Making every home an altar

Eleven 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 weekday 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.
PROFANITY

We hold to the belief that the profuse use of profanity in modern literature and popular speech is a sign of poverty of thought and expression. The choice of the right adjective in describing an episode requires too much thought and care on the part of the speaker, he drops into profanity—it was a nice picture.

Such practice is alarmingly on the increase by men in public life and in the armed forces, though it has always been bad in the latter. Maybe it is lack of good taste, as well as a sign of poverty, as Dr. Norman Vincent Peale, pastor of the Marble Collegiate Reformed Church, recently declared. As reported by the Watchman Examiner, he said:

It seems that we are developing quite an aggregate of profanity in public life and in the press today. I refer to the fact that it is scarcely possible to read a newspaper any more that does not contain the explosive "dams" of public speech. For example, a leading public figure arrives from a trip and leap's from his plane exclaiming, "Gosh, I'm glad to be back!"

Just today, one of our officials in Washington, speaking of a certain board's policy, said, "It would be pretty damn tough." The public men of other years may have cursed plenty in private, but they never said the good taste to keep it off public address.

By another New York City pastor, Dr. John S. Bonnell of the Fifth Avenue Presbyterian Church, the increase in profanity is called "a manifestation of instability."

War times generally see a rise of profanity due to widespread resentment against war conditions which limit human freedom according to the journal quoted. Its editor comments: "It is disgusting to hear public men reveal their personal instability by a profanity which only evidences the desire to be regarded as tough.

Surely such men do not merit our respect, and their use of profanity indicates their poverty in thinking of God—to say nothing of their divergence and dishonesty shown toward him and his laws.

We may not be able to do anything about the present practice of profanity on the part of those who represent us more than to express our disapproval. We can show more concern by better teaching and training in the home and school.

PRESS MONTH AND SABBATH RECORDER

The Sabbath Recorder is one of more than 200 religious journals emphasizing the value of religious literature, and it is marking the present month. What our people read determines in very large degree what they think, their attitudes, and their conduct. When we see young people slathering each other and holding up pedestrians with toy "tommy guns" and the like we know what they have been reading. Many news sheets cater to this kind of journalism which leads to much juvenile delinquency.

The religious press has been slow and delinquent in furnishing good wholesome material, dramatically presented, for home use. Colorful pictures and colored sheets are expensive and consequently are beyond the means of most of our papers. But the need is recognized and Protestant Press March is one of the means we can use to impress upon our people the importance of the Christian paper and the need of every home to support and encourage the use of such literature.

We appreciate the efforts of our Conference president, Perley B. Hurley, to extend the influence of the Recorder into the homes of every Seventh-day family.

A letter this morning to the editor tells of the thrill the reader recently had been getting in the Recorder of the non-profane. When one's treasure is, said Jesus, there will be the heart be also. If we are interested in the work of the denomination and of the great Church of Christ at large we will be putting our hearts into the work. Interest is awakened by knowledge centered not only from information; information is furnished by the religious journals. Then why not a larger support of the extension of journalism's influence by enlarging the subscription list, as Mr. Hurley urges?

A brief letter has gone out to all the churches and some individuals with the Recorder mailing list of subscribers in communities represented which will help in efforts to provide funds for both Recorder for samples will be sent free to people who will ask for them to aid in their solicitation.

TRUTH AND THE FOREIGN-BORN

The term "foreign-born" has been used quite aggresively by many of our officials in Washington, holding up "foreign-born" as a sign of thought and guarding it as tough. Dr. Vincent Ehrlich, said, "The religious press has been slow and delinquent in furnishing good wholesome material, dramatically presented, for home use. Colorful pictures and colored sheets are expensive and consequently are beyond the means of most of our papers. But the need is recognized and Protestant Press March is one of the means we can use to impress upon our people the importance of the Christian

PREFACE TO THE APRIL 1935 ISSUE

This month's issue of The Sabbath Recorder is designed to give readers an overview of the current state of affairs in the world and to encourage them to seek ways to address the challenges facing humanity.

We begin with an article on the use of profanity in modern literature and popular speech. The author argues that such language is a manifestation of instability and should be avoided.

The issue also includes a feature on the use of profanity in public life and in the armed forces, and the impact it has on the public's perception of those in authority.

Another article discusses the importance of religious literature, particularly in the context of the current political climate.

We also feature a discussion on the challenges faced by foreign-born individuals, and the need for a more supportive and inclusive society.

Finally, the issue includes an article on the role of the religious press in providing information and education to the public, and the importance of supporting such media.

Overall, this month's issue aims to provide readers with a comprehensive understanding of the issues facing our society, and to encourage them to take action to address these challenges.
The conference secretary General Conference presented the annual statement of the American Sabbath School and Tract Society report conducted by President Bassett. He attended the July meeting of the Missionary Board and every Executive meeting of the Federal Council of the Churches of Christ in America where the committee approved the action of its Advisory Committee concerning "The practice of sending out published literature so far as this proves consistent with the widest and most effective use of the publication of the literature and conformity with this action at certain points in this year's literature for World Wide Distribution. This concession was made in deference to Seventh Day Baptist members of the Council.

