has seen much service in the Pacific theater and has received the Purple Heart for wounds received in the Solomon Islands.

The ladies of the church were entertained recently when they talked informally of work to be done. Light refreshments were served.

A pleasant guest at the parsonage the past few days was the Rev. John A. Cordon, of Alfred, daughter of Pastor Ehrdt.

Plainfield, N. J.

Our city was quite visited by the hurricane on September 14, that traveled up the Atlantic Coast. We experienced again a complete blackout. The next morning showed large trees down all over the city, blocking streets and sidewalks. Probably the greatest damage would be felt by electric and telephone companies, because of so many of their wires being down. As this is written—four days later—the streets are still dark and some of the homes are without electricity and telephones. We feel, however, that we have a great deal for which to be thankful; for what does a house mean in comparison with loss of life and homes? Perhaps it is a good thing for us, once in a while, to have to use candles for light, carry a flashlight when we walk on the streets, go without telephones, and make shift in some way when our refrigerators, electric clocks, etc., do not function. At least it should help us to see that the material blessings more and not take them too much for granted. Anyhow, we have no deaths to report and not much property damage—just a few minor inconveniences.

The prayer meeting Friday evening was led by Mrs. Lucy Whitford. Her topic was Fear, which was quite appropriate at this time; and in spite of no electric lights, Miss Whitford was undaunted and conducted her meeting without a candlestick. It was a helpful and interesting service. At the Sabbath morning service the electricity had not been restored to the church, but hymns and anthems instead of the pipe organ, and a few candles up in front gave the necessary light for the pulpit and choir. The change did not detract at all from the service, for we had a very inspiring sermon by Rev. Charles L. Copenhaver, minister of the Congregational Church.

We miss Pastor Warren very much, but the people are taking hold of the work willingly—each one trying to do his part. The committee appointed to supply the pulpit is doing some good work. At our Sabbath morning service, September 9, Conference reports were given by four of our members. Miss Ruth V. Hunting talked on General Impressions; Miss Jeannett B. Dickinson talked on Young People's Activities; the Commission was the topic of Courtney V. Davis and L. H. North. We gave a good report on the Business of Conference. These addresses were interesting and instructive.

The Missionary Committee of the church, of which Miss Ruth Hunting is chairman, has been appointed to secure leaders for the prayer meetings for a period of three months. We are having some good meetings.

The Missionary Committee of the Women's Society, assisted by the Missionary Committee of the church, is sponsoring a collection of new and used clothing for the liberated peoples of Europe. This is part of a nation-wide effort.

The class in Evangelism has resumed its study, meeting twice a month, with Rev. H. C. Van Horn as leader. Correspondent.

Marriages

Davis-Bowen.—St. Sig. C. Allison Davis of Milton and Pvt. Bernice Bowen formerly of Evansville, Wis., were married in the parlor of the Milton Seventh Day Baptist Church on August 29, 1944, with Rev. Carroll L. Hill officiating. Davis, who has served twenty-nine months' service in India and will report at Miami Beach, Fla., on October 1. Pvt. Bowen reports back at Paris Island, S. C., on September 5.

Obituary

Hemphill.—Deacon James Wallace, son of Silas P. and Mary E. Hemphill, passed away at his home near Couldeport, Pa., on August 30, 1944. He was born in 1859 and married Elizabeth Mae Roberts on January 15, 1908. She passed away in January, 1939. He served as a faithful deacon in the Hayden Center Seventh Day Baptist Church for many years.

Children who survive him are Leroy, Burton, and Mae, and one son. Also left are two sisters: Mrs. Vina Burdick and Mrs. Ruth Barrett. Two brothers, Walter and William, survive him.

Funeral services were in charge of Rev. Charles Bond assisted by Rev. Zwiebel. R. E. Z.
AN IMPORTANT MISSION

Right along the line of home mission emphasis of a wider and deeper evangelism and the reclamation and deepening of spiritual life is the mission for Bible school teachers and parents.

Too often the teacher is ill prepared or lacks vision of opportunity and possibility, while the parent is careless and indifferent to his responsibility.

To face such a situation the International Council of Religious Education, in which forty-two Protestant denominations and thirty-one state councils co-operate, and the Department of Evangelism of the Federal Council of Churches, have called for three-day conferences in thirty-two sections of the country to discuss with state, denominational, and interdenominational leaders, and with Bible school teachers how to make the church and the family more church school conscious.

Dr. Harry C. Munroe, International Council's director of the Mission, declares that the need is for a revival of the evangelistic spirit in the Bible school, the church, and the home.

The most important thing for those responsible for the Bible school is to win boys and girls to Christ. "Upon that personal allegiance to Christ will depend what the coming generation does about world problems." Revitalized emphasis of the challenge must be made. "At the center of all religious activities is the Church school as builder of tomorrow's home can be offered as a meeting place for Bible study for unchurched children of one's neighborhood. Perhaps as important as anything will be to remain in the Sabbath school, thus encouraging by one's own example of faith and service." The home mission is the mission for Jack's vision of October. The Sabbath Recorder has been needed and appreciated is well attested by the interest and support of at least four generations of readers during the past one hundred years.

