The Sabbath Recorder

NEWS FROM THE CHURCHES

VERONA, N. Y. — The Ladies’ Aid Society was entertained Sunday, August 30, at the home of Mrs. Orville Williams. Mrs. Marian Sholtz had charge of the worship program. Her subject was, “Accepting Limitations.” She read the story of “The Whittier of Cremona.” Supper was served on the shady lawn.

Several from our church have attended some of the Billy Graham meetings held in Syracuse during the past month. Some of the children were taken to the special children’s service during the meetings.

Pastor and Mrs. V. W. Skaggs and family spent the first week of September at Camp Wabasso near Watertown.

A business meeting was held at our church on the evening of September 5. It was decided to begin building the addition to the church this month.

The slides and talk given by Rev. Ronald Barrar were greatly enjoyed. A contribution of $64 was made toward a car for use in the Nyasaland Mission.

Reports of the Pre-Con Retreat were given by Gerald Sholtz and Roger and Willis Davis. Some reports of Conference were given and will be continued next Sabbath.

The Boosters Sabbath School Class met with Mr. and Mrs. Ray Bartholomew on Sunday evening, September 6. The worship program was in charge of Pastor and Mrs. Skaggs, the subject, “Keeping Our Poise in Daily Living.” The class plans to have its fall retreat early in October.

NORTONVILLE, KAN. — Pastor Davis planned special Sabbath services on August 1 in recognition of slight changes in the Church Covenant. The Nortonville News printed copies of the new covenant and made them a gift to the church. Following roll call in the afternoon, Asa Prentice presented the guests book and pen, and a desk to the church. Miss Nannie Greeley was responsible for the lovely guest book and pen. (See Recorder of August 17 for full text of covenant.)

Our pastor attended General Conference and was a teacher and counselor at the Pre-Conference Retreat. Billy Stephan also attended. Others who went to Conference were Mr. and Mrs. Ed Johnson, Mr. and Mrs. Edwin Wheeler, Mr. and Mrs. Lawrence Smith, and Asa Prentice. Ed Johnson is the new church moderator.

Promotion Day was observed in the Sabbath school, Sept. 26. On Sept. 19, the pastor began a series of church membership training classes. Young people who are interested were invited to the parsonage for Sabbath day lunch. The membership classes are held following the luncheon.

The old barn at the parsonage has been torn down and a garage erected in its place. — Mrs. Laurence Niemann, Correspondent.

MID-CONTINENT ASSOCIATION

OCTOBER 9, 10, 11

The Nortonville, North Loup, Denver, and Boulder Churches have agreed to hold the fall meeting of the Mid-Continent Association of Seventh Day Baptists at Nortonville, Kan., on October 9, 10, 11, to allow for larger participation in the ordination services for Duane Davis, Nortonville’s young pastor. Lone Sabbathkeepers in that large area will no doubt want to make plans to be at those doubly important meetings.

LET’S THINK IT OVER

In Europe, theological liberalism apparently is willing to operate under that name. The International Congress for Toleration met in Geneva from August 21-23. Two of the three sponsoring groups under whose auspices it met were the International Association for Liberal Christianity and Religious Freedom and the Swiss Union for Liberal Christianity, as reported by Ecumenical Press Service. Percival F. Brundage of New York presided over the meeting. There were participants from many countries. Perhaps our people should “call a spade a spade.”

SABBATH SCHOOL LESSON

for October 10, 1953

God’s Design for New Men

Lesson Scripture: Jeremiah 31. 31-34; 1 Peter 1: 13-16, 22-23.

Lesson material contributed by Albert N. Rogers.


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MISSIONARIES EN ROUTE TO NYASA LAND

Beth Severe (left) and Joan Clement (right) should have their feet on South African soil by the time this Recorder reaches its first readers. Two highly trained, resourceful girls hopefully, unflinchingly, undauntedly go out to heal the sick, teach the children, and witness for Christ as representatives of Seventh Day Baptists in Nyasaland, Africa. They expected to disembark at Capetown about October 3, and to reach their mission station a week later by rail. Though far away they can be reached instantly on the wings of prayer or within a week by the slower means of air letter.

Address: Makapwa Mission (S.D.B.), P. O. Sandama, Nyasaland, B.C.A.
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THEME FOR NEXT CONFERENCE
To Know Him and Make Him Known

OCTOBER 5, 1953

HOW MANY MISSIONARIES?