Mr. Van Horn also spoke in some detail of his work at Conference.

L. Harrison North, manager of the Publishing House, reported to the Supervisory Committee that publishing work has kept up to the usual summer record and is now increasing.

For the Budget Committee, Mrs. William M. Stillman recommended that the budget salary for the treasurer's assistant be made $312 instead of $300.00 as listed in the report of the committee, and that the budget item for rent be changed from $600.00 to $775.00 because of increased payments on account of rent by the Recorder Press. It was voted that the Budget Committee's recommendations be approved.

Following this meeting the annual meeting of the New York and New Jersey Societies was held. The board for the previous year were re-elected except that Nathan E. Lewis became first vice-president and Franklin A. Langworthy became second vice-president.

The adjournment of the society was followed by a brief meeting of the newly elected board at which Corresponding Secretary Herbert C. Van Horn submitted the following recommendation which was adopted:

Correspondence from the American Sunday School Union in Columbus, Miss., urges our sending to that city Rev. Judson Harvey Stafford for a Sabbath Evan- gelical Campaign willing to go on that mission if arrangements can be made for his traveling expenses, "trust in the Lord for subsistence." Your secretary recommends that if satisfactory arrangements can be made, we accept Mr. Stafford's offer and use funds allocated to the field work of the year to meet $1,500. Mr. Stafford thinks that two months should be given to this sort of an effort in that vicinity and that the work in Hammond, La., only a hundred miles or so away.

Condensed report follows:
Correspondence since the July meeting includes letters from pastors, New Zealand, and Canada, besides widespread areas in our own country.

The annual meeting of the Young People's Union was held. The board for the previous year were re-elected except that Nathan E. Lewis became first vice-president and Franklin A. Langworthy became second vice-president.

The adjournment of the society was followed by a brief meeting of the newly elected board at which Corresponding Secretary Herbert C. Van Horn submitted the following recommendation which was adopted:

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We have Children's Day and Mother's Day and it is well for those responsible to understand the observance of Laymen's Missionary Sabbath.

Every church must arrange its own program, and it will add interest and helpfulness if the laymen are given a large place in the service. A booklet containing suggestions and material for the observance of Laymen's Missionary Movement and copies have been sent to all pastors and church leaders where there are no religious literature may be secured by addressing the Laymen's Missionary Movement, 19 South La Salle St., Chicago 3, III.

We are constantly making choices. Often we choose which one of two or more things we will have. Sometimes, we have to choose which one of the course and selfish may be, and that is the road we walk. We have no choice but to choose. We cannot follow certain ways and retain friends, respect, and character. Some let the things of pure gold go for

On authorization by vote the chairman appointed standing committees of the board for the ensuing year as follows:

Advisory Committee—Courtland V. Davis as chairman, A. F. Randolph, Miss. C. Van Horn, Herbert L. Cottrell, Miss Lucy Whitford, Wm. L. Burdick, and Karl G. Stillman;

Supervisory Committee on Distribution of Literature—Victor Skaggs as chairman, Herbert C. Van Horn, Charles F. Harris, Miss. G. Oden, Mrs. A. V. Whitford, J. A. Lewis, Frank R. Kellog, and Herbert L. Cottrell;

Supervisory Committee—Nathan E. Lewis as chairman, Franklin A. Langworthy, Luther S. Davis, Mrs. Frank E. Lobough, Donald E. Lewis, Harvey Stafford, Irving A. Hunting, and George B. Utter;

We have Children's Day and Mother's Day and it is well for those responsible to understand the observance of Laymen's Missionary Sabbath.

Every church must arrange its own program, and it will add interest and helpfulness if the laymen are given a large place in the service. A booklet containing suggestions and material for the observance of Laymen's Missionary Movement and copies have been sent to all pastors and church leaders where there are no religious literature may be secured by addressing the Laymen's Missionary Movement, 19 South La Salle St., Chicago 3, Ill.

W. L. B.
The things that glitter; others cling to the women whose things are of great cost. We pass this way but once. We will be dead a long time when we are dead, and we must not let the choice of this way be away from God.

Any period is a testing time, but the tests which come at certain times are severer than those at others. People in times of prosperity sometimes forget the Giver of all, become more worldly and give less of time and money to the Master who gave all for them.

Again, times of depression test our true missionary spirit. It is hard for many to give when depression is resting like a blight upon the land, and the temptation may be very great to let the church and missions suffer. Consequently certain chosen ones were called to let the church and missions suffer. When depression is resting like a blight upon the land, and the temptation may be very great to let the church and missions suffer.