In this important article by Homer W. King, editor of the Protestant Voice, that is worthy of careful attention. The problem of the most potent influences in forming public opinion in spite of the bid in that field made by the radio. Judging from the local weekly papers coming to the Recorder's desk, few of our pastors avail themselves very fully of the opportunity afforded by these journals. At the present time one of our younger pastors is making a study of this matter, and, we hope, some of his findings and observations will be published.

Only about one church paper enters every twelve American homes according to a survey made by the Protestant Voice. Yet, the religious press today is at the threshold of its greatest opportunity in history, believes the editor of the Voice. He reports a confession of a modern English journalist in which the admitted fact that his profession has never clearly or adequately perceived the value of religious news—now termed "news of the highest order, incomparable news." It's big news in itself when the secular press begins to wake up to the potency of religious news. The secularist and other interested leaders increasingly make use of the secular press.

Urging this, however, we must say the secular church and the secular religious journal have a great deal to say about the mission of the National Mission to Christian Teachers. As church members or parents we can volunteer to be teachers dedicated to winning boys and girls to Christ even if it means giving up some pleasing diversion: the extra nap, golf, or club. One's

ECONOMICAL PRICING

Annual subscription (to domestic addresses) is $6.00. Half-yearly subscribes are available at $3.00. Single copies $1.00 each. 

THE SABBATH RECORDER
The emphasis in home missions of late has been "every member a missionary." This has been characteristic within our own denomination and its missionary organization. It has been the developing theme in first-day Preaching; in the "Missionary Readings" which have grown up within these fast-moving days have trained their members for missionary work among their neighbors in mind, heart, and purpose. Some people believe these sects have overdone their training by prodding their members to speak offensively about those who do not accept Christ. However, they offer a challenge—a very decided one—to us who are losing membership, although, perhaps, our leaders are making less positive known among the church's leaders.

The theme of "every member a missionary" is a reflection on the home field of the foreign mission endeavor to train native workers in Christian education, evangelism, and administration. A wise pastor is known for the simplicity of his Bible teaching as well as his love for his people—the "natives"—to carry on their Christian activities, as a church and as individuals. In foreign missions, the native worker more completely conveys by his life the teachings of Jesus as a Christian with native New England or native Wisconsin habits. In the primary goal, the Christian layman can better convey Christ to the halffaced Christian or the outright infidel than the minister can alone.

Just what are the implications of the new emphasis on "every member a missionary"? Some of them perhaps can be fathomed in this speech.

I

The leaders of our denomination and the denomination's leaders are known among other church leaders out of proportion to the Sabbath truth's being known to neighboring Christians of lay Seventh Day Baptists. Too many Christian laymen have never heard of Seventh Day Baptists—and not because they have not worked with and talked to our laity.

The leader who has consecrated his life to God are witnessing for Christ and the Sabbath far out of proportion to other baptists and Baptists. It is not logical to conclude that we need a new godliness in our church. This has always been the need in the general. Christians them. We are confronting today with wily and subtle forms of ungodliness.

The sects which have grown up around us and the secular Bible teaching are widespread. From the Bible loving faith in the Bible. Behind this faith lies a willingness to look at things from what they believe God's viewpoint and not from man's, accepting with almost blind obedience their mind's inspiration, doing as some one's Bible interpretation in the place of Christ's. That is sacrificially to follow what they feel is God's will.

II

The second implication which the new emphasis upon "every member a missionary" in the home field seems to point to is the eradication of part-time Christians. There are many symptoms of part-time Christianity. The Christian who considers church activities before he does the Christ he is following is one symptom. Another is the "society goer."--Ladies Aid, W.C.T.U., Brotherhood, Church league, etc. Going to church, coming to the Lord with other Christians in church. Still another is a condition found in some churches where young people without financial responsibilities are the church's chief pillars.

As conference leaders who have "sacred" programs which we feel that our fellow church members who are busy in active jobs realize the importance of the Christian life. Let us make them the object of a special missionary endeavor, bringing them into church fellowship by whatever means will secure their salvation.

They are the financial security rather than security with God by keeping their commandments. You and I have heard men say: "I keep the Sabbath as the Lord commanded, but I cannot earn enough money to live on that. That is too late. Their Sabbath won't be there waiting for them.

The greatest want we must have is the want to do God's will—"the commandments of God and the faith of Jesus". We must evangelize the lost and win the nonChristians to Christ. If a brotherhood is the way to start these businesses—upon an all-round Christian viewpoint, let us use that. But let us become home missionaries to the active men and women in our communities.

The report of the disorderly walk of nonChristians, "men of ungodly knowledge thereof" was called for in the conference constitution of 1803. We can notice today that one of our greatest unachieved problems is the eradication of Seventh Day Baptists. We notice that the church's relations to the home church and to the Sabbath.