Can you accurately count the number of missionaries that your church has on the foreign field — the home field? Is it fair to say we have only as many as there are salaries listed in the Year Book? The missionary Board probably has to have that kind of accuracy in making its annual reports; but that is by no means the whole picture of the work being done on the foreign field and on the home station. The statistics which will be used in future years to determine retirement pensions are not necessarily the same as those kept in the books of heaven.

At the end of World War II our country had no ambassador in the imposing, unscathed buildings in Tokyo where General MacArthur had his residence every day. In 1945 the general brought the Eighth Army into Yokohama on the day the armistice was signed. About three days later, as I recall it, he allowed his men to associate at will with the Japanese people, unarmored. He is said to have remarked, "Our soldiers are America’s best ambassadors." Thus the concept of ambassadors by example rises rather than quantitative. How many foreign missionaries were there in Japan coming out of internment in the Tokyo area; I think I met them all. But how many missionaries were there? Not as many as was paid them during their last year of preparation. It is hard to see how the total of the three hundred can be as large as during the Conference year just ending. (It is not out of place to estimate that the girls turned back into the work at least four times a tithe of their income from the Pacific Coast Association and the Women's Board.)

How many foreign missionaries do we have? More than you think. The number must include the cases of wives and children. It must take in native pastors and evangelists whether supported by the natives or by us. It must encircle those in other lands who are with us in heart and deed and not yet officially recognized as Seventh Day Baptists.

How many home missionaries do we have? Is the number decreasing year by year as small groups are helped by the Missionary Board become self-supporting? Can we measure our home missionary work solely or even in small part by the money that is handled by one of our boards, or all of them? Surely we cannot. If we have uncounted, unpaid ambassadors abroad and at home, surely we must be true at home. If it is not true, then God pity us! Not all the soldiers, sailors, marines, and airmen who have had their eyes opened to a world mission. If the military travels closed their eyes when they came back. Most of those who were in any real sense missionaries abroad are now missionaries at home. We stay-at-homes try to adjust our eyes to glimpse the need in some far-off place whether it be foreign or home. We cannot imagine the way missionaries do. It is not. Those military missionaries saw what was close at hand and did something about it. It is a religious experience of great significance when we learn to see needs that are near us. We do not lose that vision when circumstances change our horizons to include the white faces of our community instead of the yellows, browns, and blacks of our erstwhile environs. Too many of us work in the cities instead of the outlying areas.

How much money will we spend for home missions this year? The budget of the Missionary Society has relatively little relation to it. Someone on the Conference floor pointed out that we will be spending ten times as much for home field work as for foreign. If the local church is a mission station, then its budget is a mission budget. Too often we think of local expenses as being similar to clubhouse dues. All buildings and equipment are not worthy objects of Christian giving unless they are conceived of as being dedicated to home mission work. After all, why should there be a difference of dedication between buildings on a foreign station and on a home station.

We need to change our thinking on some of these matters. Let us see six thousand potential home missionaries start working in their already established sixty stations there will be no talk about being out of balance in our contributions to foreign missions. Furthermore, if you want a really generous contribution for some home mission project we suggest that you present the need too the churches that are outstandingly interested in foreign missions.
THE SABBATH RECORDER

MEMORY TEXT
"Whosoever transgresseth sin transegeth also the law." 1 John 3: 4.

NEW MEETING PLACE FOR CHICAGO S.D.B. CHURCH
Residents of Chicago and Seventh Day Baptists visiting that city are asked to take notice that the church services will be held at 1502 W. Division St., beginning Oct. 31. The present location is 5215 Potomac. The new place is two blocks east of Laramie and can be reached by Division or Laramie. The time of Sabbath morning services remains the same: Sabbath school at 10:30 and church worship at 11:30.

CORRECTING OUR FIGURES
It has been pointed out to the editor that his Sept. 14 editorial on August budget receipts painted the picture a little more rosy than the actual figures. In the first place, the Conference cash offering was included by the treasurer under "Associations and committees" and was less than the figure announced on Sunday of Conference.

In the second place, we are reminded that there is a problem in getting up the denominational treasurer's total work. The missionary treasurer reports that special gifts from all sources going through his hands from October 1, 1952, to August 31, 1953, were $5,653.69 larger than for the previous similar period.

We are glad to pass on these corrected figures. It appears to us that the people want to get mission work done, and want to be able to specify in some measure where it shall be done.

We have accepted a larger task for our denomination; we have added obligations for missionary activity at home. We have under­taken to raise the standards for the training of our ministers. We are looking forward to a year of more adequate religious training of our young people.