There is scarcity of funds, of course, whenever we are dead, and the buildings will be out of love and good will.”—Christian World Facts.

**LETTER FROM SHANGHAI**

(this letter is furnished through the kindness of Dr. George Thorgate. It had been deleted, and is here reprinted as it was written by Mabel W. West and is the last data the Missionary Board has received from the missionaries in Shanghai.)

In the school there are some 1,200 students including kindergarten and high school. You know not the names and faces of the pupils. The residence is used entirely by the school now: the stair cases for the lady teachers, and the lower rooms for the boys and the classes. Mr. & Mrs. Tong, his has an office in Miss Burdick’s old office. The little room between the former dining room and kitchen and the pantry are piano practice rooms. Mrs. Koo, the Bible woman, and her family live in the kitchen and up-stairs is a little room, but that being in the old gatehouse. She cooks in the kitchen that was made for the school girl’s cooking class under that class room at the back next the servants’ quarters. The servants all live there— not in the Boys’ School part at all. The wiser of them, fewer boarders than ever before—or at least for twenty years or more. Miss Zau Lien is in the charge of the dormitory and does all she can in the religious work for them by holding special meetings during the week.

The school need the attention of one or two to put more time on the order and up-keep of things. There is scarcity of funds, of course. There are times when we are dead, and the buildings will be out of love and good will.”

**THE SABBATH RECORDER**

The Seventh Day Baptist Southwestern Association to sister associations sends Christian greetings.

As our fifty-fourth annual session held at Edinburg, Tex., comes to a close, we feel gratitude to God in being permitted to hold these communion dedications.

The distance of the Edinburg church from the other churches of the association, war conditions, and sickness in the community, hindered attendance at the meetings; yet we feel that the Holy Spirit has blessed our sessions.

None of the officers of the association were able to attend; but the Fouke and Little Prairie churches sent their pastor, and the three eastern associations sent Pastor Charles Bond of Little Genese, N. Y., who met with the Edinburg church in this convention.

Brother Bond’s timely presence and help have been indispensable to the success of these sessions, and we are deeply grateful to him and to the associations which sent him for the time and expense necessary for the trip.

The time and place of our fifty-fifth session have been left to the incoming Executive Committee.

We pray God’s blessings upon you all in all your work; and remember us in prayer.

The officers for 1945 are as follows: president, Gerald Coleswell of Hammond; vice-president, Lee Morris of DeWitt, Ark.; recording secretary, Miss Hazel Scument of Fouke; corresponding secretary, Miss Eudora V. Barte of DeWitt, Ark.; and treasurer, Mrs. Irene Mason of Nady, Ark.

In behalf of the Southwestern Association and by request of the acting Corresponding Secretary.

Clifford A. Beebe.

Edinburg, Texas,

September 17, 1944.
We, the People

By Anna Lord Strauss

President National League of Women Voters

Would it matter to you if your church were closed, your minister were shot, and your freedom to worship God in your own way ceased to exist? Do you realize that in every country in which the people have been deprived of their vote, freedom of religion has ceased to exist? Not only have these voteless peoples of the world been persecuted for their religious beliefs, but for their political beliefs—what they say, what they write, and even what they think.

And yet, in this country of many freedoms, millions of our people are voteless. They have lost their vote, not by law, not by war, not by tyranny—but by inertia, apathy, just plain laziness. Active citizenship should be a natural part of every well-rounded life, to take its place along with the rearing of children, housekeeping, earning a living, and the church.

We feel a responsibility, once we have brought children into the world, to feed them, clothe them, teach them, keep government honest, and make them wise. The people of this country gave birth a century and a half ago to a government that they could control. The idea that every citizen is responsible for his government. We have fed it through the decades; we have clothed it with laws. And the idea—child has good general health, but it is slightly underweight. For there are still those who feel the government, which they have brought into the world, will take care of it without their help.

The idea that each of us can do something about government is a young idea. Representative government is in its childhood. Let it sicken and die, we have a responsibility to feed it with the lives of American men on the battlefield. Let it steal, let it fail without justice, lest it fail to love its neighbors as itself, we must watch over it, teach it, keep it honest.

Most of us subscribe to the notion that ours is a government "by the people." But it is too easy to slip in the thought, "by some other people—not me." How often do we shrug our political shoulders and say, "Oh well, it's too bad. But what can I do about it?" It is hard to imagine that the American soldier who appeared on the Normandy beaches if thousands of American soldiers had shrugged their military shoulders and said, "Oh well, I am just one in a million. It doesn't matter if I stop fighting."

It is interesting to ponder what it is that keeps men from shrugging it off. Is it even unto death. Is it not their sense of responsibility for faithfully performing their little segment of the whole job? Is it not their deep conviction that upon the shoulders of each one of them rests the success or failure of the battle?

