SEVENTH DAY BAPTIST COMMISSION MEMBERS CONTRIBUTE TO SECOND CENTURY FUND

When the Commission at Williams Bay proposed the Second Century Fund, they wanted to be among the first to contribute to this fund for reconstruction and rehabilitation in Seventh Day Baptist mission fields. With this in mind, the Commission members have sent their contributions to the treasurer of the Missionary Society, Karl G. Sillman, Westerly, R. I. We have requested that each member send a short message to the Recorder concerning this fund, some of which we are printing this week; the others will appear later.

Seventh Day Baptists have never undertaken a more important task than that represented by the Second Century Fund. When the first American church was founded in Newport in 1671, when the General Conference was organized in 1801, and when the first foreign missionaries were sent out about a century ago—these were great movements indeed. But when the Commission and the Missionary Board together launched the Second Century Fund something equally great was set in motion. It was done in response to a feeling expressed from many quarters of the denomination. It will be of help to our brethren who have suffered in the war, and it will enlarge our souls.—Albert N. Rogers.

Our hope in the future of Seventh Day Baptists gives us courage to launch the $25,000 Second Century Fund. Through it we anticipate not only the reconstruction of our foreign missionary fields but a broadening of the work to include many needy souls not now reached by the gospel of Christ. New laborers as well as new materials must be found. Many downtrodden by war are looking to the Christians of America not only for the material necessities of life but for some anchor in which they can feel a security for a better way of living. They want a peace of soul that no war has or ever can bring. They need to sing, “My hope is built on nothing less than Jesus' blood and righteousness.”

Your dollars and mine given freely can make this possible. In appreciation of our manifold blessings from a good and gracious God who has spared our own land, let us lay at the altar the next two years such an abundance that thousands of weary souls will find the peace that only our Christ can bring.—Leslie O. Greene.

Whatever the younger members of the Commission may have thought, there was at least one member present at the August meeting at Williams Bay who felt that in agreeing to start the Second Century Fund we were laying ourselves open to criticism. But we all, old as well as young, felt, I believe, that we were doing the right thing. As to subjecting ourselves to adverse criticism, it has been some compensation to me to learn of the sign on the wall of the Navy Research Laboratory in Washington which reads: “Consider the turtle—he doesn't make any progress unless he sticks his neck out.”

It is true that the initiative for starting the new movement came largely from the younger members. We need to have the young people with initiative and courage. Some of us older ones are too conservative. We are too apt to say, “That won't work. We tried it back in the nineteenth century and we know it won't.” As a matter of fact, we don't know. It is by no means certain that what would not work in 1895 won't work in 1945. Of course it won't work if we sit back and find fault, but by the help of God it will, if we work at it hard enough.—J. W. Crofoot.
A DILEMMA

One of the dilemmas of an editor is the fact that limitations of time and space often make it impossible to give emphasis to subjects which are vital, but which are not among the so-called "must" items. Lest some of the accumulated clipplings and notes on the editor's desk become permanently buried under daily work, let's make at least a mention of them.

First, this growing drinking problem. An editor in a daily newspaper laments that life is dull and routine. "I see men cross the room with their pens and paper, the only sound is the clicking of the typewriter keys. What a difference it would make if we all read the Bible and prayed together!"

A magazine article enumerating the reason for the upsurge of drinking habits, insists that life is dull and drab for most people, and until such time as the world can offer something better, the mass of people will continue to "drown their sorrows." What a pity! Christ's people can be better, can help people to receive Christ. It is said that fifty-four dollars for every person in this country was spent for liquor last year, while the per capita giving of the members of Protestant Churches was less than sixteen dollars. In other words, the people of this country are spending more than three times as much for liquor as the church members are for the cause of God.

This startling fact leads directly into another problem that deserves immediate consideration—the present world need. Letters, telegrams, and special appeals keep pouring in from all sorts of agencies and groups, reiterating the desperate plight of millions of Christendom. Christians recognize the need, that is certain; Christians will do all they can to help, that is equally certain.

Church people in America are willing to have rationing continue or sacrifice in any way which will make national assistance to the war-torn countries possible. As individuals, and church groups, we must give careful consideration to co-ordinate and organize our efforts so that they will do the most good in alleviating the suffering.

These are brief statements of large problems; there are other very important matters that might be mentioned, too. But for now, each one of you may become an "editor." In your own thinking editorialize further on these ideas; consider, too, other problems that are on your heart, as they undoubtedly are on the editor's, also. Then let's translate our considerations into constructive actions.

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GUEST EDITORIAL

"UP FRONT"

[One of the purposes of these guest editorials is to get a cross section of church opinion, from young and old, men and women, lay people and pastors. The following stirring, soul-searching comments come from one of the women of the denomination.]

Such is the caption—short, simple, but emphatic—of Bill Mauldin's recent book which arrested my attention and gripped my imagination as I thought of it in connection with God's plan for the work of his kingdom.

Other interests have been "up front" for too long a time: the result? a torn, bleeding, and utterly confused world!

Let us for a moment check up in regard to the Lord's work, my work. First—are we, individually, up front in service? (The "Not I—but Christ!" kind of service?) Second—Is my church, locally, up front? Third—Denominationally, are we up front in service? Every honest heart answer is "No!" (Hebrews 13:18 reads, "Pray for us; for we trust we have a good conscience, in all things willing to live honestly.")

Why are we not up front in all things for God? Honestly, because not one of us, or one of our churches has done his, her, or its consecrated best. I am so ashamed that I desire that I want to be the only honest, personal reconsecration, but also to stir others to be "in all things willing to live honestly." No Christian, bearing his name, has any reasonable excuse not to be up front in service.

God promises today, "If my people which are called by my name, shall (1) humble themselves, and (2) pray, and (3) seek my face, and (4) turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land." An honest prayer, coupled with a prayer requirement, followed by an honest promise!