As a denomination, our chief concern is the raising of the $53,000 in undesignated giving which is required to balance the budget for all our denominational work. This is one quarter greater than last year's budget of undesignated gifts and must come as a result of all of us giving. We have accepted a larger task for our Lord, and we are, therefore, obligated to pay for it. We have entered as a denomination a new field abroad. We have assumed added obligations for mis­sionary activity at home. We have undertaken to take the standards for the training of our ministers. We have agreed to be less negligent with our retired ministers. We are set forward with a new and more adequate religious training of our young people.

Much of the support of the new Nyasaland Mission has been pledged as special gifts and is included in the $16,000, so listed previously. Conference, however, undertook to raise approximately $7,400 to meet the cost of our program. None of these forward-looking activities is as yet adequately provided for; each of them is important; and each has been added to the size of our budget. They are all worthy of our support. Indeed, they are vital if we sincerely believe in holding an element of truth which the rest of Christianity fails to recognize. And if we do not believe that, we have no reason for continued existence as a separate denomination.

To meet this increased budget is going to be a matter of many small gifts. But let us remember the wise words of our Lord, "Give, and it shall be given unto you" (Luke 6:38).
to require systematic planned giving. Many of our churches request a 'will endeavor' pledge for the Denominational Budget at the time they conduct their canvass for the local budget. At least one church directly underwrites its contribution to the Denominational Budget. Some churches disburse a month when the collection is given to the Denominational Budget. Some rely solely on occasional special offerings and direct appeal. This last plan is somewhat haphazard, but all of them will produce some results.

However, it is at the level of the individual giver that the problem must be solved or allowed to go by default. It is the individual giver who determines whether we will send our message to soul-hungry people, present our faith in printed form for others, and too many others, give what happens to be in their pockets. When this happens to be in their pockets, it is to this last group that a special appeal for more systematic giving is made.

Pharisism magnifies secondary matters. It majors on a false separation, separates from sinners but not from sin. It shows up in cliches of "more spiritual people" in ultraconservative circles who are just as good as trying not to be bad can make them. They live by law and not by love. They criticize any warm outburst of true fervor and are enemies of revival. — Yance Haver.
MEN AND MISSIONS

A letter has recently gone to pastors and church leaders encouraging the observance of Men and Missions Sabbath in our churches on October 10 or at some more convenient time. The theme this year is "Alerting Men for World Missions." The particular emphasis we urge is that our laymen be brought into a more active participation in our own Seventh Day Baptist missionary program.

Some churches have encouraged the men of the church to take over the Sabbath morning worship service on this special day. Several short messages are brought. The men read the Scriptures, offer the prayers, and sometimes a men's chorus brings the special music. It can be an enlightening and spiritually stimulating service. Brief articles describing what was done in your church will be gladly received and used in the missionary contributions to the Sabbath Recorder.

E. T. H.

British Guiana Council Meeting

The General Council of Seventh Day Baptist Churches of British Guiana met in Paramaribo on July 15, 1953, with nine delegates present representing five different church groups. Rev. J. A. Tyrell, pastor of the entertaining church, served as chairman and laid stress on the words "Launch Out" in his opening address.

In a discussion of plans for the future it was voted to request assistance in securing "a lantern and slides to help in evangelism.... It was understood that the council would also do what it could financially in the getting of these two items."

Plans for co-operative evangelism among the churches were postponed until the coming year.

E. T. H.

Rev. Malcolm Evans decries a situation where "too often the American Protestant church has played the role of a knight in shining armor, riding into the gathering darkness bearing a blunted spear and a shield emblazoned with the motto, 'Come weal or come woe, my status and position remain secure.'"

OUR PURPOSE IN NYASALAND

Remarks of Rev. Ronald Barrar at the missionary consecration service at General Conference August 20.

I don't know at this time what I can say in order to make it clear to you our purpose in Nyasaland. I feel that our two new missionaries have expressed completely our purpose as missionaries on that field. Our aim in serving in Nyasaland is bring the Gospel to the people, and we have no other aim. We hope through the bringing of this Gospel that the conditions of the natives will be improved in this world as well as that they will receive eternal life in the world to come. As we work we hope for the achievement of that aim through the power of God. In listening to our fellow missionary, Neal Mills, this morning you heard him say that there is in Jamaica a mountain, and we cry to God, 'Give us this mountain.' Our cry is that Nyasaland is also a mountain and we cry, 'God, give us this mountain;' and we are sure that He will give it to us. We have received the message of His Word to bring to these people. We have the message of His Sabbath, and we should do our utmost to serve these people with the life that we have. As I think of the joys of the blessings that God has given me as a son of His I cannot resist trying to tell others of these joys in order that they might join with me in this fellowship with our loving Saviour.