And it is something else too. Each man taking part in an invasion has been drilled for months and months, over and over, in the precise job he is to perform. When the time for action comes, he fulfills his part automatically. He doesn't have to stop and think at each step. He knows what to do through constant practice. He is simply applying under specific circumstances a habit made familiar through routine.

The homemaker reacts in the same way to the daily tasks which have become automatic through practice. She has been participating in the job of making beds so long that it never occurs to her to shrug off the bed-making and go to a movie. She can look ahead to the complaints of her family, and she prefers the satisfying, tangible results of making the bed.

But participating in government is not generally automatic. Neither are its results so tangible. If you fail to vote, no government comes swooping down on you with complaints or a big, broad stick. You alone can't point to any particular law and say, "I did that. My vote fails to support a better public school." And yet your vote was one of those which did—if you voted.

Participating in government can become as automatic as making beds or dodging from door to door to escape a rain of bullets. It is simply a matter of practice. And we can all practice every day in our own home.

Just exactly what do we mean by "participation in government?" Do we mean concern with the problems of government and the decisions which government must make?

Yes. Do we mean reading the newspapers and magazines with care, following what our Congressmen and other elected officials are doing? Yes. Do we mean talking about foreign policy with friends and families? Yes. Do we mean making up our own minds what government should do in the best interests of the general welfare? Again, yes.

And participation in government means more than that. It means voting, always, whenever the opportunity presents itself. Furthermore, it means voting with knowledge—knowledge of the issues and of the candidates. Nobody in America can ever say that there is no way for her to find out about government. The papers are full of it; the radio is full of it. The public library can help you; a great many citizens' and voters' organizations can help you; and your church groups can help you. You can attend the meetings of your School Board or City Council; you can appear and speak before Council Committees; you can join a political party and become effective in choosing the men and women who will run for office. You may even run for office yourself, not only for your color, not only for your party.

There are many ways in which you can influence your elected representatives once they are in office. You can write letters to them and to newspapers. You can write to elected officials and honestly want to know what people think. You can also call on officials and ask them what they intend to do. You can organize your friends or church members for action on particular cases.

Often, by your very presence you can influence government. If you have a strong sense of duty, the city was having a lot of trouble with corrupt judges. So a group of women arranged to have one person sitting in the court at every session, taking notes. After a few years of publishing the results of their constant supervision, enormous changes were wrought in that city's courts.

It is the personal responsibility of every one of us to participate in government. If we have inefficient government, the fault is ours; if it is conducted for the benefit of the few, it is the fault of the many; if we have dishonest government, we, as individuals, are responsible. The responsibility by letting some one else take it. Like a pass to the zoo, responsibility for government is "nontransferable." For the material, mental, and moral health of every one living in the United States, for the freedoms which we cherish above all life itself, we as individuals are responsible—

—The Church Woman.

A Plea for the International Prohibition of Religious Persecution

(A release by the Joint Committee on Public Relations, representing the Northern, Southern, and National Baptist Conventions)

The Baptists of America, over eleven million in number, all of whom by personal choice and act have become members of the more than 65,000 churches in this country, are now, as they have ever been, the vigorous defenders of religious liberty, not for them- selves alone, but for all believers everywhere in all the world. Our definition of this principle is set forth in the following words:

"Religious liberty is the recognition, the establishment, and the safeguarding of the rights of the individual, to the end that in all matters pertaining to religion he may act freely in giving expression to his convictions and conscience."

That he shall neither be enjoined nor be molested, but be left free to think, to speak, to act according to like beliefs, and . . . That those so associated shall enjoy, as their natural right, the propagation of their religious opinions and convictions, unhindered by any civil authority.

We stoutly oppose religious persecution and intolerance by any church or state on earth, and we deplore the fact that the present World War will make the base of international collaboration in the interest of a permanent world peace to put an end to every form of religious persecution and adopting in its essence the proposal made by President Wilson to the Paris Peace Conference in 1919.

Recognizing religious persecution and intolerance as fertile sources of war, the powers signatory to the armistice and the League of Nations have agreed to "strictly exclude from all new states and all states seeking admission to it, the promise that they will make no law, prohibiting or interfering with the free exercise of religion and that they will in no way discriminate, either in law or in fact, against those who "practice any particular creed, religion," or believe in a system of morality taught by public order and public morals.

The Y.W.C.A. is operating relief stations in India, famine areas, both to dispense relief and to demonstrate to mothers how to use available food resources for their families.
THE VOYAGE OF COLUMBUS AND SOME OTHER ONES

More than eighteen centuries before Columbus sailed on the most memorable voyage in human history, men were discussing the sphericity of the earth and the possibility of going east by sailing west. Aristotle, who lived 384 to 322 B.C., concluded from study of the stars that the earth was round. "Wherefore we may judge," he wrote, "that those persons who connect the region in the neighborhood of the Pillars of Hercules with that towards India, and who assert in this way that the sea is one, do not assert things very improbable." And from the days of Aristotle, John Fiske tells us, men learned in physical science accepted the theory that the earth was round.