Jesus Christ, our Living Lord, promises today, "Therefore, I say unto you, whosoever there be two or three together, if one of them shall say to his neighbor, 'You shall be my guest,' and he answer not, and make him a trespass offering, and forgive him; But if he will not hear him, when you have spoken these things, take one of the stones that is in the way, and throw it at him, and say, 'Thus the Builders rejected: (the long, slow agony when ye pray, believe that ye receive them, and ye shall have them.'"

Do you, do I, long to have our Christ, our Church, God's plan, up front? Why do we limit our own usefulness to him? We cannot excuse ourselves before God! God is not at fault! The only limit to God we put on him ourselves, Mark 10: 27. Pray that he may make us "use-able"—up front.

EDITORIAL FROM THE PAST

FORGIVENESS DOES COST SOMETHING

A miner who had listened to one of J. Campbell Morgan's sermons came to the preacher after service speaking, "I would give anything to believe that God would forgive my sins, but I cannot believe he will do so if I just turn my back on him. It is too cheap." Mr. Campbell looked at the man, and said, "My dear friend, have you been working today?"

"Yes sir! I've been working hard. But I've been out in the pit as usual," "How did you get out?"

"The way I usually do. I got into the cage and was pulled up." "How much did you pay to get out of the pit?"

"Of course I did not pay anything."

The minister then asked the miner how he came to trust himself in that cage, and if it were not with it.

"An honest man's word! A Christian, a real Christian."

"You mean, sir, that you have been in the pit before?"

"Yes, sir. Several times."

"And did you pay to get out of the pit?"

"I must say that I did not."

"And did you ever escape?"

"No sir, they pulled me up."

"Why do we not: be up front in the "pay?" of the pit?"

"Of course I did not pay anything."

The minister then asked the miner how he came to trust himself in that cage, and if it were not with it.
To start this new plan has meant sacrifice on the part of contributing editors, other writers, and publishers. The editorial offices it has necessitated the preparation of two sets of copy in one week; in the shop it has entailed the rearranging of schedules. For the very fine co-operation from everyone concerned, the editor is very grateful.

Remember, those of you who contribute material to the Recorder, from now on the regular deadline will be Wednesday, one week and a half before publication date. Of course, brief items of special or emergency news can usually be printed in the Recorder as late as Tuesday for the Recorders to the post office on Monday, Tuesday, and Wednesday of each week; the copies have been read, and arranged, and sent to the printshop on those days. That has left Thursday for make-up work in the shop and Friday for printing, folding, and mailing.

Working on such a close schedule has left no margin for times of emergency. Often both whole day, and shop force have had to work under terrific pressure, with both the editorial accuracy have been sacrificed.

FIRST THINGS FIRST

"Earn to Hear"

It was our pleasure to take a load from Riverside to the semiannual Pacific Coast Association meeting and to have a publication as possible, that our people may be kept informed as to the latest activities of Seventh Day Baptists and the most recent happenings in the great and growing field of the Christian religion, grow spiritually, and be challenged to high Christian activity.

P. B. Hurley
Conference President.

BIBLE STUDY FROM ROMANS
By Rev. Trevah R. Sutton

The Lamb of God

Open your Bibles to the book of Romans, chapter five, and verse eight. Mother Dad, perhaps son or daughter may need your help—or do they need to help you find the place I have known that to happen. Are we ready? Let us read this verse: "But God commendeth his own love toward us, in that while we were yet sinners, Christ died for us."

God—Our Loving Creator

First notice that it is God—he who made everything, ourselves included. This God, as great as he is in the universe, is so personal that he can love. Note also that his love was commended, or given, to us—we who are small in all his limitless Creation. So great was his love that Christ, his only Son (John 3: 16), died for us "while we were yet sinners." Who of us, so easily, and so willingly disobey the laws of God should have such love given us first?

Jesus—Our Unblemished Sacrifice

Why should Christ die for us? Simply this: God has provided everlasting life for mankind, but only they who are freed from the bonds of sin can in eternity abide in the presence of him whose sacrifice is made only through the offering of that sacrifice which is without blemish. Christ Jesus, God’s Son in human flesh, is the only one to live with God on the basis of his sacrifice. His death can be our sacrifice.

The ancient Hebrew made a sacrifice of his best and finest to the God of the Old Testament. But the ancient Hebrews had to prove their faith in God’s mercy by a sacrifice that was imposed on them. Today, living after God made his sacrifice for us, may find our redemption not by our own sacrifice, but rather through the acceptance of the sacrifice of God. We have to be such a loving sympathy with him as will enable the offended to pass over as it were, into the offender’s place, and when there to spare no pains, labor, or cost in trying to win the offender. How much it must have cost the Father, to thus come over into our condition. God manifest in flesh, in a manner conforming for sinful men, in order to provide for their forgiveness! Surely forgiveness does cost something on God’s part; and without doubt the scheme is so designed as to teach us a lesson of spiritual sacrifice. But is not the grace of God toward us also in proportion to the sacrifice of Christ for us?

Let us close the discussion with the words of our text, or rather the last verse. "Who so loved us even unto death. Jesus died for us. By this we can be certain that we are in the presence of a living God, and that his love is more precious than life itself. Amen. A men. Amen.

P. B. Hurley
Conference President.
We have become accustomed to appeals for funds to carry on the work, and have been urged to buy bonds and more bonds. We have been urged to give to various agencies for servicemen's entertainment and welfare. There has been ample response to these requests. Now the terrible conflict has ceased. Many in war-devastated areas are in dire need of the necessities and comforts and food, clothing, fuel. There will be generous response to provide for the needy. Many contributing to material needs will feel that they have done their "Christian duty," and in a measure fulfilled their religious obligations. True, Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." But there is further need beyond the physical.

The late global war demonstrates what the force of evil does to mankind. We have been through an organism produced by greed and lust for power. Those guilty of bringing this suffering upon peoples the world over do not alone suffer the full consequence of their sin. The most innocent suffer on account of it.

The Most Innocent

A. L. Warnshuis has said, "Forget to look also close at hand. We must scrutinize our condition until they examine their lives in the light of the Christ. We must not so fix our eyes upon far fields that we forget to look also close at hand. We must not be so absorbed in contemplating the failures of others that we neglect our own spiritual welfare.