You all know that I have been serving for six years on this field, and these have been my aims throughout this period of time. One hundred and then from our work we preached the Gospel to all Nyasaland. There are two and one-half million native people there in that land. Many of them have not heard the Gospel of Christ explained. Many of them are in darkness. They have heard some of the Word. They misunderstand it because they have not been taught thoroughly. It is impossible for one man to, in one hundred from our work, preach to all these communities to preach this Gospel. So in order to do it, as our first speaker has said, we must teach the native people. And it has been my aim in every way possible to do this: to teach the natives themselves that they may in turn teach their fellow men.

As you have heard something of what we have achieved in this role I would just reiterate some of the things that I have told you in your churches as I have traveled around this country. First, when I went there I found these native people with a very limited knowledge of the truth of His Word. I found it impossible for me alone to bring them the truth, so immediately I tried to gather together a group of Christians that would come and work with me that I might teach them something. Slowly, little by little, as I taught them from God's Word they were able to receive this message and take it to their fellow villagers and their fellow countrymen.

As interest increased and the conference in Africa was organized we were able through the power of God to have native pastors come to the mission station for a period of two months, that they might be trained and then return to their church and do the work, and this has brought results. It is in this way we hope that we will be able with God's help - to conquer that mountain in Nyasaland.

Our latest conference in Nyasaland has just been held, and I believe that the results of that conference show fruits of the work that we have been doing in training these native people to serve themselves. Back three years ago we started our conference, and there we started a fund. Perhaps you could call it the Nyasaland Fund. In fact, the first year we didn't have a budget, because we didn't have any money and we didn't know if we were going to have any. We decided to try, and the natives in their very simple way brought a bag, an old sack, I might say. I don't know what you call them in your country, a what you call them in your country, a bag, and I bought it. They brought this, and one of the men held it up and said, 'This is the bag of the denomination and we hope that this bag some day is going to be full and we will be able to do some work in our own community.' The people gave their pensionary offerings. They are poor in Nyasaland, very poor. They raised five pounds. A pound is $2.83. That was the beginning of our fund. We were encouraged. A few of them began to pay tithes and to give offerings into this fund; and so it grew during the year and we were able to hold some evangelistic efforts by sending native pastors around the country. We were able to pay their fares as they traveled around on buses and trains throughout the country, and we have achieved in this year. I believe that the conference offering this year was twenty-four pounds, six shillings.

This was an improvement; and because of the encouragement received, the native people decided that they would themselves employ a full-time evangelist on the field in Nyasaland. He is the only man in Nyasaland supported fully in the work of our Lord either from our own funds from the white communities or from the native fund, and he has served well and faithfully during the last year. So, in my absence, there has been another conference. And I have just received word to my great joy that the conference offering this year was twenty-four pounds, six shillings.

Results of Work Begin to Show

You see how it has grown. The people are interested themselves in bringing the Gospel they have heard to their own people, and this is our aim - that they themselves will see the light and bring it to their fellow men and - as we train them, this is what is happening. Just before the conference two men were sent as evangelists up into the northern part of the country to hold an evangelistic effort. There in that effort they had thirty conversions. This sounds a lot, but just it shows the faith of these people as they go to preach this message which is real to our hearts to their fellow countrymen. It is in this way we hope that we will be able with God's help - in fact, we know we will be able with God's help to conquer that mountain in Nyasaland.

Oct. 5, 1953

[From tape recording. L. M. M.]
WORSHIP PROGRAM FOR OCTOBER
Christian Etiquette — Matt. 7:12.
Christian Etiquette means, in plain words, our behavior toward God and to each other.
1. Is it Christian etiquette that I should carry a "hot" attitude?
2. Is it Christian etiquette that I should hold a grudge against someone — just waiting for a chance to "get even"?
3. Is it Christian etiquette that I should refuse to speak to another just because we don't agree on all points? Can we disagree honestly, and do it agreeably?
4. Is it Christian etiquette that I should criticize someone severely, without putting myself in their place? Possibly with the same attitude one doesn't even do as well as they are doing.
Hymns: Somebody Did a Golden Deed, A Little Bit of Love.

