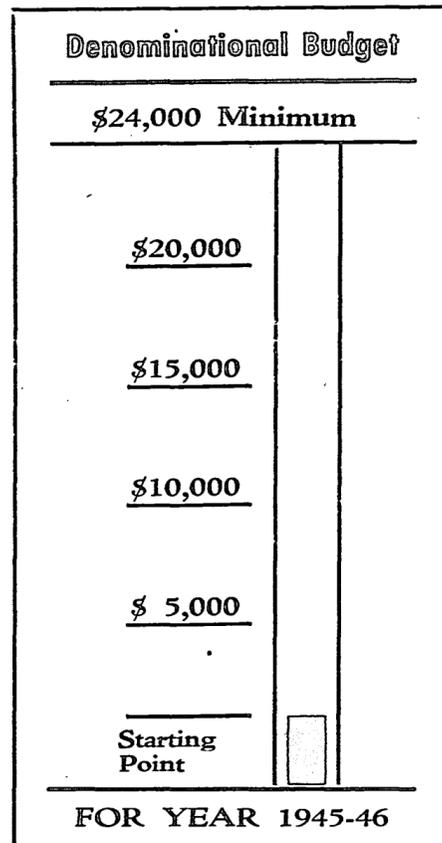


WHAT SEVENTH DAY BAPTISTS ARE DOING ABOUT THE DENOMINATIONAL BUDGET



DENOMINATIONAL BUDGET Comparative Statement of Receipts by Months of Conference Years 1944-45 and 1943-44

| | 1944-45 | | 1943-44 | |
|-----------|-------------|------------|-------------|------------|
| | Budget | Specials | Budget | Specials |
| October | \$ 1,432.60 | \$ 281.85 | \$ 2,102.03 | \$ 434.50 |
| November | 1,124.74 | 411.11 | 2,066.94 | 701.53 |
| December | 1,353.69 | 685.07 | 2,022.42 | 649.76 |
| January | 3,229.62 | 722.26 | 1,504.72 | 276.10 |
| February | 1,344.75 | 635.43 | 1,256.30 | 442.05 |
| March | 1,153.94 | 443.65 | 2,137.80 | 214.09 |
| April | 2,270.35 | 497.63 | 1,336.62 | 102.90 |
| May | 1,672.46 | 387.44 | 1,845.59 | 493.58 |
| June | 3,117.11 | 651.76 | 2,383.38 | 2,661.55 |
| July | 786.07 | 2,325.61 | 1,569.18 | 323.34 |
| August | 1,982.56 | 264.45 | 912.01 | 259.62 |
| September | 1,510.35 | 417.80 | 2,573.09 | 242.63 |
| Totals | \$20,978.24 | \$7,724.06 | \$21,710.08 | \$6,801.65 |

Milton, Wis.,
October 4, 1945.

L. M. Van Horn,
Treasurer.

(See the Statement of Treasurer on page 292.)

As soon as receipts for the Conference year 1945-46 begin to be tabulated, they will be registered on this Denominational Budget thermometer. Let's see how rapidly we can push the mercury to the top—and make it overflow!

A TANGIBLE WAY TO EXPRESS GRATITUDE FOR THE WAR'S END

(A statement prepared by K. A. Babcock for the Committee on Budget Promotion, D. Nelson Inglis, Chairman)

At the Lake Geneva meeting of the Commission a budget was adopted which calls for nearly \$2,000 more than that of last year. That means that each of us should increase his giving to the work of the denomination by 15 per cent. For instance, he who gave \$50 last year—let him give \$57.50 this year.

The war is over, for which we are all most thankful. Here is a very tangible way to express that feeling of gratefulness, especially in that we are assured that our government is going to lessen our taxes to a very considerable extent.

Our people are already beginning to express their willingness to support our denominational work. Special gifts are always in order, and we are encouraged to observe that these gifts now total \$2,000 more for the first two months than for those same two months one year ago. Our Conference offering is also gratifying, for it has amounted to \$1,275.60.

Let us give thanks to God by giving freely of our worldly goods to the work which is his work.

HOW SOON WILL THE BUDGET BE RAISED 100%?

THINK HOW GREATLY GOD'S KINGDOM COULD BE ADVANCED WITH
A GENEROUS SUM OVER THE \$24,000 MINIMUM!

The Sabbath Recorder

Vol. 139

PLAINFIELD, N. J., OCTOBER 29, 1945

No. 18

GIFTS

By Helen Miller Lehman

Whatever God has made is beautiful.

I love trees, tall and straight against the sky,
And crooked trees that climb a lonely hill;
The savage winds that lash and sting my face,
And languid summer winds that bear me dreams.

I love the ocean in a sullen mood
And quiet pools that mirror poplar trees.

I love the spring when life begins anew,
And autumn when it lays its burden down.
I love the youth that views life eagerly,
And old age mellowed with experience.

All these, God's gifts to us, are beautiful.

Presbyterian Tribune.

WHAT WILL BE YOUR GIFT?

SECOND CENTURY FUND

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

Vol. 139, No. 18

Established in 1844

Whole No. 5,161

K. DUANE HURLEY, Editor

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

William L. Burdick, D.D.

Mrs. Walter L. Greene

Mrs. Okey W. Davis

Harley Sutton

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Entered as second-class matter at Plainfield, N. J.

Editorials

FLYING PARSONS

To meet the needs of a migrating population, flying parsons may become the modern equivalent of the old-time circuit rider. That is the belief of Rev. Marion J. Creeger, who during the war years was executive secretary of the Christian Commission for Camp and Defense Communities.