A recent and much discussed book on survivalism is "The Future." Mr. Fowle advocates a plowing process by harrows to use the green fertilizers of decayed vegetable matter rather than a plow and mineral fertilizers. We would seem that the "Sabbath-keeper's folly" is to have lost so much rich power from the nonresident. Seventy-Day Baptists by plowing under close contacts with him through all members as well as the pastor. Pastors generally have kept contact. Members have not--in some cases, overly criticized the member for becoming a nonresident.
In order to show nonresidents that the "sabbath" is a day for them; that we believe they ought to and can stand up for the Sabbath in their vocations; and that we need their fellowship at our associationals and local yearly conferences, whether it not be advisable to organize in our churches a "contact corps" for nonresidents? Some of our nonresidents have testified of me this past year of an increased sympathy for our home mission, and keep our concern for our foreign missions a living impulse, to the point that they are willing to pray for their cause. We are sometimes asked, "How do you manage to meet your financial obligations on time and keep the large family that he had. "Well," said he, "we sometimes do not get all that we would like to eat, but an obligation or a debt must be met first of all—we eat if the debt is met."

If, as church members, would meet our obligations when those interests are of no immediate need for a Committee to Promote the Financial Program. There would thus be a burden added to the church, not felt for a long time."

"Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." The positions which our churches have taken in the attempt to fulfill its mission, not only here but throughout the earth, to grow in giving, as the ability to give upon the ground of our own selfish interests, and joy in this service, that it may no longer be called perfunctory or commonplace, but feel genuine and vital as a Christian service—not measured by the amount but by the ability and the interest and the will to perform."

**DR. DULLES CONTINUES AS CHAIRMAN**

John Foster Dulles, who has been seeking a non-partisan approach to the peace in conversations with Secretary Hull as the representative of Governor Dewey, is continuing as chairman of the Commission on a Just and Durable Peace at the request of the Federal Council of Churches. A statement to this effect, according to the New York Times, is contained in a letter from Henry St. George Tucker, president of the Federal Council, in response to inquiries.

Bishop Tucker disclosed that last spring Mr. Dulles himself was of the view that he might be called upon to assist Governor Dewey as one of his advisers on foreign policy, had asked the Federal Council for guidance as to whether he could continue as chairman of the Commission during the pendancy of the national election.

In a letter to the Federal Council Mr. Dulles made clear that he did not contemplate participation in partisan debate or speaking in the political campaign but believed he would be carrying out the Commission's injunction to Christians to seek as citizens to translate their beliefs into practical realities. However, Mr. Dulles said that he did not wish, in view of this influence of the Commission, and he appreciated that during a national election partisan feelings are often misunderstood.

"The Executive Committee of the Federal Council of Churches, acting upon Mr. Dulles' request for guidance at its meeting in May, unanimously requested him to continue as chairman."

**SEMI-ANNUAL MEETING**

The semi-annual meeting of the northern Wisconsin and Minnesota Seventh Day Baptists will be held at Dodge Center, Minn., October 13-15, 1944. The theme will be Victory. 1 Corinthians 13: 8, 7.

Mrs. Ethel Greene, September 26, 1944.
Oct. 11, 1943.

**DEPARTMENT OF WOMAN'S WORK**

**REPORTS**

**Milton Junction, Wis.**

2. We gave a one-year subscription of the Sabbath Recorder to a nonresident member.

3. We have one program on tithing; the leader made it very interesting.

4. We have given $100 to the Women's Board for evangelism.

5. Several of our members are members of the W.C.T.U.

8. Nearly every worship program in the Sabbath Recorder is used some time during the year.

We send our greetings to our friends in the Bible denial project of the Southeastern District, where Mrs. Randolph leaves us to go to Home School during the new year. When Mrs. Randolph returns we will have no key worker until the new year.

14. This is the second year our society has sent the Upper Room to the boys in service from our church and C.E. society. Merc... Garthwaite, Secretary.

**Plainfield, N. J.**

We have fourteen members. Twelve are employed, six are of inactive age, twelve are absentees or out of town leaving us a very small working force but in spite of this, we have met and voted for Red Cross, folded dressings for Muhlenberg Hospital, and accomplished quite a bit of practical work.

While this report does not carry quite so much to encourage us as some reports do, we realize the times are different, and every one is more or less affected by the changes. I hope my next report may be a little more glowing—wait and see.

**Disbursements**

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Elva C. Champlin.

**Southeastern Association**

Following is the report of the societies of the Southeastern Association for the year ending July 1, 1944:

Five societies have been active during the year. Most of these societies mentioned use all or part of the goals and spoke of them as an incentive to greater effort.

Special mention was made of the use of certain goals. One key worker visited most of the church members soliciting for Sabbath Recorder subscriptions, and another had a quiz program centered about the Sabbath Recorder. Goal number nine also received considerable use in several reports. Most societies place some booklets of daily readings in the homes of the church members and ask that they keep in constant study and study. One society has appointed various members to help work toward goals that have been previously neglected.

**VOCATIONAL COMMITTEE REPORT TO GENERAL CONVENTION**

The service of the Vocational Committee under existing conditions has naturally been very limited. Uncle Sam took all the desirable young men, and there were not enough young women to fill the positions officially mentioned. The Vocational Committee following the conclusion of the war will provide an unusual opportunity for service, not only needs to encourage new workers but it seems that we should give a great deal of attention to the new workers on the part of the Vocational Committee.

The following statement by Brigadier General Frank T. Hines constitutes a real challenge to the church and especially to the Vocational Committee.