WOMEN'S BOARD MEETING
(Report of the annual meeting of the Women's Board by Mrs. Bert Sheppard of Shiloh, N. J.)
Paul, in his letter to the Romans, said, "I commend unto you Phoebe, our sister — that ye receive her in the Lord. And that ye assist her in whatsoever business she hath need of you, for she hath been a succourer of many."
As one of the group who attended the Friday luncheon of the women at General Conference "I commend unto you" the Women's Board and feel that all of us women of the denomination should assist them in whatever way we are needed, for they are indeed helping in many areas of useful service. Our board "eateth not the bread of idleness."
Activity and enthusiasm were manifest in our Christian fellowship together. For the first time this meeting together became the annual meeting of the board. There were more in attendance than at any previous luncheon. Of those present eight were local presidents, nine were key workers, and four were association secretaries. There were nine whose expenses were paid in full or in part by the local society. Since those present at this annual meeting included women from all parts of our denomination, and each one had a voice in the election of the officers of the Women's Board, much of the spirit of the board should find its way back to the local societies, with the result that the women of the denomination should work together with a greater determination and a clearer vision as to what we as a group may do in the service of the Lord.
The officers elected to lead us in the coming year were: President, Mrs. R. T. Petherston; Vice-President, Mrs. LeRoy DeLand; Recording Secretary, Miss Jacqueline Wells; Corresponding Secretary, Mrs. Walter Wilkinson; Treasurer, Mrs. Lloyd Lukens; Editor of the Women's Page in the Sabbath Recorder, Mrs. A. Russell Maxson.
May we say of the board as was said of the virtuous woman in Proverbs 31 — Give her of the fruit of her hands and let her own works praise her in the gates.

WORLD COMMUNITY DAY
During the past ten years the churches of the U.S.A., through United Church Women and Church for desks, shoes, school supplies, blankets, diapers, yard goods, and sewing equipment for the needy women and children of many countries in Asia and Europe, centering their giving on the annual "World Community Day."
This year, on Friday, November 6, the day will be observed again by women's groups and organizations in thousands of churches across the nation. The areas of need this year, according to Mrs. H. B. Marx, national chairman of the observance, are Korea, Germany, Turkey, Greece, India, Pakistan, the Near East, and Hong Kong.
The articles principally needed include pillowcases, sheets, quilts, blankets, towels, yard goods, and sewing equipment. The more cheerful and warm to those whose homes are orphans, camps, tents, barracks, caves, and other places of refuge from war, famine, and political persecution. Special services, usually inter-denominational, will be held in thousands of communities, small and large. As for the close of the services these offerings of supplies and of money will be made by the church women.

EDUCATION SECRETARY OFFERS HELP TO ALL GROUPS
As I assume my duties as executive secretary of the Seventh Day Baptist Board on Christian Education I wonder just what you people in our churches are expecting of me and how fast I will be able to meet your expectations. I am reminded of the old proverb, "Let him that girds on his armor boast himself as he that puts it off."
Christian etiquette means, in plain words, our behavior toward God and to each other. As we wait for the representatives of the nations to meet to try to bring peace to the war-weary world, do not the churches have something to offer?
to say to our fellow citizens and to our fellow church members? The price of power is responsibility, and we must pay it in dollars and sweat, perhaps in more blood and tears. It must eventually be paid in patience and humility.

Perhaps it is time to plan our Leadership Training classes. Our public schools demand trained teachers; why not our churches? The person who hesitates to teach a class because he feels his lack of training will make a better teacher when he has received that training. If we lack good teachers let’s make some. How better could we use some of these long winter evenings? Let me help you with plans and materials. Be free to call on me; I am here to serve.

Neal D. Mills.

Children’s Page

Dear Mrs. Greene:

I am sorry not to have written before. I have a pet turtle. His name is Moss. He has an orange shell and is going to Milton to see Grandma Burdick this weekend.

I am in the third grade this year. When we went camping up North this summer Daddy and I started a collection of moths and butterflies.

Love,
Your cousin,
Nancy Burdick.

68 Ontario St.,
Cohoes, N. Y.

Dear Nancy:

When I opened my box at the post office this afternoon the first letter I found was yours. I felt like saying, "Hurrah!" It is the only child’s letter I have received in four weeks so it was more than welcome. I hope to hear from you often.

A turtle is quite an unusual pet. My brother and I had one when we were children, and enjoyed playing with it, but dogs and cats were our favorite pets.

Quite a number of years ago, a Methodist minister who lived two doors from us had a cat and a dog. They were good friends but the dog was the cat’s boss. One day the cat was taking a nap in the minister’s chair. He woke her up and told her to get down, which she did and left. The minister turned to the dog and said, “Prince, make her get out of my chair!” Without his big paws he quickly knocked her off.