Seneca, the Roman, who lived in the first century of the Christian era, made a striking prophecy in one of his tragedies. "There will, come a time," he says, "in the later years, when ocean shall loosen the bonds by which we have been confined and when an immense land shall be revealed."

Many others in the intervening centuries wrote on the subject. Eighteen years before Columbus sailed, he had an interesting correspondence with Toscannl, and the letters back and forth are of deepest interest and significance. Toscannl, whose counsel was sought by kings, was an enthusiastic believer in the possibility of reaching the spice islands by a westward route. Toscannl who sent Columbus a copy of a chart that a little while before he had made for the king of Portugal, which showed the Atlantic Ocean as a sea connecting the east and west, was a correct theory that had in it most momentous possibilities.

The ideas that one could reach the far east from the west was in the air. As John Fiske writes in his Discovery of America, "What Columbus did was not to originate them (the back of that to invent them) but to put them in the back of that to invent them a correct theory that had in it most momentous possibilities."

It was one thing to suggest as a theoretical possibility that Cathay might be reached by sailing west. It was quite another thing to prove that the enterprise was feasible with the ships and instruments then at command.

Or, as Fiske remarks in an earlier passage, "The originality of Columbus did not consist in his conceiving the possibility of reaching the shores of Cathay by sailing west, but in his conceiving it in such distinct and practical shape as to be ready to make the adventure in his own person."

There could be another voyage like that of Christopher Columbus. The reunion of two halves of the world after 50,000 years or more of separation cannot be done twice. But there are other voyages still to come. For eighteen or nineteen centuries other great ideas have been in the air, accepted by the majority as true, waiting to be organized. Some of those who sail on these voyages are likely to be sent home at last in chains and in disgrace. But some Caterina reserves to bring to this waiting world a federation of nations, a co-operative plan, a world court, and not only the end of war for all time but the machinery through which good will and brotherhood can operate among all the races of men. Editorial in The Christian Leader.

CONFERENCE PAPERS OF VITAL INTEREST

(On Conference Sabbath afternoon the work of the Committee to Promote in the Financial Program of the denomination was strongly presented. Last week the Sabbath Recorder carried one of five papers read, as prepared by members of the committee.)

NEED OF A RESERVE FUND

By Leland W. Hulett

My wish would be that I might deliver this short paper to you in person, but circumstances do not permit. And since the members of your Committee, your bishops, have accepted the idea that a denomination we must lay plans now for possible and (probable) lean years to follow this year and in the years that are to come. It is my thesis that if we do not make definite substantial increases in our denominational giving during the next two or three years, give us a "checkup." If you please of resources for the times of stringency to follow, our entire denominational interests will suffer.

We have a definite financial responsibility to our field missionaries, and to the people of other lands who look to us for continued religious and financial support.

So, too, our schools, our denominational building, our tract board, our ministers will continue to look to us as supporters—ever increasing supporters—of the financial needs of the churches.

You nod your heads in agreement to what I have just said, but wishful thinking will not bring you extra one penny into the collection plate. What we must do, I believe, is plan and work and sacrifice to make our thinking come true.

How much money would you invest in a company that had just seven fat years followed by the seven lean years? And if you believe it implicitly, how are you helping to apply it in our present times?

It seems to me that we must have a program of reserves in our denomination to carry us over the periods of lean years which are sure to occur in fairly regular cycles. Whether it is in the shape of cash on deposit or in the shape of a budget allotment, or the time to put a full-time financial agent on the field is a decision for the Committee of the Board of Missions. But I do believe that it is time for all of us to dig deeper into our pockets to cover the financial reserves which will be so sorely needed about four or five years from now—and perhaps sooner.

I know you have done increasingly well the last five years. You are giving us 8 percent of the total budget. I congratulate you on your efforts. However, now is not the time to rest on our laurels, or be complacent in our work and our endeavors. The ball player who stopped on third base to congratulate himself on his long fly ball deep in center field never stretched it into home run.

Now I know it is unfair to suggest a general plan of action without suggesting a specific plan (poor as it may be) to be followed. Therefore, I suggest the following schedule for building reserves.

I am not aware of the budget requirements submitted by the Commission for the following year. But if you know, as do also that we exceeded the budget this last year, you would therefore respectfully suggest that the treasurer of the Conference be instructed to set aside each and every excess received over the adopted budget of the ensuing year until such time as the receipts of the treasurer of the denomination exceed the budget by $5,000.00, after which time 75 percent of any excess receipts would be held out of the current cash available for current expenses, etc.

This reserve fund should be invested in the highest types of security, and should not be converted for denominational use until such time as the receipts in any denominational fiscal year fail to equal the budget adopted for that year. The fund should then be drained of only enough money to balance the budget, and not more than one-fourth of the fund should be diverted into current account in any one year.