Lift up your eyes, and look on the fields; for they are white already to harvest.

And he that reapeth receiveth wages, and gathereth fruit unto life eternal:

That both he that soweth and he that reapeth may rejoice together. John 4: 35, 36.

Thanks be unto God for his unspeakable gift. 2 Corinthians 9: 15.

FIGHTING THE GOOD FIGHT

Seventh Day Baptists always have been a missionary people. They will continue to contribute to the spread of the gospel at home and abroad.

World Laborers

It does not seem that the time has come yet when there is no need of sending missionaries to foreign lands. Counsel and advice, encouragement and inspiration are needed so much. Vent populations need the gospel of Christ and its missions. Young men and young women are needed to preach and to teach. They are needed to serve as doctors and nurses, in hospitals and clinics and in home visitation. "The harvest is rich—so pray the Lord of the harvest to send laborers." (Mooff's translation.) As our Lord selected his corps of laborers when he was upon earth, even so he selects laborers in these days. It is necessary that we co-operate with him in selecting those whom he would have rely on his name, and in giving them every encouragement. Special training is needed for the work in various lands. These to be sent should receive the best training available. Here is another use for some of the money contributed to the Second Century Fund.

Plan now to contribute generously to this Second Century Fund. Contribute now if you will. Expect to contribute again and again in the coming months. Be prepared to respond to the call of the representatives of the Missionary Society as he goes about from place to place. But with all your generous response to this special appeal do not neglect the Denominational Budget. There is more and more need of increasing that in order that the regular work may be carried on and that it may be expanded.

Both you and old folks are needed in the home, church, society, and the ministry. Paul wrote, "Let no man despise thy youth;" and about the same time he speaks of himself as "Paul the aged." Both have a special service to give which the church as a whole need very much. Fortunately the minister who has both old and young with whom he works and to whom he can look for counsel.

A CALL TO THE CHURCHES

The time is at hand for evangelical Christian campaigns to win America for Christ. Jesus Christ our Lord and Saviour alone can give us new life, and save us from self-destruction. The spirit of man is inexplicable, inevitable and altogether sufficient.

This is the hour for the Christian Church to exercise its stewardship as the custodian, interpreter, and ambassador of the gospel of divine redemption by pleading with men to be reconciled to God. Christians everywhere in all the churches, are called upon to witness to the saving truth and the regenerating power of the gospel by word, as well as by deeds of love.

The year 1945 will show as in history as the end of the worst war this world has ever known. Life and property were sacrificed to save humanity from the devastation of the atomic bombings in Japan. This is the price of mismanagement, and it is the result of the world-wide struggle of the nations for survival and supremacy which has left mankind with the hope that perhaps the future is not as dark as the past.

Unprecedented Power

This nation has come into the possession of unprecedented power and influence. It may be used for weal or for woe. Our goodness is hardly equal to our responsibility. Science has no adequate word of salvation to offer. We cannot return to a pre-scientific age. The political institutions which we build do not exempt from the corruptions of evil-minded men. The new situation puts demands upon us which cannot be evaded. God is speaking to us through these times, in terms of invitation and warning.

The weapons of war are silent. They are impotent to generate the new life which is needed to44 44 destroy and establish a new life which is not subject to the indifference and apathy of normalcy; to do so is to sleep the sleep of death. It is man who must be changed. Through spiritual regeneration, new life can and must be infused into the life of man and society. Faith and repentance are the only alternatives to man's destruction.

Divine Rebuilding

The desolations in the earth cry out for divine rebuilding. Broken hearts cry out for healing. Human suffering must be eradicated by redemptive love. Mutual confidence must be rebuilt. The foundations of our social order can only be reconstructed which is in Christ. Christ must be made efficacious in those who are the captives of fear and uncertainty. And the compassion and the love of God must become a power in the lives of us all in

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these days of unusual opportunities for charity and good will to all who are in need.

We call upon the churches to repent of their sins of omission and commission. We call upon them to awaken both to the danger and the opportunity of standing like an open door before them. We call upon them to recover again by prayer and study and fellowship the saving power of the gospel as a personal and corporate reality. We call upon them to proclaim with clarity, conviction, love, and unity the truth and the grace that are in Jesus Christ to men everywhere.

Lay Evangelism

We call upon all churches to make 1946 a special year of nation-wide lay evangelism, in order to reach the sixty millions who are still in the kingdom of darkness. Let them release hundreds of thousands of laymen, dedicated to this primary task of the church, and bring about a quiet, but potent, inflow of the knowledge and power of the crucified and risen Christ which will rejoin the heart of God; revive the spiritual life of the nation, and promote the highest welfare of this nation, and the world. Let them be concerned about the new migration of our peoples which threatens the loss of many from church membership.

We call upon the churches to undergird this plan by praying for the world, for the nation, for the churches, and for workers. Prayer is the source and the support of Christian endeavor. God hears and answers the prayers of those who are concerned about the glory of his name and the extension of his reign of righteousness and love.

We call upon the churches to make this their primary effort during 1946. Billions have been spent to win the war on the field of battle. Millions of lives have been sacrificed. Laymen have kept faith with this sacrifice! It is a mute but eloquent testimony to the necessity of the gospel, in men's lives and in our life from God. Certainly the opportunity and the responsibility of winning America for Christ will demand much more of us all. But the issue is a new life from God—for the churches, for the nation, for the world, and for all individuals who share in the effort.—Department of Evangelism, Federal Council of Churches.
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Herbert C. Van Horn, and Aaf F. Randolph.

It was voted that the president pro tem appoint the committee on nominations for the ensuing year. The committee appointed is as follows: Franklin A. Langworthy, Mrs. Herbert C. Van Horn, and Aaf F. Randolph.

During the meeting of the Tract Board on the same afternoon it was voted that the matter of the appointment of the usual standing committees be referred to the president pro tem and the recording secretary with power.