Then he lay down by a smilary the cat a nap in the minister’s lawn. But the man chased him away with a rake.

The next house the dog reached and tried to enter, its mistress chased him away with a broom. The little dog would not give up its search for a home, but trotted up the steps of a pretty little cottage, which had a small garden. A friendly little boy named Billy who greeted him with a friendly pat, saying softly, “You little dog where did you come from? I wonder if you are hungry and lost. Come in and I will give you a nice drink of milk.”

The little dog surely was hungry. He drank two full saucers of milk. Then he rubbed against the little boy’s knees as if to say, “Please keep me for your dog. I have lost my master, Dr. Cavert, who will at that time become executive secretary for the World Council of Churches.

And so I think that the estimate that we place upon the Sabbath and the worth that it contributes to our lives is the subject of our consideration. What is our estimate of the Sabbath?

Perhaps this is the key that opens the outer door and determines whether the inner doors of our life may be opened so that we may receive from the Sabbath anything that will contribute to the fullness and the joyousness of life.

The fullness of which I speak is not the incessant round of affairs and the activity of our daily life which keep us so busy that we wish there were another hour in the day, another day in the week, or another week in the month, or else leaves us so exhausted that we sigh with relief as the day or the week or the month draws to a close and we are forced to determine what shall be left out by the very decisive fact of there not being time left in which to do it. We are living in that kind of world; and I find myself pressed with the busy­ness of life as do you, and I wonder how all can be done that I would like to do. Things that I have started to do and am left unfinished. It is so easy to neglect; and I sometimes wonder if that particular activity has become only a page in my memory book.

It is not that kind of fullness of which I speak, for the Sabbath adds a comple­teness to life. It is as though when the daily rush of life comes to a close, there is a pause between the two, and because we have paused, we are able to face the business of our life.

If our work
THE SABBATH RECORDER

is so planned that as sundown draws nigh on Friday we can purposefully lay aside the press that comes upon us during the week, the Sabbath may add a fullness to life. One who has picked a pan of berries or small fruit and wishes to rid them of the chaff and leaves finds that as he fills the pan to overflowing with water much of the chaff Bows away. May the 
add that kind of fullness to life.

Too often we think of the Sabbath as a burden; we are aware only of the restrictions it places upon us. We know that certain jobs will not open to us unless we rest on the Sabbath — that certain activities in the community and in the schools are denied us if we keep the Sabbath — yes, even certain types of recreation are not right for the Sabbath, and we sometimes chafe under these restrictions and think of the Sabbath as a great burden to be borne and a part of our martyrdom for Christ. The real martyr is not one who sees the right of a thing and he is bearing heavy burdens; but rather follows the way of right regardless of consequences.

I speak with an awareness of many of these things which the true observance of the Sabbath cuts out of our lives. However, we sometimes feel so much over these things that the worth of the Sabbath is lost and it adds no fullness and joyousness to our lives.

I have never known other than a Christian and a Sabbathkeeping home. I cannot say how it was done, but there was such a spirit in that home and such a regard for the Sabbath that these things of which I have spoken were never problems to be faced. I only pray that I may be able to continue that same Sabbath concept in my family.

My ten-year-old son came home this summer thrilled that he had been asked to play on the Pee-Wee ball team. He said, "I told them I thought I could play except when games came on Friday night and Sabbath day. If I could play on the ball team in the hand enjoys the parades in the summer-time. This year most of the holidays have come on Sabbath. She wishes that some of the parades might come on some other day but there has not been that chafing because she could not play. I pray that this attitude toward the Sabbath may continue.

I was raised in the nurture of the North Loup Church; yet for many years my only contact with the church was on Sabbath morning, for we lived too far away to get in to prayer meeting or Christian Endeavor. During a number of these years ours was the only Sabbathkeeping family in our school. This was always true, it was always true, even in the town. We were almost the only professing Christians in our district. As such we were sometimes subjected to certain jibes and criticisms; yet above and beyond this there was a value received.

Even in that community there was a respect for our convictions. The people knew we would not be doing certain things on the Sabbath and they would have been shocked had they seen us doing them. Our position as Sabbathkeepers was respected and we were not even lesssons which spring from the goodness of Thy love; and may we see in the light which Thou dost give us from above. All the world is a fairy­land when Thou art in it, life is great reward.