Mr. Creeger points to the various changes brought about by wartime living to substantiate his idea. This war lasted three times as long as World War I; three times as many men and women have been involved. American soldiers have been stationed in every corner of the world. This world travel and wide experience is bound to change the outlook and character of these people in the coming generation.

On the home front millions of families changed their residence during the war. Many have been living in crowded industrial communities, where conditions often have been anything but conducive to good citizenship, and people have worked in congested factories under abnormal conditions. Now that these jobs have terminated, many families are "on the road"; many will never go back to their original homes. They have developed a sense of transiency.

The Church has always been interested in humanity's needs, wherever found. And here is a new challenge, to re-establish church affiliations with these people who have temporarily been severed from the old ties. What are Seventh Day Baptists doing about this new "mobile ministry"?

Let's not be asleep. Each church has a responsibility for its membership. War-workers, who because of conditions have felt compelled to work on the Sabbath, should be helped to find normal jobs wherever they are—jobs in which Sabbath observance is possible; soldiers, as they return from fields of military service, should be helped to become adjusted to ordinary civilian occupations where they will be able to practice the faith of their fathers.

EDITORIAL FROM THE PAST

OUR WORK

[This editorial, although written well over fifty years ago, has a strangely appropriate timeliness as we consider the Second Century Fund.]

We think the membership, as well as the pastors, of the churches feel a deep interest in the work of the Missionary and Tract Societies. For a long time the brethren and sisters have greatly desired to see the Lord's cause advanced. Their prayers, we believe, have been answered. Today we rejoice in the opening fields—in the invitations to "come over and help us"—and we truly sympathize with those who are inquiring for the truth and for the Christian's hope. The brethren who carry these burdens have done nobly for the cause, and while we pray we must give also to sustain this work. Take from our paper and from our hearts this advanced work, and how barren we should be! We cannot go back or do less. This would be quite discouraging to us, and, no doubt, displeasing to the Master.

When we get behind in duty, special efforts are always in order. We have been waiting, no doubt, for a definite plan, for a united effort. . . . Let parents and friends see that the younger members, too, are prepared to make their donations.

We think the pastors of the churches will be pleased with such a special effort, and seek to awaken an interest that will accomplish this object. By such a united effort the amount can surely be raised.

Let us give to the Lord's cause this donation, and relieve the brethren of their anxiety about this burden.

L. M. C.

July 29, 1886.

PIN POINT EDITORIALS

God never fails to make a note of our generosity, even if the world does not thank us.

Very simple things can stop the power of an automobile. Just an accidental flick of the switch, for example, will stop the motor. In like manner very little things which come between us and our Source of Power can leave us impotent in our spirituality.

Most of us avoid the big mistakes. It is the little faults and sins against which we need to guard.

Tithing is the proof that we really believe in stewardship.

GUEST EDITORIAL

THE DIVINE-HUMAN TENSION AND THE BIBLE

In the September 26, 1945, issue of the "Christian Century" is an article by D. Ivan Dykstra entitled "European Protestantism and the Bible" which I have read with so much interest that parts of it have been re-read several times. I suppose that many readers of the Sabbath Recorder may also be readers of the "Christian Century"; but since there may be those who do not have this paper, and because many of us do not always read all there is in the multitude of magazines and papers that come to us, I venture to suggest to our editor that he give his readers the opportunity of seeing the following paragraphs taken from the article which has given me considerable interest.

I ask myself the question, and I suggest to others the question: Is this conception of the Bible a view which, being neither that of the fundamentalist nor that of the liberalist, can be accepted by both—not as a compromise, but as a new view having in it the essential elements which all of us are looking for and desire? It is a view which may not satisfy the literalist or appeal to the realist, both of whom are looking for the concrete and definite and something that is subject to exact definition. For, this view carries one somewhat into the values of mysticism. Jesus was a mystic and so was Paul, at times at least, and so were those who wrote the Psalms and Isaiah and other prophetic messages.

This view is well worth sincere and thoughtful study and may result in a more helpful and satisfactory attitude of mind and heart in regard to the Book of books, the Bible.

This points the way to a new conception, in contemporary European Protestantism, of the essence of the Bible, an essence which is primarily formal and in some secondary sense material. The concrete content of the Bible is relevant, to be sure, but what makes the Bible the Bible is not the concrete content so much as the fact that for each generation its particular concrete content was born out of the divine-human tension. It is insisted that this tension must be thought of in specific terms. But the purpose of the Bible is not to prescribe concrete modes of thought nor to dictate concrete ethical decisions. It is a violation of the nature

of man to make the Christian life a slavish imitation of the concrete expressions of life as described in the Bible. The purpose of the Bible is to inspire in contemporary man an awareness, in the immediate present, of this specific tension between himself and God in the light of which he must make his concrete decision. . . . It will be a vital book so long as men find in it a description of a divine-human encounter which they know or a possible means of discovering again a divine-human encounter which they have forgotten.

This indicates, further, the sense in which Continental Protestantism can think of the Bible

as a unity. The continuity of the Bible does not consist in a continuity of concrete ethical precept or practice or of concrete doctrine. When we regard these concrete patterns of life, the variety in the Bible is so inescapable that the quest for uniformity is hopeless. But the inspiration of these and, with it, their continuity, lies in a common experience of the tension. It is that tension which makes Abraham a contemporary brother of James, and Paul a brother of Peter whom he withstood to his face.

Edwin B. Shaw.

Milton, Wis.