Committees Appointed


COUNCIL ENCOURAGES ORGANIZATION OF WASHINGTON (D. C.) CHURCH

Delegates from Seventh Day Baptist churches in West Virginia and New Jersey met with a group of Seventh Day Baptists in Washington, D. C., in the First Presbyterian Place Methodist Church at 11:30 a.m., on Sabbath day, October 13, 1945.

Following of several hymns under the leadership of Rev. Lester G. Osborn, Rev. Marion C. Van Horn led the service and then announced that delegates had been invited from Seventh Day Baptist churches to meet as a council to consider the organization of a Washington (D. C.) Baptist Church to be located in Washington, D. C., and turned the meeting over to the council.

Rev. James L. Skaggs was elected chairman of the meeting and Courtland V. Davis, secretary.

Representatives of the churches sending delegates were as follows: Salem, W. Va.—Rev. James L. Skaggs, Jennings Randolph; Lost Creek, W. Va.—Rev. Marion C. Van Horn, S. Erleow Davis, Charles L. Williams; Roanoke, W. Va.—Rev. Marion C. Van Horn, Mrs. Susie Williams; Piscataway, N. J.—Rev. Charles V. Ayars, Joseph E. Rogers; Plainfield, N. J.—Rev. Victor W. Skaggage, Rev. Herbert C. Van Horn, Court land V. Davis; Shiloah, W. Va.—Rev. Lester G. Osborn, Charles F. Harris, Oliver Dickin son.

It was voted that Rev. Leslie O. Greene of the Albion, Wis., Church be invited to sit as a member of the council.

Those present who wished to become members of the new church spoke briefly of their Christian experience and their wish to join the new church. It was voted that the chairman of the general committee be empowered to make arrangements for a third church meeting to be held.

The committee appointed was as follows: Rev. Lester G. Osborn, Mrs. Susie Williams, H. E. Hatold, J. Van Horn, and Asa Dixon.

Rev. Herbert C. Van Horn and Honorable Jennings Randolph spoke words of encouragement for the proposed church.

CREDENTIALS COMMITTEE

The Committee on Credentials reported recommending the following persons to be organized as the Evangelical Seventh Day Baptist Church of Washington, D. C., and that they hold open the charter membership rolls for a period of sixty days for the admission to membership and the names of such others as might properly become members: Harold E. Snide, Arthur M. Northrop, Clay Ayars, Floyd, the gift of God's Spirit, and was unanimously voted.

Rev. Harold E. Snide presented a proposed covenant and statement of belief for the new church as follows:

Statement of Belief

I. God

We believe in God, the one personal, perfect, eternal, Spirit, Creator, and Sustainer of the universe, our Father, who manifests a holy redemptive love toward all men. Genesis 1:1; Isaiah 25:1; 91:1; 91:2; John 4:4; 24; Romans 3:5; Galatians 4:6; Ephesians 1:18-23; 1 John 4:5, 9; 5:20.

II. The Holy Spirit

We believe in the Holy Spirit, the indwelling God, the Inspire of Scripture, the Comforter, active in the hearts and minds of men, who reproves of sin, instructs in righteousness, and empowers for witnessing and service. John 14:16; 17:14; Acts 1:8; Romans 5:5; 2 Peter 1:21.

III. The Bible

We believe that the Bible is the inspired record of God's will for man, the infallible interpreter, and that it is our final authority. Following the singing of several hymns and the reading of Scripture, the following persons were received into the fellowship of the church, meeting of the Tract Board voted for the ordination of Rev. Marion C. Van Horn as the president, and the committee to keep the commandments of God, and the Mark 1:7; 20:9; 20:16; Acts 13:20-25.

V. Man

We believe that man was made in the image of God in his spiritual nature and personality, and is therefore the noblest work of creation; that he has moral responsibility, and was created for eternal life. Genesis 2:7; Colossians 3:10; 1 Corinthians 15:1; Ephesians 2:4-10.

VI. Sin and Salvation

We believe that man sin and salvation from sin and death, through repentance and faith, by being redeemed from the guilt of disobedience in need of a Saviour. Genesis 3:21; Acts 12:30; Romans 1:16; 1 Corinthians 15:29; 1 Peter 2:2.

VII. Resurrection and Eternal Rewards

We believe that Jesus rose from the dead, ascended to the heavens, and will come again in the fiery glory; that there will be a resurrection of the dead, both of the just and the unjust, the former with spiritual and glorified bodies. A day of judgment, and the last day of redemption, which is the "second death." John 12:35; Revelation 20:5; 1 John 4:14; Romans 10:13; Hebrews 10:37; 1 Peter 2:25; 1 Peter 1:21; 1 Peter 3:22; 2 Peter 1:3; Hebrews 9:27. Romans 4:5; Galatians 1:1; 1 Peter 1:8; Revelation 20:14, 15; Romans 6:23.

VIII. The Church

We believe that the Church of God is the whole church of God, and that it is a community of Jesus Christ's followers organized for fellowship and service, practicing and proclaiming common confession and observance of"... majestic solemnities of worship..." Revelations 4:11; 1 Corinthians 12:13, 14; Ephesians 1:22, 23; 1 Peter 2:12; 2 Peter 1:19.

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IX. The Sacraments

We believe that baptism of believers by immersion in water signifies a profession of faith in Jesus Christ as Saviour and Lord, and is a symbol of death to sin and new birth to life. Matthew 10:32, 33; 18:3; Romans 6:4; Mark 16:16; Matthew 26:26, 28; 1 Corinthians 10:16, 17; 11:23-29.

X. The Sabbath

We believe that the Sabbath of the Bible, the seventh day of the week, is the day sacred to the true Lord's Day, originated at Creation and having the sanction of Jesus Christ; that it should be kept faithfully, as a sign of the covenant, a symbol of God's presence in time, a pledge of Christ's presence, and a day of rest and worship, of God's presence in time, a pledge of Christ's presence, and a day of rest and worship.