To us, in that home, the Sabbath was looked forward to more than any other day in the week. For many years it meant a trip of seven and a half miles to church and return with a team and lumber wagon. The pastoral visits that I can remember in those days were Pastor Polan and Pastor Warren. (To be continued)

LET'S THINK IT OVER

Is there a discernible trend in Protestant social policy? An eminent Protestant spokesman, Dr. F. Ernest Johnson, says yes. Writing in the July 25 issue of The Nation, Dr. Johnson contends that "In recent years Protestant thought in America has experienced a change of climate. The rather easy and enthusiastic optimism about men and the world which prevailed during the early decades of the century has been tempered by an ethical 'realism' which has a more orthodox theological base."

"No religion constitutes a serious threat to Christianity today, but at no time in its history has Christianity been more seriously challenged," says Methodist Bishop G. Bromley Oxnam of Washington, D. C. "A dynamic and ruthless ideology capitalizes upon the restlessness of humanity. It summons the masses to class war in the name of abolishing the exploitation of man by man and for the purpose of establishing the classless society. It rules out all moral absolutes; and finds reality to lie in an inexorable historical process. It is avowedly atheistic. Thus the church that would evangelize the world is confronted by an expanding imperialist and an infiltrating ideology. [The reference is to Communism. —Ed.]

A PRAYER

Teach us Thy way, O Lord; and, help us to walk rightly in it; for as the heavens are above the earth, so are Thy ways higher than our ways. So teach us the truth, dear Lord; and, guide us in our steps.

Show us Thy gentle paths, that we may discover the flowers along the way. Let our feet be steadfast in the way to His love; and, guide us in our steps.

For Thou art kind, and Thou dost understand, and Thou dost help to find the way when we walk in our own shadow. Turn us towards Thee, dear Lord, and we shall see the trees in Thy garden; yea, the beautiful trees which have been from of old the tree of life, the trees which clapped their hands as little children, the tree which in it the leaves for the health of the nations, and the good monthly fruits, and the tree of the knowledge of good; and, these trees are one tree even Jesus Christ the righteous, for out of Him are all things.

Bless Lord, let the tree of the knowledge of evil be cut down and burned for ever.

We thank Thee, Lord, for the garden which Thou hast planted eastward in us, which has in it the way of life and peace. For all good is from Thy love and grace.

Amen.

T. Denton Lee

Neglect can destroy a business, a marriage, a friendship, or a soul.

OCTOBER 5, 1953

GOD MADE ME A MOVIE STAR

This amazing statement is the title of a new book by a former member of the ministry of Redd Harper, former cowboy singer and director of Hollywood Round-up, Armed Forces Radio Show which reached No. 2 in mail received from servicemen overseas. In a chatty, conversational-like style, typical of the man who has come to be known as "Mr. Texas," Redd Harper tells of going to Hollywood with stars in his eyes, being disillusioned by the movie capital of the world, finding Christ as his Saviour, and then becoming the star of two films made for Billy Graham: "Mr. Texas," and "Oiltown U.S.A."

A "natural" for work with young people, and ideal for presentation to audiences viewing the two Graham movies, God Made Me a Movie Star is a great addition to evangelical leaflets in a testimony series. Available free of charge from American Tract Society, 21 W. 46th St., New York 36, N. Y.

Confess sin instantly. Do not wait until you get away, but in the rush of life, with the footprints of sin still fresh, lift up your heart to your Saviour and say, "Lord Jesus, wash me now from that sin." — F. B. Meyer.

NEWS FROM THE CHURCHES

MARLBORO, N. J. — Early in the spring baptism was administered to Mrs. Edward Cook, Mr. and Mrs. James Davis, and Mrs. Lillian Buckley.

After accepting Christ at camp, Miss Grace Buckley was baptized this summer. On Sept. 19 we took in a new member by letter, Mrs. Leland Cobb.

Boys and girls between the ages of 9 and 16 attended the camp in the "Deer Woods of South Jersey." Rev. Robert Lippincott was supervisor and was assisted by our pastor, Rev. Rex Burdick, and Rev. Ronald Barrau.

Daily Vacation Bible School was held in the Shiloh churchhouse in June with Pastor Burdick as supervisor. Thursday night was set aside as parent's night to come and observe.

Our church was invited to attend the open-air evangelistic meetings held three Saturday evenings in July at Shiloh. These meetings were well attended.

FOR WORK WITH YOUNG PEOPLE AND FOR LIBRARY USE. Available free of charge from American Tract Society.
On August 1 and 2 the older young people of Shiloh and Marlboro held their retreat camp in the "Deer Woods." Rev. Leon Malby spoke Sabbath morning. About six members of our church attended Conference.

During the time our pastor was at Conference and taking a little vacation the Helping Hand class did some repair work at the parsonage.