The Committee members should be appointed as trustees of the fund, with authority to invest and manage the reserve. Any dilution of the fund in excess of one quarter in any one year must have the approval of the General Conference meeting in regular or special session.

To illustrate my plan, I suggest the following fictitious figures. Assume the budget of the church to be $30,000.00 for the year. Then the treasurer received $25,000.00 during the fiscal year. The treasurer would set aside $5,000.00 as the Committee of the Fund, with which the receipts exceeded the budget, and the denominational interests would also have an additional $2,500.00 over the budget to use for current needs. Then 75 percent of the remaining excess receipts would be diverted to the Reserve Fund ($1,500.00) and $500 would be set aside in the current Reserve Fund at the end of the fiscal year. The money would be invested in the ensuing year, but would accumulate and the treasurer would set aside another $500.00 for the Reserve Fund.

The money earned during the next fiscal year would be shared by the church and the treasurer would set aside another $500.00 for the Reserve Fund, and so on. In this way, the fund would be increased each year, and a practical reserve fund would be established for the denomination.
THE SABBATH RECORDER

ing more generously at a time when it did not "hurt" so much, and we would be pleased with the knowledge that we were continuing the worthwhile work of the denomination at a time when it would otherwise suffer.

Will you please consider the feasibility of my plan, or some other plan which will put into action a cushion of funds years ahead which otherwise may not be too bright financially if we as a denomination operate on a hand-to-mouth, day to day, and year to year basis.

**BROADENING BASE OF INCOME**

By Prof. William D. Burdick

The purpose for which our committee was established was well indicated by its title, "The Committee to Promote the Financial Program of the General Conference." The method by which this may be accomplished most effectively are not as obvious. Hence, we are bringing to you some of our problems for advice and suggestions.

The committee has based its work the past two years on certain assumptions:

1. That our goal should be a permanent expansion of our denominational support of our denominational interests;
2. That to accomplish this we must enlist the support of all our denominational members, that is, to increase the number of those who have recently become or who are now giving to be more liberal. We are also generously prepared to make the effort worth the time and energy involved.

From time to time we have made available to pastors information which we thought could be presented profitably during the Sunday School service or on bulletin boards or otherwise to increase knowledge of and interest in the work of the denomination as a whole through its boards and its societies. Is this material of value? If so, how can we improve it, and how can we get it into wider circulation?

The Seventh Day Baptist Church is an association of all of our churches, and we as a committee are the servants of all. We wish to do the things in the program in the best possible way to accomplish the purpose outlined. We need your criticisms and suggestions.

**GIVING AS A CHRISTIAN SERVICE**

By Robert Greene

As the committee, selected by Conference to promote the financial interests of the denomination, we have continually stressed that the giving of money is the Christian service that is the greatest and most important duty and privilege of the individual. We feel that everyone has this strong obligation and that we should do everything to aid the cause by giving of his means to promote missionary, educational, and other interests. His financial service many times has to replace his actual presence in the project.

The Seventh Day Baptist Denomination is noted for its loyalty to every worthy cause. Hundreds of things are not particularly liberal in our giving. Of course, there are individuals who are giving all and more than the denomination is asking, and many have made gifts that are continuing to work for the cause of Christ. The total contribution by all of our people to all the denominational interests is of great importance; it should be increased. This can only mean that many of our members, both resident and nonresident, are giving very little in proportionate amounts. If so, should we not ask our denominational treasurers for the average weekly contribution of our people, you would be shocked at the Answer.

Shall we fold up and admit that we are a failure as a denomination when we have been given the great commission to uphold and promote the Sabbath and the religion of our Saviour? By all means, NO! But we must come more fully to the realization that more is needed than lip service. We must make financial giving a living part of our Christian service. We must do it every week and be thinking about it every day. Perhaps it is necessary that we establish a better attendance at the worship services and the business meetings of the church. There seems to be a direct relation between attendance and contribution. Then we must conscientiously do what services that we are unable to do ourselves.

As outlined by the secretary of our committee, we are carrying out a rather extensive program to bring interest and recognition and instruction to all of the youth of the denomination. We are all convinced that only by regular systematic giving by all our members and their families can we develop and maintain the projects that are essential to our growth and welfare.

A question always before us is: shall we support a budget for the denominational work where all boards and societies and special interests receive their proportionate share or shall we give to individual causes as promoted by special appeals? Your particular object, as the returning of our missionaries from China, receives the hearty support of all. This shows that we have only to be conscious of the need and worthiness of a project to be really generous in its support. Perhaps we should use more imagination in our giving and think of every contributor in terms of specific service, as a missionary on a particular field or contributing to the training of young men and women for Christian service. Perhaps a combination of the two methods of giving is the answer to the problem. This can be accomplished by supporting the united budget which is the systematic way of guaranteeing that every interest shall receive its proper support. It can keep before us the consciousness of all the needs and receive the mental assurance that we are aiding the cause of Christianity by every contribution.