1. A poll shows 5 per cent of our returned service men who have been in school after the war at their own expense, but if they had Government support $50.00 a month (10), a law was passed, but not in Congress, 80 per cent would go back to school. From 13 to 20 per cent would like to go to school part time, even if they had a good job, in order to improve themselves. A further analysis of the figures shows that of those who would like to go back to school, 90 per cent are under 25 years of age and single, but 71 per cent are high school graduates and college men; 89 per cent of those who desire more education are on the high school level, and only 11 per cent are grade school men. We must not forget that almost 7,000,000 men years of college education alone have been lost to date.

2. The fact that only 33 per cent of the men have had more than three years of civilian work experience, and that over half have had only one year of service, will make it necessary to adjust these men popularly upward in all the interests and aptitudes in which they have been trained.

May the Vocational Committee offer a few suggestions?

1. The young men and young women have been trained in various fields of work. Many of the ages represented in the "last battalion" in many of our churches. This would seem an opportune and psychological time to form a further fellowship adapted to church and social conditions for wives, sisters of service men, combined with those of both kinds who have been holding the home front along all lines. Such an organization would provide an excellent receiving and steadying influence for the returning young men. Pastors and laymen may have to make many adjustments during the reconstitutive period. The necessary elements for it are already coming through the social-religious group of this type, better than through traditional church channels.

2. To return to Brigadier General Hines' statement, "With eight out of every ten returning service men planning to go back to school, there is a great opportunity to influence these young adults to attend our denominational colleges; nine out of every ten who have been in the service for twenty-five years of age and seven out of eight are high school graduates and college men.

True, many of these will want vocational training, but the religious leaders can also fine material for the professions, liberal arts, and training for civic leadership. There is no better agency to prepare them for lives of future service and accomplishment than the small Christian college.

May we all keep Alfred, Milton, and Randolph in prayer.

3. An employment angle demands very careful consideration, and here is where the Vocational Committee may be of special help. The World War has thrown millions out of three came into the army with no work experience, and only one out of four have had more than three years of civilian work experience. The careful and thorough study of their respective abilities and aptitudes is most desirable for each of these men. It is the only way to make them really employable.

These tests will be given by the committee during the SABBATH RECORDER meeting at the Annual Session, when it is expected that 40,000 delegates will be present. It is my hope to have these men employed by the committee when the Annual Session is in session.

4. Re-employment and placement are most vital matters with many of the returning service men. Many of their former jobs have disappeared entirely. There has been a great deal of reorganization in the factories, industries and occupations but, also geographically. For example, New York has lost a million, and California has gained a million. The situation demands that we understand the change in population as high as 45 per cent, especially in industrial areas.

In the Vocational Committee urges that the pastors of our churches and interested laymen seriously study the re-establishment and re-employment of our returned service men generally—socially, educationally, and industrially.

We wish to be of real service to both employer and employee. With your kind help, we keep our informed of every possible opening for these men and women, and we hope they will make their own known.

We are looking forward to the inauguration of a plan of cooperation which will help to make the Vocational Committee a real clearing house.

**Promoter:** There are two sides to every question.

**Prospect:** Yes, and there are two sides to a sheet of flypaper—but it makes a little difference to the fly which side he invests—gates—Watchman-Examiner.

**Promoter:** There are two sides to every question.

**Prospect:** Yes, and there are two sides to a sheet of flypaper—but it makes a little difference to the fly which side he invests—gates—Watchman-Examiner.
In 1951 the brilliant French novelist René Marque wrote his novel, The Road Back," in reply to the novel, "All’s Quiet on the Western Front," in the progress of the war. In that novel, René Marque presents a scene in which a group of ex-soldiers are defending in court one of their number who has been charged with murder. In the court, one of them makes this brief but pointed speech:

"You should have come to our help! But no, you left us alone, in that worst time of all, when we had to find the road back! You should have proclaimed it from every pulpit; you should have told us when we were despoiled. Again and again you should have said to us: ‘We have all grieved enough! We have all to find the road back. Have patience. You should have shown us the way, what life is; you should have taught us. But no, you left us to go to the devil, this civilization to us to be inflicted again; in kindness, in order, in culture, in love. But listen, listen again to what faith, to stir up more hatred, to enforce your miserable laws. One of us has gone under already, and he was the best!"

At the close of this war more than after the last war we shall have to show multi-
titudes of young people the road back to faith in the future. I live again and hold peace with their fellow men and with God.

Basic in this program of Christian education will be the renewed emphasis on the place of the Church in fostering the lost values of life. With eighteen billion of the home-makers of the United States engaged in the war industries it will not be difficult to get the juvenile delinquent "criminal" which has come to worry the law enforcement officers in America today. We list children again to définiety to do to the women who have played an important part in the winning of the war, how could it be otherwise than that we shall have to face the problem of the home influence which makes a nation great and happy. Am I right in saying we need a rethinking, a reconceptualization of the homemaking where growing boys and girls shall have restored to them the moral and spiritual influences essential to human welfare and development? Christian Education must not be delegated by parents to other hands but must begin in the homes of America if we have the full out of which comes an enduring peace. We shall have to work at the invention if we win the war and lose from our

homes the things that make America great.

No, the Board of Christian Education must and will place first in its program, home training in the Christianizing of America. For all human effort in church and community betterment will be of little value if we neglect the values of home training and influence.