Our choir was on vacation for the summer, but special music was furnished each week.

A new Hammond organ was installed in May, and an organ recital was given June 1 by Harry Campbell, representing the company connected with the sale of the organ. Mrs. Francis Campbell is our organist. — Mrs. Alvin Bunting, Correspondent.

FALL MEETINGS

The North Central Association is meeting at Dodge Center, Minn., as this Recorder goes in the mails, Oct. 2, 3, and 4. The Mid-Continent Association gathers at Nortonville, Kan., next weekend, Oct. 9, 10, and 11. The theme of the meetings is "Ambassadors for Christ." Rev. Alton L. Wheeler en route to his new pastorate at Riverside, Calif., will speak in connection with the ordination of Duane Davis at the association.

The following Sabbath eve and Sabbath will witness the gathering of the New Jersey and Eastern New York churches at the Marlboro, N. J., Church. This Yearly Meeting is one of the oldest group meetings of the denomination. The theme this year is "A Closer Walk with God." The editor of the Sabbath Recorder is the morning speaker.

Pacific Coast Association has postponed its one-day fall meeting with the Los Angeles Church to Oct. 24 in order to be able to have the new Riverside pastor as the morning speaker. The address of the new church is 4976 North Figueroa St., in the Highland Park district, about ten minutes drive from downtown Los Angeles or Pasadena.

Word has also been received of Yearly Meeting of the New England Churches to be held Sabbath Day, Nov. 7, at the Rockville, R. I., Church.

OBITUARIES

Potter. — Effner Edward, son of Volney A. and Charlotte Wyne Potter, was born November 14, 1866, near West Almond, N. Y., and passed away at the Jones Memorial Hospital, Wellsville, July 18, 1953. He was married to Miss Katherine Miller of West Almond, November 11, 1890. He was baptized April 18, 1919. Earlier in life, he was a farmer and butcher. Later, he became a cheesemaker and machinist. He had lived near Belmont for 23 years.

Survivors include his widow, their son Clifford M. of Alfred, their daughter Helen (Mrs. Arlo Sage) of Olean, two grandchildren, Beverly Sage Nichols of Olean and George E. Potter of Alfred, three great-grandchildren, two brothers, and other relatives.

Funeral services were conducted from the Olean funeral chapel, Wellsville, July 21, by Rev. Hurley S. Warren. Burial was in Forest Hills Cemetery, Belmont. — H. S. W. Rogers.

Rogers. — Elma Burdick, daughter of Daniel H. and Jane Brown Burdick, was born November 17, 1871, near Clarence, N. Y., and passed away at St. James Mercy Hospital, Hornell, N. Y., August 31, 1953. In 1895 she was married to Milton P. Hubbard, who died in 1897.

On December 27, 1905, she was married to Orsa S. Rogers. They made their home in Plainfield, N. Y., spending their summers at Long Lake, N. Y. In 1942 Mr. and Mrs. Rogers established their residence at Ft. Pierce, Fla. Mr. Rogers died May 10, 1949.

Mrs. Rogers was a member of the Seventh Day Baptist Church of Christ of Plainfield, and of the Woman's Society of that church. She was a member of the Daughters of 1812 of Plainfield, and the Huguenot Society of New Jersey.

She is survived by two sisters-in-law: Mrs. A. E. Whitford, Alfred, N. Y., and Mrs. Walter E. Rogers, Milton, Wis.; and a nephew, Robert B. Rogers, Phoenix, Ariz.

Funeral services were conducted from the First Seventh Day Baptist Church at Alfred, September 1, by Rev. Hurley S. Warren, her former pastor. Burial was in Alfred Rural Cemetery.

Coombs. — Cora May Clough, was born at Ellsworth, Me., July 15, 1868, and died in Boulder, Colo., Sept. 4, 1953. She was married to Earnest L. Coombs in New Bedford, Mass., Sept. 13, 1888. To them were born five children: three of whom survive: two sons, Clifton D. and Myron, both of Denver, Colo., and Mrs. Frances Mickey, Minneapolis, Minn. There are also seven grandchildren, and seven great-grandchildren.

For the most part her life she was a member of the Baptist denomination, but for the past several years a member of the Boulder Seventh Day Baptist Church, and greatly enjoyed attending its services.

Funeral services were conducted in the Howe Mortuary in Boulder, Sept. 8, by Rev. Elro E. Sutton, pastor emeritus of the Boulder Seventh Day Baptist Church. Burial was in Crown Hill Memorial Park, Denver, Colo.

E. E. S.