Reconstruction and Rehabilitation

By Rev. Harold R. Crandall, President
Seventh Day Baptist Missionary Society

Two years ago an item recommended by the Commission was put into the budget of the Missionary Society for "Reconstruction and Rehabilitation." It was felt that when the end of the war came there would be need of funds for repair of damaged property and rebuilding where there was demolition. Furnishings and supplies would be needed and there would be other unforeseen needs. This item in the budget was small, but it represented the beginning of an accumulation of funds that would be available when the need came and there was opportunity to use the money wisely and effectively. The treasurer has set aside the proportion for this item from the amount received through the Denominational Budget and now has available the amount of \$937.06. This would be very inadequate for repairing, reconstructing, and furnishing. Just what may be needed for restoration of church, school buildings, and dwellings in Shanghai; the hospital, dwellings, and other buildings at Liuhoo; and of other mission properties and physical equipment there and elsewhere cannot at present be calculated. That there will be great need for funds for reconstruction and rehabilitation there can be no question. The amount in hand is but a beginning.

For these and other needs our Commission has set up and authorized the special fund of \$25,000 outside the Denominational Budget, designated as the Second Century Fund "to be raised before the one hundredth

anniversary of the arrival at their place of work of the first missionaries sent out by Seventh Day Baptists. (Rev. and Mrs. Nathan Wardner and Rev. and Mrs. Solomon Carpenter arrived in China in the year 1847.) The Missionary Board will receive, administer, and promote this fund; and our people are asked to give this project fullest possible support, beginning at once."

VISITATION

When conditions will permit and the time is advantageous visits by selected representatives from among us should be made for mutual understanding, friendship, fellowship, and encouragement to Seventh Day Baptists in England, the Netherlands, Germany, China, Java, New Zealand, and other places where there may be Seventh Day Baptist interests. These visits should be unhurried. Those going should receive salary and expenses. This would be not the least worth while of the benefits of the Second Century Fund.

But the value of the visitations is not one-sided. Time and again we have been interested and thrilled by reports and addresses given by missionaries regarding their work. It will give another viewpoint and mean added interest and new thrills to hear from those who observe the work of our missionaries and workers in foreign lands. Not the least of the benefits will accrue to the visitors themselves.

Native leaders in our missions will be helped by a visit to our land and some of our churches. Their visits to the churches would convince the people of the fruitfulness of the labors of consecrated workers through the years and assure them of the worth-whileness of continuing the work and of expanding it as opportunity is afforded.

FIRST THINGS FIRST

More Advertising

Yes, I am really anxious about it. In business there were some really "lean years" not too long ago. We were not driven to long hours to finish the work which came to us. There was much time to spend in thought of better ways to get our name before possible customers. We hired a man to go from house to house telling where we were and what we could do. We repainted the name in front of the place so it could be seen and more easily read a longer distance BOTH WAYS. They did not have to stand directly in front of and close up to know that was the place.



P. B. Hurley

As a Seventh Day Baptist business concern we have had too many too-lean years. We need to give serious consideration to methods of "rehabilitation." Advertising alone may not change the picture, but advertising will help if we put with it much of earnest endeavor in getting new faces into our Bible schools and churches and put with it the counterpart of another lean-time slogan, "ask them to buy" (ask them to join us). Too often I think we are satisfied just to have them meet with us when they should be asked to join us.

And so may we soon have MORE people in our churches and MORE churches in MORE places so that fewer people can honestly say, "I never before heard of Seventh Day Baptists."

Perley B. Hurley,
Conference President.

Missions

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Ashaway, R. I.
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

GIVE THE CHURCH ITS RIGHTFUL PLACE!

If we are to perform our part as a Christian denomination in the evangelization of the world and the establishment of the Sabbath truth, it will be done through co-operation in churches. The usefulness of any denomination is measured by the strength of its churches.

From the very nature of the case, the Church of Christ is superior to all other organizations and institutions except the family. Dr. Landreth used to say to us, "The Church at its worst is better than any other organization at its best." The Church with its ministry has brought us what we enjoy today; it has given us our Christian homes, schools, society, and our charitable institutions; it has produced the wealth of the world and poured it into our laps, while we have greedily consumed to selfish ends the good and priceless things it has brought us.

We have no right to do this. We have no right to place other organizations ahead of "the Church of the living God, the pillar and ground of the truth"; we cannot succeed that way; we must place first things first; we

must not think the feet of more importance than the head. We cannot afford to give first place to auxiliary organizations and let struggling churches wane and die. We ought to support good organizations; but our chief business is to support the churches and found new ones, for they are the foundation of all, and the hope of all men now and forevermore.

W. L. B.

MISSIONARY REPORTS FROM JAMAICA

Quarterly Report, July 1 to September 30, 1945

By Wardner T. Fitz Randolph

Statistics: Churches visited, 8; sermons preached, 27; prayer meetings, 8; Lord's Supper, 4; baptisms, 1; babies consecrated, 5; and net gain in members from churches sending in quarterly reports, 16.

The churches in the island are becoming more active. I am stressing the importance of individual effort in missionary work. I am also telling each church that its mission field lies right around the church. I think that if I can get the members to stop worrying about the condition of the church (weak in numbers, lukewarm and not growing) and get them anxious concerning the condition

of the people about them, the condition of the churches will take care of itself.

Many of the churches are adding a few members to their numbers. Bowensville had baptism with eight candidates; eleven were added to the church. Eight have been added to the Kingston Church in the past half year. Several other churches have added from one to three members. Three churches are waiting the passing of the rainy season for baptism. There will be marriages in connection with the baptisms, for some of these new converts are men and women with families.