A second point that will need emphasis in these postwar years is a more passionate long-
ning for the good life. I may be wrong, but I have a fear that in our fondness for pro-
grame and educational methods we may lose sight of the urgency of our cause. We are apt to overlook the value of keeping our hearts pure and our lives wholesome, for a passion for truth and goodness and high morality.

I share with others a revulsion against that type of emotionalism which sets youth frizzing with excitement but leaves the will untouched. I think there is a real danger here of a widen-
ing chasm between the less-thought of group of children in the church who easily fall prey to the emotional type of revitalism and the more educational group who are better in-
formed, more critical, more superior in the ethical and scientific child study and who believe in the more rational type of evangelism. The early church had the same problem to meet as Paul warns in his letter to the Corinthian church. The thirteenth chapter of First Corinthians is the solution to that problem.

In this new kind of educational work of the building, the mending and the practice we shall avoid both the excesses of emotionalism and cold formalism which characterized the early church.

The "memories" which Paul spoke and was so "abundantly" demonstrated in the life and work of Jesus is the way which the Church must choose today. This means not only a memorializing of that reasoned passion which Jesus manifested in his life and work, but a living, a doing, an inward commitment to his will and doing. This he said, his doing and teaching. I must work the words of him that sent me, while it is day; the night cometh, when no man can work. We need a new thing in the postwar world will be a spirit of tolerance and co-
operation. The church will face a broken, disillusioned, and devastated world. There will be a need for spiritual rehabilitation; the healing of body, mind, and soul. This will

Christian Education


Sponsored by the Seventh Day Baptist Board of Christian Education

CHRISTIAN EDUCATION IN THE POST-
WAR WORLD

(Conference address of Dr. E. D. Van Horn, president of the Seventh Day Baptist Board of Christian Education.)

We are entering the twilight of a new world when I wish I could say, "Old things have passed away; behold, all things are be-

come new." What the new day will bring us depends upon the consecration and high wisdom with which we plan and carry for-
ward our task of building a more Christlike world. During these dark days of global war civilization, to say the least, has all but been a collapsed moral blackout. These days, as long as we are faced with the task of building a new world: a world in which fear, greed, hate, and racial antagonisms must be replaced by a world of mutual confidence, cooperation, and good will. These must become the ruling motives of our common life.

A thoughtful analysis of the problems to be faced and the solutions to be revealed the necessity of building into that world the principles and ideals of our Christi-

an religion. A peace built on any other founda-
tion will not be an enduring peace. If our new world is to be made safe from those evils which plunged us into this last and most tragic conflict, it is imperative that we see to it that the Christian philosophy of life be comes dominant and not some heathen cult. Might be the church has been too long demon-
strably in this war, else Germany would have won. "Righteousness ex-

alieth a nation; but sin is a reproach to any people.

It is indeed a great matter of encourage-
ment when Christian denominations recog-
nize the need of a general program of religious education. The Meth-
odist Church in its Quadrennial Report says:

As a distinct movement, religious education took organized form near the close of the nineteenth century. It came into existence in the United States as the direct result (1) of the gradual secularization of education over a long period of time, transforming public schools—which were orig-

inally religious schools—into secular institutions with the teaching of the Bible and of religion put on a secondary plane through the curriculum, and the teaching of the Bible and of religion put on a secondary plane through the curriculum, and the teaching of secular subjects, (2) the result of the need to supple-

ment public teaching under the auspices of the church; and (3) the growing emphasis within religion (organized) on education as a means of expressing and outworking its ideals as con-

trasted to the method of revitalism.

As the magnitude of our task has grown upon us we have come to feel more than ever our dependence upon God and the force of the Psalmist's warning that "Except the Lord build the house, they labor in vain that build." After all, judging from worldly standards, "God's ways are not our ways"; for at the very point where we thought our scientific skills seemed perfected, we failed to see the hand of the Lord. When we thought we had the genius and the wis-

dom to achieve human perfection we found ourselves in a mass destruction of human life such as the world has never experienced. For generations now we shall be repairing the damage and loss to the bodies and souls of men. We may humbly ask, is it for such a time as this that our Board of Christian Education has come to the kingdom?

Seventh Day Baptists have always ranked high in the field of Christian culture and edu-
cation. From our earliest history fathers and mothers have coveted for their boys and girls the advantages of education in the select number of Sunday school teachers who taught the best of Christian influences. Be it said to their credit, many of them have taken ad-

vantage. Might not this have merited for themselves a notable record as educators and Christian leaders. In the days ahead, there will be a greater demand not only in the field of mechanical skills but especially in the field of Christian leadership.

I am literally appalled at the amount of human repair work that will have to be done, both mentally and physically, of human bodies that will have to be repaired in the program of rehabilitation, the warped and tangled minds to be straightened, the mental adjustments necessitated by cherished plans that have been deferred or disrupted in earlier years, the recovery of morale and of lost faith in God and man—these and many other problems may prove to be our first problem. And it is evident that this religious life will challenge the best in us all.
The Sabbath Recorder

require sympathy, understanding, and patience. We as a people constitute a very small but important sector in the battle line of the Church against the powers of death and darkness. Both within and without the denominational circles there is a clarion call for unity and cooperation.