XI. Evangelism

We believe that Jesus Christ by his life and ministry and his final command to the disciples, commissions us to promote evangelism, missions, and Christian education, and that it is through those agencies that the Church must promote Christianity throughout the whole world and in all hisarts relationships. Deuteronomy 6:7, 8; Matthew 28:19; Mark 16:15-19; Acts 12:3-8; 1 Corinthians 14:1, 2; 1 Thessalonians 5:12, 13.

It was unanimously voted that the covenant and statement of belief be approved as read.

Out-of-town visitors present in addition to members of the council included the following: Salem, W. Va.—Theodore Brissie; Lost Creek, W. Va.—Rev. Marion C. Van Horn; Courtland V. Davis; Plainfield, N. J.—Mrs. Herbert C. Van Horn; North Louis, Neb.—Carl Maxson; Shiloah, W. Va.—Mrs. Lester G. Osborn, Mrs. Charles F. Harris, and Mrs. Laver C. Basset; Ayars, Mr. and Mrs. William Kuyper, Mr. and Mrs. Charles Dickinson, Mr. and Mrs. Bert Shepard; Organian Rich ardson, Jr., Mrs. Loren Osborn, and Miss Edith Sparh. During the adjournment of the council, luncheon was served in the social hall of the church.

Washington, D. C.

October 13, 1945.
Coast to Coast Autumn Gatherings of Seventh Day Baptists

NEW ENGLAND CHURCHES JOURNEY TO NEWPORT, R.I.

MEMBERS WORSHIP IN HISTORIC MEETING HOUSE

Original Communion Set Used During Service

Well over one hundred church members journeyed to Newport, R. I., Sabbath morning, October 20, to attend the yearly meeting of the Seventh Day Baptist Churches of New England in the old meeting house.

The services were presided over by Rev. Paul S. Burdick of Rockville, pastor of Rockville and Second Hopkinson churches. Prayers were offered by Rev. Harold R. Crandall, pastor of the Pawcatuck Church at Westerly. Luke 17: 20 was the text used by Rev. David S. Clarke as he delivered the sermon using "The Kingdom of God Is at Hand" as his topic. He told how Christians can always seek God through the spiritual life even if they have failed in actual life on earth.

The Communion service was directed by Mr. Burdick and Rev. Elio P. Lovbora, pastor of the Waterford, Conn., church. The original Communion set was used during the service. On the cup is the date 1750.

Collection was taken for the upkeep of the old meeting house and was collected in the old wooden boxes used in 1800.

The Newport Seventh Day Baptist Church was organized January 3, 1672, the first Seventh Day Baptist Church in America and the third Baptist Church. The first general meeting of Seventh Day Baptists in America was held at Newport for six days, beginning May 25, 1684. Those in attendance came from Boston, Plymouth, Westerly, and New London. Samuel Hubbard wrote that "by reason of the wind more could not come, yet there were twenty-six or twenty-seven." Out of the meeting grew the General Conference, something more than a century later.

The present meeting house was built in 1729 and was sold to the Newport Historical Society some sixty years ago. It has been moved from a back street where it was first located and is now housed in a separate brick structure attached to the rear of the Historical Society building. The old box pews have been removed to make room for larger audiencies, but the sections of paneling for the pews have been saved. Some of them are now being used for wall paneling. —Westley Sun.

The weekday religious education classes have begun in Bolivar Central School. All churches in this area are cooperating, three of the teachers being from Little Genesees: Mrs. Edna Sanford, Mrs. Estelle Pealess, and Rev. Charles Bond.

Original Communion Set Used

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PACIFIC COAST ASSOCIATION MEETS AT LOS ANGELES, CALIF.

By Joan Dalbey

On Sabbath day, October 13, the semi-annual meeting of the Pacific Coast Association was held at the Los Angeles Seventh Day Baptist church, 42nd and Broadway, and it was packed to the doors. The theme for the day, "Our Heritage," was chosen by the president, R. C. Brewer. What a wonderful heritage we have, our heavenly Father's love being the greatest of all! The abundance of music for the services was arranged by Rev. Harold R. Crandall and Rev. Paul S. Burdick of Rockville, pastor of Rockville and Second Hopkinson churches. The services were presided over by Rev. Harold R. Crandall, Rev. B. H. Friesen, and Pastor Hargis each a portion of the lesson for discussion. This was most interesting.

During the regular church service the Riverside choir joined with the host choir and really made the church ring. Also, the Los Angeles girls ensemble sang a cappella.

We received a rich blessing from the sermon preached by Robert E. Hargis on the subject of "Shadows of the Crucified." God used him to give us all a greater vision and a deeper appreciation of the love of God the Father.

SEMIANNUAL MEETINGS HELD AT DODGE CENTER, MINN.

The semiannual meetings of the Southern Wisconsin, Chicago, and Minnesota Seventh Day Baptist Churches which were held at Dodge Center, Minn., October 19-21 are once more a happy memory. This time the theme was "First, Others Second, Myself Last." Beautiful weather was enjoyed during the meetings, as well as for the arrival and departure of the guests and delegates. The attendance and interest manifested were good all the way through the various sessions.

Pastor Charles W. Thongate gave the welcome on Sabbath eve, followed by a

The weather was so perfect that many sat on the church lawn to eat a substantial noon meal prepared by the ladies of the church. R. C. Brewer presided at the after noon business meeting. Many plans were discussed, especially the great need for personal work for the Sabbath keepers scattered abroad; and we are praying that God will send someone soon. Conference President P. B. Hurley brought a brief message.

Marie Becker was in charge of the young people's closing service. A praise service was enjoyed which had plenty of special music and several short talks on "Our Heritage." This service was closed with a confession service and altar call.

Our pastor and his wife invited all to their new home in Eagle Rock, where we were graciously entertained with refreshments and a brief but impressive program. Pastor Burdick talked to us as he showed colored stereopticon views of traces of the flood in this country and footprints showing the existence of man and dinosaur. This was a most interesting way to come to the end of a perfect day. We all felt as if we were feeling like the psalmist, "My cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."