The advisory board met last Wednesday, October 3. It voted to have conference the first week in March, 1946.

It voted to observe November 3, 1945, as a National Day of Prayer and Fasting for all Jamaica Seventh Day Baptist churches.

It voted to adopt "Tabernacle Hymns No. 4" as the hymnal for the churches of the Jamaica conference, to replace "Christ in Song," which can no longer be obtained.

It also appointed a committee of nine members to make definite plans toward starting a vocational school. The members of the committee are Rev. W. T. Fitz Randolph, convener; Rev. N. H. Grant, Guys Hill; Rev. C. L. Smellie, Mt. Charles; Pastor A. S. Finn, Luna; Mrs. Emily Smikle, Post Road; Mrs. B. Smellie, Kingston; Miss I. Rennals, Kingston; Mr. C. Hunt, Kingston; and Mr. J. Brown, Luna.

The board also voted to ask each church to put on a special program during the next quarter to help the School Fund.

The School Committee met and talked over needs, prospects, and possibilities, and decided to go ahead with plans for a school as rapidly as possible. The need is growing more urgent daily. The committee was of the opinion that the school should be located in the country not too far from Kingston, which is centrally located. A subcommittee is investigating site. The committee feels that, for the sake of the young people, we should start now in a small way rather than to wait and start in a big way later. They are thinking in terms of a school with facilities for twenty-five or thirty pupils, which can be enlarged later. We are canvassing the possibilities of getting teachers for the trades among our own Jamaicans. I think we can get instructors in shoemaking, carpentry, cabinetmaking, baking, home economics, etc., among our own people.

These trades will enable the boys and girls to make a living and keep the Sabbath. It will also keep them under Sabbath influence for a few years longer.

The school would also need one or two teachers for the regular school subjects. We will be unable to find qualified teachers among our numbers. I have had two volunteers, however, from America.

The School Committee urged me to start a campaign for funds for the school in the Sabbath Recorder. I told them that we must first consult the wishes of the American Missionary Board because we were going to need their assistance in obtaining teachers and funds for the school; therefore we must do nothing without their knowledge and consent.

The committee has power to acquire land for school site and may do so if, and when, the right opportunity presents itself. I will keep the board informed of progress, and will be glad to furnish any information and answer any questions.

The loans to the Bath, Bowensville, Waterford, and Wakefield churches are lodged in the bank of Nova Scotia. To the present time only ten pounds, to Bowensville for material, has been withdrawn. The rainy season is delaying activity in this direction, but all are laying plans for future construction.

The fence around the Kingston church has been rebuilt and paint has been bought, but rains have delayed the completion of the painting. Your representative in Jamaica plans to do the painting himself. The cost has been as follows: labor, 6-0-0; lumber, 5-8-0; paint, 1-6-0. The total cost is 12-14-0—twelve pounds fourteen shillings.

A LAYMAN'S MISSIONARY TESTIMONY

By Harry A. Wheeler

(President, Railway Business Association, founder and first president of the Chamber of Commerce of the United States, and an officer of the Laymen's Missionary Movement.)

Our American laymen around the world—both civilians and those in our armed forces—will be stressing Men and Missions in their respective church services on the weekend of November 10, 11. Since they will be considering the theme, "Christian Missions and World Order," I would like to give my personal testimony and the testimony of two

other laymen, in the hope that many men may be persuaded to have a larger share in that supreme task which Christ committed to his followers.

As a layman and a businessman I live in an environment that is coldly practical, and I deal with people who pride themselves on being hardheaded and realistic. Yet I am vitally interested in a world-wide missionary effort. I have many reasons for this interest, but three or four of them are, I think, especially important.

Personal Obligation

First, because I am a Christian and believe in Jesus as the world's Saviour I have the obligation to use all of the tools he has placed in my hands to help carry his message everywhere. Jesus said, "Go ye into all the world"; although I cannot do this personally, I can support and encourage the missionary agencies which do so.

A Social Institution

Second, I believe deeply that the Church is a social institution vital and essential to human progress and effective human relationships. Modern civilization and—yes, let's be practical—modern business could not exist without a moral foundation. Every successful businessman knows that "honesty is the best policy," that the golden rule of dealing squarely with the other fellow is an asset more important than bank assets. These are moral precepts which we take for granted because the Church has lifted us from the rule of the jungle and given us a code of conduct and value whereby we can work together. Edgar Guest in his homely fashion once wrote:

For the Church is all that lifts us from the coarse and selfish mob,
And the Church that is to prosper needs the layman on the job.

As a layman I want to strengthen and fortify the Church, and as a layman I can be an effective instrument to that end.

World-wide Prosperity

Third, I want this to be the last war. I want domestic and world-wide prosperity and high standards of living, and I know that this can't be attained except in an environment of peace. And I am convinced that a bedrock of peace is a moral, Christian world, and that the missionary movement is a major weapon against war because it is dedicated

to spreading Christian and moral values and principles over the earth. Furthermore, the missionaries bring practical benefits to other peoples—benefits which appeal to my business judgment. For example, they build and operate hospitals, and thereby combat disease and plague. They introduce modern methods of agriculture, industry, and commerce, and raise living standards. They establish schools and colleges, and act as shock troops against illiteracy and ignorance which breed wars.