Personally I love harmony, whether it is in music, in play, or in our posture of world co-operation, I am not capable to reconstitute itself according to a more Christian pattern, with an educational system which even in the vast and most democratic countries is so beholden to political nationalism that it is neither morally free nor courageous to guide truth in radical thinking and study—radical in the sense of trying to get at the roots of the death threatening malady with which modern society is afflicted; a malady which is in the main and fittest youth have been slaughtered, and uncounted millions have been so enfeebled in health and strength and so undermined by hunger and disease, so desperately tired of it all and with the emotional pressure and thrill of war removed they will be in danger of sinking into an apathy: an intense wanting to be left alone, a desire to live their own lives in quietness and freedom, and peace; and perhaps we shall find that it will be all but impossible to arouse them to courageous and sacrificial activities in behalf of others.

May God help us to prepare ourselves so thoroughly and completely with the mind of Christ that we shall not fail him in this tragic hour.

SABBATH SCHOOL LESSON
FOR OCTOBER 21, 1944

Religion in Education

Mrs. Walter L. Greene, Andover, N. Y.

I always like to have Mommy read the Recorder letters to me. My second cousin, Elaine Ellinger, who will be ten years old next month, spent her second summer with us. She was here two weeks. Elaine lives in Chicago, but had to go home to go to school, and we miss her. Her grandma and grandpa are Charles and Mabel Nelson. Your little friend,

Virginia (Ginger) Lee Basler,
R. 3, Cuba Road, Barrington, Ill.

Dear Ginger:

I like to call you Ginger because it is such a cute little girl. I have a lovely little girl, "Full of ginger" to use an old saying. I ought to call our little Gretchen "Ginger," for she, too, is a lovely little girl, even in her sleep. She walked in her sleep about three o'clock Thursday morning and fell bumpety, bump down stairs, cutting her face and hurting her arm. I have never had that kind of an accident, or any other.

I hope you all had a fine time at Maxine's birthday party and will tell me all about it when you write again. Also I'll be asking Maxine to hear about your birthday party next month. I remember about a birthday party our boy Claire had on his fourth birthday. A little neighbor boy who would be four years old eight days later shouted as they sat down for the birthday supper, "Mrs. Green, when I grow up, I'm going to have a lot of meat potato." When I said we didn't have potato this time, he sighed and said, "What, same old birthday at the same old house?"

I wonder if you couldn't coax your cousin Elaine to write me a letter for the Recorder. Wouldn't you like to do that? I'd like to hear from her.

Your true friend,

Milad S. Greene.

Dear Mrs. Greene:

How are you? I am fine. Last Sabbath our Sabbath school class had to write a story about a boy or girl who was treated unkindly by his family or friends and who showed forgiveness in some lovely way. Then my teacher asked me to write it to you. Then my pastor, Mr. Randolph, asked me to write it to you. So here is my story.

One day as Joan was on her way to school, just as she turned the corner she felt a feeling of being snowball going down her back. She looked up in time to see some of her schoolmates jump the fence and run away. She told about it at home and at school. She had the warmest feeling in the world and she invited all the children who had snowball the night before and was very nice to them. That night she said to herself, "I'm glad I didn't get mad at them for snowballing me, for I'm sure God is pleased with me now.

Yours truly,

Nancy Lou Kelley.
Berea, W. Va.

The Sabbath Recorder

Dear Nancy Lou:

I am glad you were urged to send me your charming little story. You have carried on so nicely the theme your teacher gave you. A forgiving spirit is surely one of the best ways to show forgiveness is by returning good for evil as your little Joan did sometimes, indeed we may be called upon to forgive over and over again. You know Jesus tells us to forgive those who have been unfair to us in any way, not only once, but not seven times, but 'seventy times seven.' And what greater reward can we hope to have for well-doing than to have a knowledge that God is pleased with us?

Jesus shows this forgiving spirit in the most wonderful way of all, for as he suffered many injustices and even death at the hands of his enemies he said, "Father forgive them for they know not what they do." I do hope, Nancy Lou, that your teacher will get you other themes for stories and that you will send those stories on to me.

Sincerely your friend,

Milad S. Greene.

MISSIONARY, RELIEF WORKER, SHIP-WRECKED BUT RESCUED

(Rev. Paul V. Taylor, Evangelical-Reformed missioner in China, writes to the Church Committee for China Relief, describes his experiences in an excerpt from a letter written in Colombo, Ceylon.)

The torpedo struck without warning at 2:45 a.m. In fifteen minutes the ship had sunk out of sight. Passengers and crew were all in the lifeboats. Among the survivors was Dave Jones.

I was thrown end for end, but found my flashlight, picked it up and ready slipped into a pair of old shoes, went upstairs; put on the trousers I had in hand, slipped my panic bag over my arm, put on hat and jacket, saw nothing, worked less than two minutes. Lifeboats were hitting the water by this time. The ship gave a lunch and landed me in the sea so gently that I was able to swim to the safest lifeboat, without losing my glasses or my hat. I climbed into the lifeboat and helped row against the wind, and my hands were tanned and I felt pretty weak.
Suddenly a huge steel shape loomed beside our boat. We expected to be sprayed with machine-gun bullets from the sub, but it was an allied nations corvette. By 5:30 I was abroad the deck—from dawn to dusk—minus several naps, and plus occasional bruises—I am adding this account to the minor adventures of a missionary’s life.