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Burdick; organist, Mrs. Oscar Coon; assistant, Elna R. Phillips, Jr.; clerk, Mrs. Lyman moderator, Harry Parker; assistant moderator was held in the afternoon.

The Religious meeting of the De Ruyter Church was held in the afternoon. Mrs. Thorngate led the woman's hour on the subject of witnessing. A mixed churches in England and Scotland, having just returned from there. In the afternoon acting as recording secretary. Mrs. C. H. Dickinson; Strickler was elected delegate from these meetings to the quarterly meetings with Mrs. Marguerite and Elna R. Phillips, Jr. After a service of prayer, the Reverend and Mrs. Marguerite Stebbins. The choir sang anthems for the occasion.

There were thirty delegates and one for the semiannual meeting. The meetings adjourned to the Thursday service at the De Ruyter Church. Mrs. Wende-Harmon Dickinson, pastor

ANNUAL MEETING
De Ruyter, N. Y.—The annual church meeting of the De Ruyter Seventh Day Baptist Church was held on Sunday, October 7. The Religious Society met in the morning and re-elected two trustees, Lyman A. Coon and Elna R. Phillips, Jr. After a picnic lunch, the church business meeting was held in the afternoon. Officers elected were: pastor, Rev. C. Harmon Dickinson; moderator, Harry Parker; assistant moderator, Elna Phillips, Jr.; clerk, Mrs. Lyman A. Coon; assistant clerk, Mrs. C. H. Dickinson; treasurer, Wendell Burdick; assistant, Lyman A. Coon; chorister, Mrs. C. H. Dickinson; assistant, Wendell Burdick; organist, Mrs. Oscar D. Blowers; assistant, Mrs. Wendell Burdick; correspondent to Sabbath Recorder, Miss Madaline Burdick; agent for Sabbath Recorder, Wayne Burdick; representative to the De Ruyter Community Council, Wendell Burdick; alternate, William Phillips.

MITE SOCIETY
The one hundred thirty-first annual meeting of the Shiloh Female Mite Society was held on the night of September 29. Dr. E. H. Giedt, a missionary from South China, was the speaker, telling of a changing China and missionary projects. Ten dollars was sent to each of the following: Morning Choral Center for service men in Philadelphia; the Women's Board for the trailer fund; Miss Mary Vicinus in Pieducastra, Colombia, S. A.; and the Jamaica Mission.

In the afternoon there was a service for the children at the parish house, under the direction of Mrs. Sylvia Carr of Verona. At the church a service for young people and adults was held under the leadership of Alva Warner of Verona. Following the devotions and a report on "Camp Harmony," three talks were given: "What Young People Expect from the Church," by Duane Davis; "What the Church Has a Right to Expect from the Young People," by Rev. Jay W. Crofoot of Brookfield; and "What the World Expects from the Church," by Rev. E. H. Bottoms of Lenardsville.

THUMBNAIL SKETCHES

About Seventh Day Baptists and Their Activities
With over two hundred religious denominations in the United States, it is no wonder that each generation needs to be told "who is who" among denominations. Many are inquiring about Seventh Day Baptists. To one of that group who has to read the Sabbath Recorder, we will print each week a few facts about Seventh Day Baptists.

Organizations
The polity of Seventh Day Baptist Churches being a pure democracy determines the nature of their organizations, as well as the form of the church itself. Every church is independent in its affairs, and all union for work is voluntary. For administrative purposes chiefly, the churches are organized into associations and a General Conference, but these have only advisory powers. Besides the American General Conference, which was organized in 1801, there are Seventh Day Baptist General Conferences in foreign countries. For the sake of closer fellowship and for the purpose of interesting the members in the work of Christ's kingdom, the churches in the United States are organized into seven associations.

For further information about Seventh Day Baptists, write American Sabbath Board for the Trailer, 510 Watchung Ave., Plainfield, N. J.
Women's Work

THE WOMEN

It is the women who will remake the world.

Once more on doorsteps in the fragrant dusk
Women will sit at the front door's
Eyes calm with tested courage, voices low
With steadfast love and fresh born hope.

It is the women who will remake the world;
Firewood and herbs, a
Give
With steadfast love and fresh born hope.
Eyes calm with tested courage, voices low
From supper fires will drift on quiet skies.
In the bombed and blackened villages will rise
Oh, these

Are builders of the future; and they build
On simple things that neither brutal death
Nor savage hate can conquer; kettle, bed,
Food and herbs, a child's cry, and the heart.
Give a woman loss of these things and she fights.
Give her but only the aching faith in them,
And she will make a bountiful, secret
Belief into the hearts of fighting men.

It is the women who will remake the world;
The women who have eaten well of sorrow.
They will sit on doorsteps in the unbosomed dusk
And teach their sons to make a clean tomorrow.

-Selected.

A MESSAGE TO THE WOMEN'S SOCIETY OF GENERAL CONFERENCE

Dear Friends:

We were all disappointed that conditions made it impossible for us to get together at Conference this year. President Hurley already has us so enthusiastic about it that It is the women who will remake the world; and we hope to have the Conference of one of its members.

We rejoice that we can begin our new year's work in a world that is no longer at war. There is a new world, and we pray God that it may be made without bloodshed. May we be alert and use every opportunity as individuals and societies to spread the gospel of good will and neighborliness.

Lotta M. Bond,
Corresponding Secretary.

A SUGGESTION

A suggestion for discussion with the possibility that it may become a goal is as follows: That each woman's society pay the expenses of Conference of one of its members other than the wife.

The member selected should be an interested person who could not otherwise attend. The same woman should not be chosen more than once in five years.

New Auburn, Wls.

Those from here who attended the semi-annual meetings in Dodge Center October 20 were Pastor and Mrs. Mills and Miriam, David Lawton, Mary Pederson, and Winifred Fordloo.

Correspondent.