A Constructive Force

My final reason for supporting the missionary effort stems from an experience of my own. A number of years ago I had the honor of being one of the men who first formed the United States Chamber of Commerce. Everyone today recognizes the Chamber of Commerce as a worth-while and constructive force in the American business community, for it brings businessmen together in an organized way to further principles and progress essential to trade and industry. Well, the world community needs a worth-while and constructive force to bring people together in an organized way to further principles and programs essential not only to trade and industry, but more important, essential to good fellowship, Christian brotherhood, and decent social intercourse. The missionary movement strikes me as the best agency to accomplish these ends.

Now let me add the testimony of two other laymen to whom I referred above and which came into my hands only a few days ago.

The President of our United States, Mr. Harry S. Truman, wrote to Chancellor Arthur H. Compton, the general chairman of the Laymen's Missionary Movement as follows:

The war has taught us again that destruction awaits those who would make themselves great at the expense of their neighbors. Our hope for the future is in the truth of Jesus' teaching, that one finds his soul in the service of his fellows. To make this message take root in the hearts of men and women everywhere is the aim of Christian missions, and of all who love God and man.

The other testimony is from Field Marshal Smuts, prime minister of British South Africa. He said in an address before a great assembly in Rhodesia:

Fundamentally the world has no need of a new order but only the honest and courageous application of the historical Christian idea. Our Christian civilization is based on eternal order, an endless plan in the message of Christ. Let us follow that greatest light that has ever arisen on the human horizon and which can surely lead us to that better world, for which we are

longing. In the twilight of today I see on that horizon none but the man of Galilee.

I urge every layman, every member of our armed forces, and every civilian to support the missionary cause. I hope for your co-operation.

Mrs. Obov W. Davis, Salem, W. Va.

Woman's Work

WORSHIP PROGRAM

Worship

Hymn: "O Worship the King."

Scripture reading: Psalm 95.

Hymn: "It Pays to Serve Jesus."

Scripture reading: John 12: 23-26.

Hymn: "My Jesus, I Love Thee."

Scripture reading: Deuteronomy 6: 4-15.

Perhaps the autumn season is the most thoughtful time of the year. Some people speak of it as the saddest time. That comes from the fact that nature is dying, and the season seems to be "closing in." But, whether or not it seems particularly sad to all of us, it is certainly a thoughtful time. As this season moves on toward the winter, let us think more seriously on the things of a deeper nature—let us take time to consider our more serious side of life. Let us worship, let us serve, let us love; and with the poet we will see the glory and grandeur of all life around us. Henry W. Longfellow expresses this thought beautifully in his poem, "Autumn," which follows:

With what a glory comes and goes the year!
The buds of spring, those beautiful harbingers
Of sunny skies and cloudless times enjoy
Life's newness, and earth's garniture spread out.
And when the silver habit of the clouds
Comes down upon the autumn sun, and with
A sober gladness the old year takes up
His bright inheritance of golden fruits,
A pomp and pageant fill the splendid scene.

There is a beautiful spirit breathing now
Its mellow richness on the clustered trees,
And, from the beaker full of richest dyes,
Pouring new glory on the autumn woods,
And, dipping in warm light the pillared clouds,
Morn on the mountain, like a summer bird,
Lifts up her purple wing, and in the vales
The gentle wind, a sweet and passionate wooer,
Kisses the blushing leaf, and stirs up life

Within the solemn woods of ash deep-crimsoned,
The silver beech, the maple yellow-leaved,
Where autumn, like a faint old man, sits down
By the wayside a-weary. Through the trees

The golden robin moves. The purple finch,
That on wild cherry and red cedar feeds,
A winter bird, comes with its plaintive whistle,
And pecks by the witch hazel, whilst aloud
From cottage roofs the warbling bluebird sings,
And merrily, with oft-repeated stroke,
Sounds from the threshing-floor the busy flail.

O, what a glory doth this world put on
For him who, with a fervent heart, goes forth
Under the bright and glorious sky, and looks
On duties well performed, and days well spent!
For him the wind, ay, and the yellow leaves
Shall have a voice, and give him eloquent teachings.
He shall so hear the solemn hymn, that death
Has lifted up for all, that he shall go
To his long resting place without a tear.

Prayer: O God, teach us the true meaning of service. Help us to worship at thy throne of grace and fill our hearts with the love of Christ. Fill us to overflowing with thy presence that we may spread to all those about us that "glow" that comes from a heart filled with thy love. Amen.

THE WAYS AND MEANS COMMITTEE REPORTS

A Trailer Purchased

Promoter of Evangelism Rev. L. O. Greene has been at home in Salem for two weeks with time to catch up the odds and ends of his work. He has been able to get his automobile ready for travel after leaving it in a garage for more than two years. Mr. Greene expects to be in Washington October 13 to participate in the organization of a church in that city. From Washington he will be on the east coast for a few weeks of work.

All will be interested to hear of the trailer house project. Your Ways and Means Committee fails to see how any planned effort could work out more perfectly and on schedule. We would express our gratitude and appreciation of this prompt response.

A desirable trailer was located near Salem, W. Va. It is not a new trailer, but is in

YOU CAN'T OUTGIVE GOD

By Rutherford L. Decker

A little boy once received a purse with a few pennies in it on Christmas morning. Later that day he went to a dinner party where a wealthy relative took him into a corner alone and said, "I see you have a nice new purse. Do you have any money in it?" When the little boy showed him the pennies, he said, "Will you give me the pennies?" The little boy thought it strange that his wealthy relative should want his pennies. He hesitated, but because he loved and respected his relative, he emptied his pennies into his hand. Then the rich man said, "I will give you back just one 'penny,' a different kind, for your purse." When the little boy showed his new "penny" to his mother, she said, "Why that is a ten-dollar gold piece!"