I lost all my baggage, money, papers, and...
In the first place, it is of little use to present the Sabbath truth to a person who is not a Christian. If he is not interested in Christ as Saviour, he is not likely to be interested in the Sabbath of which it is said, "I am the Lord." The more deeply religious one is, and the clearer he holds to the Bible as his supreme authority in the matter of Christian living, the more likely is he to be interested in the Sabbath.

Cases of this nature are continually coming to light, and there are some who have united with our denomination, having accepted the Sabbath through their own study of the Scriptures concerning it. During the past few years we have had several cases of this nature, which have come under our personal observation. One such case is that of a retired minister, a member of the church, who, believing in the Bible and observing the Sabbath, has preached it to his congregation, but still prefers to remain in the Baptist faith.

It is open with minded Bible students like these that we can best promote Sabbath observance. And with such cases being frequent, it is the more important for us to work among people through their own Bible study have accepted the Sabbath, why should we hesitate to promote one of the central truths of the Bible. A study of the truths of God's word, then it will do little good to thrust the Sabbath question upon any person who will not do what the membership of our church of it really believes in the Bible Sabbath and searches for them, will be able to find many persons who will be glad to have committed to them concerning the Sabbath and will also be glad to study something of the history of one of the oldest Sabbath-keeping people.

One of the best ways we can promote the Sabbath as churches is to be a peculiar people, zealous of good works. This does not mean, as some think, that we shall be an odd people, peculiar social habits, wear a certain type of beard-or-cut of hair. It means that we shall be a wholesome, whole-hearted, honest, thoroughly Christian people, taking our part in the world's work as it is today. We should make our Sabbath services so spiritual and helpful that those who enter our temples of worship will feel that they are truly houses of the Lord and that the Sabbath day on which we worship is truly sanctified.

Instead of being hesitant about spreading Sabbath truth we should bless the Lord that he has revealed to us this ancient truth, the holy seventh day Sabbath; and that he has kept us all these centuries as exponents of it, notwithstanding all the inventions of those Sabbaths' to bus our own to keep the Sabbath, and that he is pleased to separate a remnant that are resolved to follow his ways.

We should not be afraid of the Sabbath because some call it Jewish any more than we are afraid of Christ who was of the Jews. Men have hated the Sabbath; and men have hated the Christ, but this has not changed God's law or God's love. And this may I say to the praise of God and to the Lord of the Sabbath, and we think without boast that, if Seventy, that Seventy, that the Lord delights to meet with his people when they come together in the way of obedience and in promoting it among those who do not now observe it, they would soon call the "sabbath a delight, the holy of the Lord, honorable;" and from their work on the seventh day—the day which the Lord blessed as the Sabbath day. For the remembrance of our people it would be a hardship for us not to keep the Sabbath ourselves or to promote it, as we believe God intends us to do.

YEARLY MEETING

Churches of New Jersey, New York City, and Berlin, N. Y.

The annual meeting of the Seventh Day Baptist Churches listed above will be held at the Marlboro Church November 3-5. Throughout the meeting the theme will be "Christ—The Head of the Peace Table"; there will be the ordination of the new deacons and deaconesses at the time. A good attendance is hoped for. Please bear in mind the dates.

THE PULPIT AND PRESS

"They're Born in God's Business"

By Homer W. King

(Mr. Homer King is editor of the Prophet, a Pennsylvania publication, and member of the committee set up by the Association on behalf of the promotion and observance of Protestant Press Month.)

As a lay, editor of an interdenominational publication, I know American ministers as a boy knows his big brothers.

The letters from hundreds of pastors whom we editors never see provide the warmth and inspiration without which the most rugged editorial zeal would surely sag.

The most inspiring music, ranging from the friendly pat on the back to the verbal spank in the pants, are not only fraternal in function, but, when viewed through the most influential in religious journalism today.

If this brotherhood between church editor and pastor did not exist, the condition of the church press today would be a sorry one, to say the least. Indeed, the connecting link between the pastor's study and the editor's typewriter is the hottest pipe line in all journalism.

The teamwork of the pulpit and the press was never as vital as in the past, a matter of personal freedom of worship and freedom of the press, of the states involved in the present global conflict.

As the observance of Protestant Press Month in 1945, an opportunity has presented itself for the editor and pastor to re-approach each other as partners in the same enterprise—the propagation of the Christian faith.

As individuals you can find no two fellows in America more independent of each other, yet no two more dependent upon each other. Neither bridles his tongue in speaking out on a great issue or, for that matter, in criticizing the other.

I have been searching editorially for a suitable publication to publish letters of high praise for the same journals. I have attempted to find a suitable pulp point. On the other hand an editor of integrity does not suppress a letter—barring indecent language and other legitimate exceptions; this is a compliment to the paper's views.