Christian Education

TEACHING FOR WORLD ORDER

Seventh Day Baptists will want to observe World Charter Day on November 10. There has been information about this occasion in the Woman's Page, and the Board of Christian Education would like to add its support to what the women are doing to encourage your observance of this date. It is not hard just now for us to think of all that the charter has meant to the world. There is such a need to keep Christians aware of the work of the Church in building a lasting peace. During World War I a chaplain was encouraging a soldier who was about to go into battle. He said, "Remember that you are fighting to build a new world." The soldier replied, "No, Chaplain. We soldiers are not building a new world. All we can do is to tear down an old one. If there is a new world the Church will have to build it."

What We Can Do

In the Church
Make the service of women appropriate to the theme. The minister can preach a sermon on "The Spirit of God's World Charter." Print in the church bulletin, "The United Nations Charter." Arrange a display of world order literature. Plan the Sabbath school program around a theme such as "Going Forward Together." Have adult Bible classes study the United Nations Charter on its spiritual principles. Have the young people's society construct a chart to encourage to Christian citizenship that is in the charter.

Within the Community
Plan a united service of gratitude and dedication to God and to the United Nations Charter. Use books and pamphlets. Plan a study of world order for understanding and support of the Christian bases for the relations of the United States with its fellow members of the United Nations.

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THE SABBATH RECORDER

Unsung Heroines

Pastor and Mrs. Mills and Miriam, David Lawton, Mary Pederson, and Winifred Fordloo.

Correspondent.

Sabbath School

Volunteer Teachers

Teachers by being aware of these opportunities can help a great deal. The Church will not only serve the world by building a lasting peace, but will itself be greatly strengthened by this world service.

H. S.

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Correspondent.
Religious Growth

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shows

by Ethel L. Napier, chaplain of the

Rev. Mr. Napier, chaplain of the

Loss Muster Church; 

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Experience for Intelligent Living (The

Building a Foundation for Worth

Schools, the largest, was held at Alfred

At the evening session there was a youth

day and Sabbath School.

by Ruth Davis Perry. Chap...

We,.., have

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As a boy I was a

from Boulder, N. J., and hoped soon to be back at his

in Trenton. We are hoping to see them all soon.

is still having school

Boulder, Colo.

Dear Mrs. Greene:

You are the class of the

Boulder Seventh Day Baptist Sabbath School.

The topic of your Sabbath school lessons this quarter is a splendid one and is sure to help you to be fine Christian boys and girls.

I used to love to play in the snow myself when I was a child. I remember one time my brother and I built a snowhouse and put some snow people in it. We were disappointed the next day when the weather turned warmer, and the snowhouse and snow family became a mere heap of snow and soon melted quite away. Sometimes how to help a lost snowman which lasted a long, long time; but of course the best fun was in the making of them.

I hope you will urge other Boulder girls and boys to join our fine band of Recorder children.

Of course we have no snow here yet, but the ground is covered deep with gay colored autumn leaves. They fall almost as fast as we rake them up, but I'm planning to go out to do a little raking before they get so deep I can't reach the bottom.

Your Christian friend,

Mitsah S. Greene.

Dear Mrs. Greene:

I am glad for this privilege of writing this letter, as I promised you that I would write to you sooner in this letter.

How are you feeling, Mrs. Greene? I hope that you and all your loved ones are in the best of health. We are feeling quite well ourselves.

We are still having a good time in the mission. We enjoy having Pastor Maxson come over on the Sabbath to preach to us. We like him very much, and we are also glad that Mrs. Maxson, and their daughter Betty, and the members of Pastor Maxson's family are able to come over every Sabbath.

We wish that we could meet you person...
RELIGION—NOT A FORM BUT A FORCE

By Rev. Charles H. Bond

Text: "Though they keep up a form of religion, they will have nothing to do with it as a force."—2 Timothy 3: 5 (Moffatt).

Paul said to the young man Timothy, "Mark this, there are hard times coming in the last days."—2 Timothy 3:1. When are the last days— I don't know, and you don't know, and even Jesus didn't know. He says in Matthew 24: A little word of advice, watch and pray: for ye know not when the time is." That hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father only. He also knew that it did not make a great deal of difference when the end came, but that the important thing is active godlike living so as to be ready whenever the end comes. As Paul looked at the people, he could see hard days ahead for the Church and the cause of Christ because so many were not living examples of the Master. The hard days which Paul spoke about are still present. He said: "The time will come when people will sell off money, boastful, haughty, abusive, disobedient to their parents, ungrateful, irreverent, callous, contemptible to one another, and worse, they will hate goodness, they will be treacherous, reckless and conceited, preferring pleasure to God."—2 Timothy 3: 2- 4 (Moffatt).

What is the cause of all this happening to the hearts of men? We might give several reasons. The first reason that most people would give would be this: "Too many people have not been born-again. That is a good answer because there are thousands who have never heard the gospel and others who have not made the decision, but a peculiar feeling goes up the spine when we read that the real cause is in the Christian himself.

"Having a form of godliness, but denying the power thereof. For what is a man profiting, if he shall gain the world, and lose his own soul?" (2 Tim. 3: 5). "Keeping up the forms of religion, but resisting its influence." (Goodspeed).

"Though they keep up a form of religion, they will have nothing to do with it as a force." (Moffatt).

We ask why there is war after war and so much immoral living. We wonder why there are still people who have not heard about Christ and why half of our "Christian" population is not looking into the Bible to search further for the answer. Paul has put it well: "Though they (many Christian people) keep up a form of religion, they will have nothing to do with it as a force."

One Sabbath morning after I finished a sermon and was standing at the door bidding goodbye ones, good brothers came up to me and said, "That is just what they needed." Who are "they"? Is this another form or way of thinking which people have developed? Will we ever learn to apply the message of Christ to ourselves?

A Mere Form

Sometimes I wonder how many of the churches over the land keep a mere form of religion. Webster says that form means: "Conduct regulated by custom, etiquette, a solemn ceremony: as the Christian church worship services follow set forms: prelude, call to worship, invocation, hymn, Scripture reading, prayer, sermon, etc. Now this worship service may lift us up and we will have a real experience with God. Or it may be empty form and the words mean- ingless to us. We don't know what to do, and we don't know what to do, and we don't know what to do to make an impressive show before God. Jesus talks plainly to those scribes and Pharisees who only make a show of religion: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." Matthew 23: 27. I wonder how many of us keep up the form of religion but resist its influence and will have nothing to do with it as a force.