A young Christian was struggling against the challenge to give generously to God's work. When she sought the advice of an older Christian friend, that friend said, "Remember, you never can outgive God. Do you suppose God ever will allow one of his children to say, 'God owes me something'? God is challenging you to give so that you can receive the greater blessing he has in store for you."

O gracious God, giver of every good thing, I thank thee for thy unspeakable gift to me, even thy Son who is my Saviour. Help me truly to say to him:

"O Love that wilt-not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be." Amen.

Rev. Harley Sutton, Alfred Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

very good condition except that it needs new tires. Tires still seem to be the cause of many a problem these days. On October 9 the purchase of this trailer was consummated. The price was \$940 after \$60 had been deducted for the purchase of new tires and inner tubes. To be able to pay cash from the trailer fund was a real pleasure to your committee. Our treasurer reports three \$100 checks received from friends of the project; and from the members of the Board of Directors, \$103. The remainder of \$1,082.50 has been contributed by societies, churches, Bible schools, and individuals. The trailer fund is just about completed with sufficient money to equip the trailer with tires and secure license and insurance. Now may we direct our contributions to the Helpers' Fund and to the general evangelistic project. Let us build up the Helpers' Fund to help support the worker now placed on the Palatka-Carraway field for this year, and to place a worker on a new field in the near future.

Workers Leave Welton

The last report from Mr. and Mrs. A. Burns indicates Sabbath services held regularly; pastoral calls made; the sick visited, cared for, and prayed with. Mr. Burns says: "We have tried to interest people in spiritual things, and regret we have not been able to accomplish more. Now as we are about to leave this field, we hope and pray that some of the seed sown may find a lodgment in some heart, and bring forth fruit to the honor and glory of God."

Mr. and Mrs. Burns left Welton October 1. After some months at their home near Berlin, N. Y., they hope to be ready for some full-time Christian service.

Christian Education

BOARD MEETINGS HELD AT ALFRED

The annual corporation meeting of the Board of Christian Education was held at the Gothic in Alfred Sunday, October 14, at 2:10 p.m. Rev. A. N. Rogers was appointed chairman of the meeting. Dr. E. D. Van Horn led in prayer. The following directors were elected: A. J. C. Bond, Charles Bond, H. O. Burdick, R. H. Coon, Ben R. Crandall, Burton B. Crandall, Edward Cran-

dall, Alfred Davis, Dora K. Degen, W. L. Greene, Everett T. Harris, E. F. Hildebrand, J. N. Norwood, A. N. Rogers, Don A. Sanford, Miriam Shaw, John R. Spicer, E. D. Van Horn, Wilma White, A. E. Whitford, and Rex Zwiebel.

The annual report of the treasurer was given and received.

Following the corporation meeting the directors held their quarterly meeting.

The following officers were elected for the year: president, A. N. Rogers; vice-president, A. E. Whitford; treasurer, Ben R. Crandall; corresponding and executive secretary, Harley Sutton.

Special welcome was extended to Rev. Ralph Coon of Richburg, who is a new director. Mr. Alfred Davis of Rochester is also a new director but was unable to attend this meeting.

The report of the executive secretary was given and received. Most of the activities reported have already been written up for the Recorder.

Rev. Everett Harris was appointed recording secretary pro tem. It was voted to ask the president to find someone who would act as recording secretary for the year since John Reed Spicer is now living in New Wilmington, Pa.

Promotion of Rural Fellowship

President Rogers called for Vice-President Whitford to take the chair while he explained the action of the Commission in asking the board to be in charge of promoting a rural fellowship. President Rogers said that the purpose of this rural organization is to promote among our people a deeper interest in the rural way of life. It has been evident for many years that many Seventh Day Baptist churches have become extinct or weak because of the number of members who have moved away from rural life. It is also evident that many rural people are not aware of the values of rural life and that it is to be compared with the other professions in regard to standards of American life.

One idea would be for the promoter of this fellowship to hold conferences where necessary or advisable, and to work with young people who are facing the decision as to life work, and to promote the idea of financial backing for young people who are anxious to settle on a farm.

There was considerable discussion by the directors regarding the best way to take care of this request from the Commission, and the matter was referred to the executive committee of the board for further study and for recommendations to be made at a called meeting of the board.

It should be made clear that the item of \$400 appropriated for this work has been added to the budget of the board, and will

not mean that money will be taken from such as Sabbath school and young people's work. The money is to come from the Denominational Budget.

Country Life Conference

It was voted to pay \$25 toward the expenses of delegates to the Conference of the Youth Section of the American Country Life Association to be held at Jackson's Mill, W. Va., October 24-27. The Executive Secretary is to appoint the delegates. Don Sanford who has been active in this work will be one of the delegates. More will be heard from this conference soon.

Action was taken to approve the suggestion made by the executive secretary that he should attend a meeting of executives of Christian Education of the leading denominations which will be held in New York, N. Y., in November.

VISIT TO HEBRON, PA.

It is always a pleasure to attend services on Sabbath day at the Crandall Hill Church, or the First Hebron Church. My family and I were visitors for a very impressive church service Sabbath day, October 13, which included a covenant meeting and Communion service. Dinner was served at the parish house, and it was a typical Hebron dinner.

In the afternoon I talked to the group about the importance of Christian education, the need of a better plan of correlating the teaching of the Christian religion in the home and in the Sabbath school, and the need for definite classes of Bible study for every member of the church and special training courses for the Sabbath school teachers.

