly by the Commission on Christian Higher Education and United Church Men to prepare strategy for a nation-wide campaign for more adequate support of church-related colleges. It was made evident that immediate action is imperative if church people are to save the important influence of their educational institutions on the American scene. The Board of Managers of United Church Men, in adopting "crisis measures" voiced a strong belief that church-related colleges are important, both to the churches of the various denominations and to the nation as a whole.

Wishing to add fresh vitality to the concepts which motivated the founding of Christian colleges like Salem and which prompted the recent attention given them by the several national meetings, President Hurley has re-enumerated these concepts

within recent days for the faculty, the students, and the members of the Board of Directors, including the following statements:

1. A church-related college does not have a program; it is a program involving all people on the campus and related to the campus.

2. Classes in Christian education, chapel exercises, and the like, are not enough in themselves to make a college Christian; neither does the absence of certain activities qualify the institution to be called Christian.

3. Christianity should not be just a white frosting to cover a black cake.

4. The faculty of such a college should not be just pious people, but repentent individuals trying always to do a better job of creating a community where religious values permeate the entire program, putting the One at the center of thought who is the Living Being of the universe, not just another great man.

5. The Christian college should be always seeking the truth.

These same ideas, and others, were expressed in various ways in all of the above-mentioned national gatherings and helped to call attention to the basic question, "What Is a Church-Related College?" This question was discussed by college officials with Rev. Neal D. Mills, executive secretary of the Board of Christian Education, during his recent visit to the campus. "Perhaps the answering of these questions," President Hurley commented, "will help bring about a renewed interest in and support of our colleges. This backing is sorely and immediately needed if our colleges are to survive and continue their vital service to the denomination."

[Richard Batchelder is a sophomore at Salem this year. He hails from Westerly, R. I., and is preparing for the ministry. He was one of the members of the quartet that engaged in evangelistic work last summer in Alabama, Arkansas, and Texas. It is expected that he will be a regular contributor to the "Youth News" column of the Recorder during the remainder of the school year.]

A brother once prayed: "O Lord, may those who are too weak even to pray, be weak enough to lean on Thee!" — Now.



# The Sabbath Recorder

"The crucifixion of the harvest" is the phrase used by Joseph Livesey, great leader of the temperance movement in England, to describe the wanton destruction of wholesome grain and sugar to make alcoholic liquors. The produce of 2,000,000 acres of agricultural land, 700,000 of which are in Britain, are dissipated to make alcoholic drinks. Britain grows insufficient wheat, vegetables, and foodstuffs to feed itself or its cattle and must import them, restricting shipping space and parting with its precarious stock of dollars. Acreage rescued from the brewers means more cereals and vegetables for the world. To divert food to supply intoxicants has become a crime against humanity. — National Temperance League.

## NEWS FROM THE CHURCHES

**DENVER, COLO.** — This church is now added to the number of those promoting a regular and long-continued Bible reading program. Church bulletins contain an insert page explaining the program, and containing three pledges which the readers may check and sign to join the Bible Reading Fellowship for the first six months of 1955. Assigned Scripture portions are to be distributed to all who enlist in this faith-building venture.

**DODGE CENTER, MINN.** — The past summer has been a busy one for us. The semiannual meeting convened here June 11-13. Though there were just a few delegates both the Twin Cities and the New Auburn, Wis., Churches were represented.

Our Daily Vacation Bible School began June 14 and lasted through the 25th with about 30 children enrolled. Pastor Van Horn was director and Doris Van Horn and Mary Thorngate assisted as teachers, and Ruth Bennett of Battle Creek, who was visiting her parents, helped as pianist for the group.

Wayne Van Horn, Bruce Greene, and Philip Greene attended Camp Wakonda at Milton in July. About twelve of us attended all or part of Conference this year and the enthusiastic reports coupled with the visit of the Conference president, Clarence Rogers, in October, have created a great desire among many of us to attend Conference next year. If we start planning now, with the Lord's help, I know we can. We were represented at the semiannual

meeting at New Auburn and the North Central Meeting in Milton Junction in October.

Pastor Van Horn has been conducting an Evangelism and Bible Study Class for the past few months. We had been meeting on Tuesday nights but it has been changed to Wednesday night in hopes that more people will avail themselves of this opportunity.

The Lord's Ingathering was held the night after the Sabbath, December 11. The Board of Christian Education slides were shown. We're hoping when all the projects are in that we will have more than enough to make the payment on the church note, as voted, and can send something to some missionary cause. Several gave chickens as their project and the Ladies' Aid sponsored a fried chicken dinner this fall which was very successful. Mr. and Mrs. Clare Greene and Mr. and Mrs. George Bonser were the committee in charge.

Our annual church business meeting and chicken pie dinner will be held January 2.

May we, both as a church and as individuals, reconsecrate ourselves to do more in the Master's work in 1955! — Ardith Greene, Correspondent.

## SABBATH SCHOOL LESSON for January 15, 1955

Christ, The Son of the Living God

Lesson Scripture:

Matt. 16: 13-17; John 14: 8-14.

## Obituaries

**Maltby.** — Mark C., youngest son of Jay and Ruth Maltby was born Aug. 24, 1946, and died at a Syracuse hospital on Dec. 13, 1954, after a very brief illness. Funeral services were held from the Foster Funeral Home in Pulaski on Dec 15, 1954, with Rev. Earl Cruzan in charge of the service, assisted by Rev. Dobbie of Fernwood. Interment was in Willis Cemetery near the Maltby home. E. C.

**Trowbridge.** — Dora Chase, daughter of the late Henry and Ursula Maxson Chase was born in the town of Hounsfield on Aug. 26, 1869, and died at the home of her son, Harold Whitford of Rodman, N. Y., Oct. 4, 1954. Funeral services were held at the Piddock Funeral Home at Adams on Oct. 7, 1954, with Rev. Earl Cruzan in charge of the service. Interment was in Green Settlement Cemetery. E. C.



American Mother of the Year, Mrs. H. Wheeler Tolbert, of Columbus, Georgia, views the dramatic outdoor poster which is being displayed across the country to urge regular attendance by all Americans at the church or synagogue of their choice. With Mrs. Tolbert is her pastor, Rev. Robert B. McNeill, First Presbyterian Church, Columbus.

The poster is one of more than 5,000 contributed by outdoor advertising companies in support of the Committee on Religion In American Life as part of the annual campaign provided through The Advertising Council.

Each year, this campaign seeks to strengthen the place of religion in personal and community life by calling on all Americans to attend regularly their houses of worship.