The pastor and the editor cannot afford to miss what each can learn from the other. The two can view each other's work in perspective and benefit therefrom. An editor should not dread criticism, but rather as a lay, editor of an interdenominational publication, I know American ministers as a boy knows his big brothers. As a lay, editor of an interdenominational publication, I know American ministers as an editor of an interdenominational publication, I know American ministers as a boy knows his big brothers.

Soul-nourishing and faith-inspiring as the message of religious press may be, without readers the editors' work is largely lost. The best editors, their editors must depend for "turning in," their congregations on what the church editors have to say.

Frankly, the ministry of words and the ministry of print must each promote as well as supplement the other. Two denominational reports great increases this year in the number of churches who are using church-wide subscriptions, in line with the theory that since one's church contribution pays for the pulp, the ministry is ought to be paid by the church. A casual word of reference to the church paper by the minister, the community's religious leader, may mean subscriptions.
Rev. Paul Burdick spoke on our denominational relations in relation to the problem of war and world peace. He felt that we should make a definite contribution to these times. It was voted to present the following resolution to the Conference for consideration:

Believing in one Father, God—who made of one blood all nations of men—and in Jesus Christ, his Son—in whom we are united with all believers in one family of the spirit and the teachings of Jesus Christ, and in recognition also of our common wealth of all the nations in promoting their selfish interests without regard for the security and welfare of others, and that the cure of the war spirit can only come simply by publishing those who seem to be especially guilty:

Therefore be it resolved

(1) That we favor active participation in some form of international federation even though our own national sovereignty may be yielded to a considerable extent;

(2) That we reaffirm our faith in the gospel of Jesus Christ, the gospel of love, to solve all questions which lead to war, and that it is the failure to apply these principles in national, and international relations that has always brought war.

IMPORTANT RESOLUTIONS

Upon vote the following resolutions were adopted at the Seventh General Conference held at Alfred, N. Y., August 22-27, 1944.

"Resolved that the General Conference of the Seventh Day Baptist Church, on the recommendation of the members of the Congress of the United States of America to oppose any move to revise the calendar which would include a leap year or days in any way cause a change in the cycle of the seven-day week."

"Resolved that we assure our government of our appreciation of the time, thought, and measure which they are expending to strengthen the morale and armed forces, and

"Whereas, we feel that the consequences of the use of intoxicating liquors is highly detrimental to their best welfare, and

"Whereas, also, the people of the home-land and also in other parts of the world and other activities from their best efforts and well-being by the use of intoxicants, that

"We humbly petition our government to, at and one to the duration whenever the sale of intoxicants at home and abroad."

Mr. George F. Reynolds wrote an article for the Saturday Review of Literature of August 8, in which he made a plea for the education of man's emotions. He pointed out what is demonstrably true—that the emotions have a far better founded element and in order to attain this end, he stressed the value of the arts: painting, sculpture, poetry, and other literatures of power.

We can readily take this position without making the mistake, which some have already made, of inferring that because man possesses faculties they are necessarily capable of being, therefore, an irrational creation. For it is a contradiction in terms to assume that the emotions, which are very strongly developed in themselves and without direction from some source. The attempt to educate the emotions makes sense only if we assume that man possesses a faculty for educating them, and he does: The faculty is reason by which true ends are distinguished from the false ones and direction is given to life. After all, the emotions may be guided in any number of directions—toward good or evil, toward love or hate, toward propriety or absurdity.

Mr. Reynolds went to some lengths to develop this point. He wrote that one of the aims of education for the emotions should be "the discouragement of undesirable emotions such as envy, hatred, and malice, and all uncharitable and unreasonable discourses of undesirable emotions," if not by reason; and how, apart from reason, can one chart the course for that kind of behavior? The next few days and a life were to work. An emotion does not sit in judgment on itself and decide that it no longer has any right of making higher desires that if it is decided at all. Divine reason in man decides it, and the direction for education is thereby set.

Mr. Reynolds did not fall into the error of the Nazis who have given the world a sound lesson in how the emotions, undirected, can destroy men and all his choices works.

We do not contend that men always act rationally or that reason, unfeeling power, can by itself save mankind. We do contend, however, that man is distinguished from all other created things because he possesses reason and that the hope of civilization lies in man's education as a rational creature who, by the grace of God, can learn to love God with all his heart, soul, and mind and his neighbor as himself. New York, N. Y.
Making every home an altar

Eighteen of the twenty-four hours in a school child's day are under the guardianship of the home. This heavy burden of training and guidance falls on parents, many of whom are unaware of their duty, some unequal to it. The Christian church helps shoulder the weight by holding week-day classes, encouraging church social life, etc. But the home remains the keystone of the better world we strive to build.

The message of Christ taken into the home arouses elders to new joys of parenthood, quickens in the young a sense of honor and love. Your official church publishing house provides special helps for Christian homemaking, child guidance, family devotions and leisure reading. As an important part of our plan to make a better world for our children, let us go together into the homes of America.

Printed from an old hand-carved wood engraving—rarely used these days.

Ancient Kiev, U.S.S.R., capital of the Ukraine, on the Dnieper River. Much in recent news, Kiev, now with its population of near 850,000, was in existence before the fifth century, A.D.; capital of Russia in the ninth to twelfth centuries; had the first girls' school in Europe (1086); and is famous for its ecclesiastical history.

—New Modern Encyclopedia.