With this sense of Christian service, we will want to give regularly and liberally to all of our denominational interests as grouped into a denominational budget. Without this service of money, our Christian service cannot be entirely acceptable.
gradually the heavier part of the work will be theirs.
I knew the pastors of the churches at Leonardtown, Brookfield, Adkins, and De Ruiter, but did not know much of the fine work they are doing. It was a helpful experience for me to visit these pastors and their families and to see the evidences of the good work they are doing with their people.
Some of the churches may be tempted to think of themselves as small churches. A minister from Canada was visiting in England. On Sunday morning he visited a large church. After the service in talking with the pastor he said that he served a small church in Canada. The pastor looked the minister in the eyes and said, “There are no small churches!” Every church is in a very real sense as large as the Church Universal. Every boy and girl in Sabbath school and church is a potential leader as a layman, a minister, or a missionary—and deserves the best training possible.
What does your secretary present to the churches when on a field trip? Below is a brief outline:
I. A statement of the importance of Christian education.
II. An explanation of the organization and work of the directors of the Board of Christian Education.
III. The work of the executive in office and on field trips.
IV. Discussion of the Sabbath school.
A. The need of having regular meetings of teachers and workers.
B. Suggestion that the International Standards be used in the work being done and plans for improvements.
C. The idea of a parent teacher meeting and Tabernacle school and Sabbath school and church can work together.
D. Emphasis on more careful consideration of quantities used in classes of children and young people. The work of the pastors and superintendent helping teachers study the quarterly as a whole before the quarter begins so that plans can be made for the whole quarter.
E. Need for a number of subscriptions of The International Journal of Religious Education, which has practical and inspirational help for all teachers and workers.
F. Need for a library of good books for teachers and workers.
G. Emphasis on the doing of one, or at least only a few things at a time, so that folks will not become confused in trying to do too many things at once.
V. Visual education:
A. How pictures can be used in teaching lessons, new hymnals, and in worship services.
B. Demonstration of the flannelgraph.
VI. Presentation of a plan for the development of lay leadership, as outlined in the leaflet "A.
A. Religious development: The use of a plan of further religious development for a period of one year. Personal devotional practices—reading the Bible and other suitable resources are essential. Participation in church meetings, community activities, and cultural and social friendships all stimulate religious development.
B. Churchmanship: pays the price of the worship, fellowship, and financial support of the church.
of those who will represent your church in this plan? See your pastor for details. Lone Sabbath keepers are urged to write to the secretary for a suggested outline of this plan.

Your secretary would like to say through the Recorder that the fine spirit of co-operation on the part of pastors and members of these churches visited in the Central Association is deeply appreciated. In every case where it was necessary for pastors to furnish transportation, contributions were made in this way which helps the board extend the services of the secretary.

Work Near at Home

Your secretary was invited to attend Sabbath School Work's Conferences at Alfred and Alfred Station where he was asked to speak and where the work of the Sabbath School was discussed and literature handed out which included "A Guide," and emphasis on its suggested plan of lay leader development.

In both of these churches there is an organization of the Sabbath school teachers and

Children's Page

Dear Recorder Children:

I'm sure you were as pleased as I was to find two interesting children's letters in the Recorder last week. All the week I looked for letters for this week's Children's Page, but none came. Oh, I hope you are as disappointed as I am, for if you are I'm pretty sure some of you will sit right up straight and the letters will come "rolling in" for many, many weeks to come. Here's to a steady and ever-increasing harvest of letters from this time forth.

This week I have a story for you.

The Peacemaker

Once upon a time there lived in a little country village a young couple who only lacked one thing, they said, to make them two of the happiest people in the world. And that one thing was a little child. And after a while their prayer was answered, for God gave them a dear little baby girl. They named her Gladys to show how glad they were to receive such a treasure. And little Gladys surely lived up to her name, for never was seen a sweeter or happier baby. As the grateful parents watched her cunning baby ways and heard her laugh and crow so merrily, every day seemed to them a day of thanksgiving to God who had given them this blessing. As she grew older she remained the same sweet, happy little girl, sweeter and dearer to them every blessed day. She didn't have many children to play with, but she had many playmates for all that. She loved the birds, the flowers, her cunning yellow kitten, her pink eyed white rabbit and her pretty family of dollsies, and oh, what fun she had with them.

When the little girl was tired of playing she would climb into her dear mother's lap and beg for a story which mother was always ready to tell, and that story telling time was the very happiest time of all for both Gladys and her mother. Oh, and both stories were nearly always Bible stories which the little girl loved the best of all, and at the close she usually asked for the verse.

One day the verse was: "Blessed are the peacemakers; for they shall be called the children of God."