After this meeting was adjourned, the teachers remained to look at books. Their work was discussed.

Mrs. Rex Zwiebel is president of the Christian Endeavor society, and she discussed materials for their meetings. On Sunday following she visited us at Alfred Station and purchased the society kit for use in their society.

Mrs. Lucy Rainear is superintendent of the Sabbath school and Pastor and Mrs. Zwiebel are teachers.

Mr. Oris Stutler of Salem, W. Va., who is the father of Mrs. Zwiebel, is at Hebron helping as supervisor of the building of the parsonage.

SABBATH SCHOOL MEETINGS

LOST CREEK. Eight of the new officers and teachers of the Sabbath school met at the parsonage for a social hour followed by a brief discussion of the possibilities for improving our Sabbath school through use of the four year program, "United Teaching Crusade," sponsored by the International Council of Religious Education, and through a leadership training program which would assist our leaders in acquiring Certificates of Progress.—Church Bulletin.

ALFRED STATION. Mr. and Mrs. Fred Pierce were hosts for the monthly meeting of officers and teachers of the Second Alfred Sabbath school. Pastor Rogers led the group in a brief meditation period.

Plans were made for helping the smaller children with their observance of Halloween. It was voted to ask a special committee to start plans for Christmas by asking first that the classes begin to work for special money gifts to be given to worthy causes. A number of other matters were discussed, related to the program of the school. Delicious refreshments were served by Mrs. Pierce.

CORRESPONDENCE

North Loup, Neb.

Miss Marcia Rood, who has been asked by the North Loup Church and Sabbath school to plan for classes in Christian education, writes that they will plan to have one or more classes before February. They plan for me to come to help with classes about

Children's Page

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I read your reply to my letter in the Sabbath Recorder and I was pleased to read it.

Last Sabbath, October 6, my daddy, my mama, my sister Anna, and I went with Mr. Joseph Bullock and his daughter Janet from Berlin to New York City and came home Sunday night. We had a wonderful time. We left Schenectady at 5 o'clock Sabbath morning, and we arrived in New York about 10:30 o'clock in the morning.

At 11:00 o'clock we attended the Seventh Day Baptist services which were held at the

the first of February, since it is very likely that I will be in Chicago about that time for the annual meeting of the International Council of Religious Education.

It is very encouraging to note the number of churches planning to have classes or having them now. The Shiloh people have a large number attending a class.

Battle Creek, Mich.

A letter from Pastor Alton Wheeler gives a good picture of how nicely the work is progressing at Battle Creek.

They have put over \$75 worth of books in the Sabbath school library. They are source books, children's handwork books, and others.

It is to be a part of the plan there to have training classes in both the spring and fall of each year.

The church debt is disappearing. The figure last July was \$2,100, and now it is \$1,100. They have a large sketch of the church building with red bricks on it here and there, and each represents \$100. Two classes are about ready to pay \$100 each. The \$3,400 camp debt has been reduced to \$1,222. When these are all erased it will be a wonderful blessing for the church.

Their visitation plans are developing nicely. They have eleven teams of laymen including the deacons, and they are visiting homes where there is need. The pastor mimeographed leaflets to be handed out which challenge people to "take inventory of your spiritual wealth by scoring yourself." The score sheet is part of the leaflet. May God bless this work. H. S.

Judson Memorial Baptist church. My sister Anna played the piano for the services. We were surprised to see Mr. Corliss Randolph and Pastor Maxson's brother Carl at the services. Pastor Maxson's brother Carl is in the Navy and is stationed at Long Island.

In the afternoon we attended services at the "Peoples' Christian Church," whose members are also Sabbath keepers. My daddy sang a hymn there named "Sunrise."

We had a wonderful time in both churches and also visiting many places in New York. We visited Empire State building, Rockefeller Center building, and the new Trinity

church which has just been built. It is six hundred feet long and very high and wide. We also went through the Holland Tunnel and took a trip on two ferries to Staten Island and Manhattan Island. We saw the Statue of Liberty and also went to Coney Island Sunday afternoon. We arrived home Sunday night about 8 o'clock. This is all for now. I will write again later.

Your Recorder friend,
Esther Naomi Fatato.

550 Manhattan St.,
Schenectady 8, N. Y.

Dear Esther:

I was pleased to receive another nice long letter from you. It is the first letter I have received for the Recorder in several weeks, so I was doubly glad to receive it.

Pastor Greene and I are very happy this week, for we received a telegram from our son Dr. Claire Greene from Camp Alonema, Calif. From there he will be sent to Camp Dix, N. J., for his discharge from the army. He had been in Japan when we last heard from him, after over two years overseas. God has indeed been good to us and to his wife and two little ones, to be bringing him safely home. Their home is in Bridgeton, N. J. We hope to see them all in Andover very soon.

I must not write any more this time, for I want to be sure to leave room for a charming little true story written by Miss Ruth Marion Carpenter of Alfred.

Your Christian friend,
Mizpah S. Greene.

THE LOST KITTEN

By Ruth Marion Carpenter

(A true story, with the exception of names and some of the background.)

Janet, only eight years old, has an adorable little white Angora kitten. One night last week when it was raining so very, very hard, Little Kitten could not be found. Little Kitten was really too small to go outside alone, but Mother felt sure she had slipped out sometime when no one was noticing. Janet went all around the house several times; she looked under the shrubbery and other likely places for a lost kitten to hide, but no Little Kitten could she find.