A certain pastor was telling me about one of his very faithful church workers, who was a member of a club and secured a liquor license for that club. When his pastor spoke to him about it, he said that it was anything in his business and that what he had to do with his belonging to the church. Then he said with a church service. He keeps up the form of religion, but it is plain that he resists its influence.

One of our brothers has hit at the heart of the whole problem: such a person has never been reborn—born of the Spirit. He has accepted the form and has been sprinkled or baptized but actually has not given his life to Christ. America is very much in need of the answer. I believe that Jesus did not condemn certain forms in religion. He went to church on the Sabbath day as his custom was, and he continued many of the practices of his people. But he recognized early that form was nothing if it did not contain force and influence. A religion to Jesus was far more than mere words. He knew that his Father had sent him into the world for a purpose.

A Moving Force

One of the greatest problems which faced Jesus was how to change people who followed meaningless forms into a moving force for the kingdom. Nicodemus was a man of faith and one of the rulers of the Jews. He also recognized that Jesus came from God or he could not have done anything. One night he sat with Jesus at midnight on a Jerusalem housetop talking about the things of heaven and of being born again. Jesus almost won him there; Nicodemus was saved within an hour of the Lord's kingdom. Then he backed off into the darkness again. He was so near and yet knew not what to do. He stood in the darkness of night and accept the forms of religion, but are afraid to accept the active, moving Christ.

It was after Jesus was crucified that Nicodemus laid off his cloak of fear and stepped boldly into the light. He came with Joseph of Arimathaea to take the body of Jesus and wrap it in the winding sheet. One man writes, "Too late, Nicodemus! Like roses at a funeral, that gesture was an apology for neglected friendship."

Paul looked around upon those who might have gone to Philip, and then he had to write: "If I have not yet, now at least I am becoming like a madman, who will have natural care for your state. For all seek their own, and not the things which are Jesus Christ's."

"That is a good answer. Paul had to send Timothy, the one who was most useful to him while in prison. He did not have the same feeling that they were missing a church service. "Though they kept up the form of religion, they would have nothing to do with it as a force."

A war weary world is searching for those who will go out in the name of Christ and proclaim the good news. There are many ways to spread its influence by your living. Make Christianity a force by witnessing by word of mouth and by your giving. Don't let it be said of us: "I have no one who naturally cares about the building of my kingdom because all they think about is themselves.

Wesley said, "If I had three hundred men who feared nothing but God, hated nothing but sin, and were determined to know nothing but Jesus Christ and him crucified, I would set the world on fire."

Our Master intended that we set the world on fire with His Spirit, but we cannot do it by creeping and mere forms. His great command says, "Go—teach—baptise."

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OUR LETTER EXCHANGE

I was sorry to miss the Ritchie County Christian Endeavor fall rally which was held at our church during their absence. A picnic luncheon enjoyed in the basement. A worship service on the front steps of the church was very effective as led by the county president. Following a social hour in the basement, an inspiring candlelight service was conducted to close the meeting.

The Sabbath school picnic, which was planned for the latter part of August, was postponed till Sunday, September 9, so the
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WHO IS DOING SOMETHING ABOUT WORLD DISTRESS?

(Items from Exchanges and News Services)

Asserting that "helpless children cannot survive much longer unless there is a united effort to save them," five major international agencies concerned with European relief have appealed for help from America.

Pledging themselves to work together in meeting needs without regard to nationality, race, or creed, they stated "Only by immediate and co-ordinated effort can a colossal catastrophe be avoided. Children by the millions are in imminent danger of starving and freezing as winter comes to Europe unless immediate help comes from countries which have food, clothing, vitamins, and medicine."

One hundred fifty Holstein heifers are being sent by UNRRA to Poland as a contribution from the Church of the Brethren. They will be used to augment the pitifully small milk supply now available there for hospitals and nursing homes.

The gift animals included in these numbers are a direct extension of help from people here to the people of Europe. It is the kind of help they need and want most—help to help themselves," said Herbert H. Lehman, director general.

A resolution, recently made public by the president of the Federal Council of the Churches of Christ in America, urges local churches to maintain liberal giving to denominational agencies concerned with overseas aid. The statement declared that such denominational gifts would be forwarded immediately to needy churches abroad and pointed out that supplies of clothing and household necessities had already left the United States under the supervision of the Church Committee on Overseas Relief and Reconstruction, co-ordinating and interdenominational agency.

In some European districts no child born in 1945 is still alive according to a cable received by the Committee on Overseas Relief and Reconstruction. A million Europeans are expected to die this winter, the cable stated, pointing out that church aid is essential because many persons scheduled to die are outside the jurisdiction of UNRRA and other governmental relief agencies.

Testimony to the imperative need for relief in Holland is afforded in a radiogram received by the Save the Children Federation from Howard E. Kershner, the federation's vice-chairman for overseas work. Mr. Kershner tells of four hundred thousand acres under water and many thousands more filled with mine fields, making only 18 per cent of the tillable land usable. He saw children barefooted and in rags; five thousand children, living in camps and jalls, cannot be sent to foster homes for lack of clothing. Clothing, shoes, bedding, and money are all urgently needed.

"The response of our people to the Christmas packages project was very gratifying," says Victor W. Skaggs, Seventh Day Baptist representative on the Church Committee on Overseas Relief and Reconstruction. "Now we must rally forces to collect shoes, bedding, and clothing."

Garments, when cleaned and mended, should be sent to United Church Service Center, New Windsor, Md., or to Modesto, Calif.

The Church of the Brethren, sponsoring the Heifer Project, has issued an appeal for assistance. Men are needed to go with the shipments of cattle. If interested, write to the Heifer Project Committee, Nappanee, Ind.