"Who are peacemakers, mamma?" asked Gladys. "I want to be one so that I can be a child of God." "They are people who are always making peace, that is, true happiness for those around them. If you should see two of your companions quarreling and try to get them to be kind, each other you would be a real peacemaker. Yes, if you always try to make everyone comfortable and happy you will be the best kind of a peacemaker."

"I'm going to try hard to be a little peacemaker." And Gladys that night when she proudly repeated her new verse as she climbed upon her father's lap for his bedtime kiss she went to sleep happy.

One day two little girls, Mary and Nellie, came to play with Gladys. She was glad to have some little playmates her own age, and the three little girls spent a happy afternoon together. Mother set a little table on the porch, and they were going to have a little picnic party. But when Gladys went in the house her mother brought out the good things she heard the other little girls screaming. She ran out and found them quarreling over her little yellow kitten. "Oh, please don't quarrel. Wait a minute, and I'll get my little white rabbit. You play with the kitten, Mary, and Nellie can play with Bunny. Then after while we can play with little playmates."

So the little girls were playing happily with the pretty little pets, and when the dainty picnic table was ready, they ate with healthy, hearty appetites, and not one more quarrelsome word was spoken. Said Mary and Nellie together,

"Thank you, Mother, for a new verse."

Our Pulpit

RECOMMENDATION VERSUS CRITICISM

By Rev. Judson Harley Stafford

Text: Isaiah 40:1, "Comfort ye, comfort ye my people, saith your God."

As a Christian minister, my spirit is stirred very frequently by the unjust criticism directed against the members of our church families. Most of it is unwarranted, and none of it indicates very much Christian love in the heart of the critic for those criticized.

It is to be expected, of course, that the enemies of the cause of Christ will seek to discredit his people; they always have done so and we may expect them to continue, but when people grow up speaking disparaging words of the members of the body of Christ who do not see eye to eye with them on some point of doctrine, it is nothing short of spiritual confusion.

Observant Christians will notice that these unfriendly critics are those that feel they themselves occupy a much higher plane of spirituality than others; their lives are much more holy, and in short procedure they do not like the "professing church." One is constantly being reminded of the Pharisees whom Jesus labeled as being "crafted" and "hypocrites." The Pharisee was a member of the priestly tribe and the word "synagogue" was given to him by the Lord; he was "not like other men." Now I realize that there is room for improvement throughout the constituency of all our churches, but to make a blanket condemnation of the members of our congregations is not only unkind but positively wicked and a gross business of the Spirit of Christ.

In accord with the text of this message I feel that encouragement and grateful commen-
May I gently ask, spiritual to look at the record of find deliverance, peace of soul and eternal life Christian churches' in of continually proclaimed; our little children church doors might remain open. 

Dedication should be given to the many thousands critical friends say, great body of Christ! This is not the hypocritical religionists of his lifetime on

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Ten members of our church attended General Conference at Alfred.

Mr. L. Green spoke on Sabbath morning, September 9, at our church service and again in the afternoon, following a picnic din-

Rev. L. O. Greene spoke on Sabbath morning, September 9, at our church service and in the afternoon, following a picnic din-

Add-a-line letters to service men and wome-

Our church is being used by the congrega-

The ladies of our church have perfected an organization of the former Woman's Missionary Society and the Nellie Shaw Missionary Society and have called themselves the Woman's Missionary Circle of the Seventh Day Baptist Church of North Loup. Mrs. A. C. Firth was elected president; Mrs. R. O. Babcock, vice president; Mrs. W. T. Hutchins, secretary; and Mrs. J. A. Johnson, treasurer. The circle will meet on alternating months.

Obituary

Coon.---Philip Langworthy, son of Helen E. Kenyon Coon (now Mrs. James G. Walte), was born in Westley, R. I., January 22, 1929, and died as a result of a tractor accident at Bradford, R. I., Dec. 26, 1956.

He was a sophomore in Westley High School. He was a member of the First Hopkinton Seventh Day Baptist Church. He was one of the regular

Green and Pastor and Mrs. Burdick called in

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"Going to church" is an oft-used expression which only partly tells the story of Christian acceptance. In many instances the church must first go to the individual. Especially for the millions of spiritually illiterate children of America is this true. Evangelism among children is our militant challenge to the ever-growing threat of delinquency. Where children are led they follow—for good or ill. May the messengers of God grow in number and speed their steps in reaching the unreachéd.

Adequate and consistent teaching materials for every need are the concern of your church publishing house. For many years it has supplied printed helps to the churches of its affiliation with wisdom and understanding. With local church and official publishing house working in union, who can say how far the eternal words will spread?

This is a cooperative message from Thirty Official Church Publishing Houses in the interest of a better postwar world.

THE CHURCH AND WORLD ORDER

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spirit, which is the Word of God.

Ephesians 6: 10-17.