It came bedtime and Janet had to go to bed without her little pet. She was nearly

crying, but Mother tried to comfort her, saying that perhaps Little Kitten would come with the morning light. A few minutes later, while Mother was in the next room, she heard Janet talking softly to herself. As this was unusual, she listened carefully, and she heard Janet praying. She was talking to Jesus:

"Dear Jesus, please send Little Kitten back to me. She is lost, cold, and awfully afraid. Please, dear Jesus, take care of her for me. Amen."

Mother felt very sorry for Janet, but she did not go into her room. As soon as she knew Janet was asleep, she went downstairs, wondering what she could do next to find Little Kitten.

An hour or more later Big Brother came in from the movies; Mother told him about the kitten and about Janet's prayer. Big Brother threw his shoulders back and said, "I'll find Little Kitten for her; where's the flashlight?" Taking the flashlight he went outside. He looked in all the places Janet had looked; he even went around the neighbor's yard, calling and calling. When he returned to his own porch, still calling, he heard a tiny, faint little mew, mew. He followed the sound and found it came from under the porch. He flashed his light through the slits between the boards of the under-facing of the porch, and he saw two bright blue eyes, and they were frightened eyes.

Big Brother found a way to crawl under the porch, and he crept nearer and nearer Little Kitten. After the first fright from the flashlight, Little Kitten knew he was a friend and slowly came to meet Big Brother. Big Brother took him in to Mother, cuddling him on his shoulder. He was a wet, cold, terribly frightened Little Kitten. Big Brother wanted to take him right upstairs to Janet, but Mother thought she should not be awakened at that late hour; so they put Little Kitten to bed in a warm blanketed basket behind the stove.

The next morning, when Janet came downstairs, she saw Little Kitten playing in the kitchen, and she exclaimed, "Jesus did answer my prayer, Mommy. I asked him to send Little Kitten back to me; he did answer my prayer."

"Yes, dear," her mother replied, "Jesus did answer your prayer, and he did it by making Big Brother want to find Little Kitten

SABBATH SCHOOL LESSON FOR NOVEMBER 10, 1945

Worshiping in the Church

Basic Scripture—Nehemiah 8: 1-12; Psalm 111; Isaiah 6: 1-8; Acts 2: 46, 47; Ephesians 5: 15-21

Memory Selection—Psalm 111: 1

If you would lift me, you must be on
a higher ground. —Emerson.

for you. And don't you think it would be nice to thank Jesus for answering your prayer, and then thank Big Brother for looking all around in the cold and rain and finding Little Kitten?"

"Yes, Mother," said Janet. Janet and Little Kitten were two happy little playmates again.

Our Pulpit

REMEMBER THE SABBATH DAY

By Rev. Walter E. Hancock

The hallowed memories with which the Sabbath comes down to us through the ages give it a distinct claim as a day to be remembered by all those who love God and revere his word.

God and the Sabbath

It is to be remembered because it is God's rest day. He rested on that day. The seventh day of the week is called the Sabbath day because God rested on that day at the end of the first week of this world's history, as we find it recorded in the first chapter of Genesis. The Creator contemplated a perfect and completed work, and commemorated it by resting on the seventh day of that first week. It obviously was not an act of physical rest, but of joy and satisfaction to commemorate a perfect work. He has by his example and the act of blessing and setting this day apart memorialized the Sabbath day for all time and eternity, and then by commanding us to remember the Sabbath day. It thus becomes a sign of loyalty and devotion to God as our Creator.

The importance of the work which it commemorates is emphasized by the fact that, as Job says, "the morning stars sang together, and all the sons of God shouted for joy." Job 38: 7. That first Sabbath must have been a glorious celebration when the celestial world vied with the newly created world in rendering praise and worship to the Creator. It is of such importance that God proposed that the event of bringing this world into existence should henceforth be remembered. Hence the command in the very heart of law of God: "Remember the sabbath day, to keep it holy."

This command was embodied in the law spoken from Sinai long after man had fallen

from his first estate. It reminds even fallen man of the transcendental reasons why this day should be remembered: because in it God rested from all the work he did, and "blessed the sabbath day and hallowed it."

Its character as a sign or test of loyalty to God is clearly indicated by a specific act of God in proving Israel before formally speaking the law in thunder tones on the mount of Sinai. In order to "prove them, whether they will walk in my law, or no," he tested them on the question of Sabbath observance. Exodus 16. The implication is obvious: if the children of Israel would "remember the sabbath day" it would be sufficient proof of their willingness to keep the whole law.

Some of the congregation of Israel failed in this test, and were separated from the rest of the people by stoning. It seems that a large enough number passed the test that God felt sufficiently reassured to give them his holy law written on tables of stone, as well as all the instruction given through Moses, which was known afterwards as the law of Moses. To those who went out on the Sabbath day to gather manna, he said: "How long refuse ye to keep my commandments and my laws?" In order that this test might not be forgotten, Moses commanded that an omer of manna should be put into a pot and laid "up before the Lord, to be kept for your generations." Exodus 16: 33.

But Israel forgot the Sabbath after they were settled and became a prosperous people in the land of promise. In the same measure that they forgot the Sabbath, because of material interests, they forgot God and fell into the grossest forms of idolatry. They substituted religious forms and festivals for the true worship of God. Instead of the Sabbath being used as a day of joyful praise

and happy fellowship in the worship of God, it became a burden that was loaded down with human exactions and dead formalities that made it a day of mourning and affliction.

The Prophets and the Sabbath

Hear the stinging rebuke which the reforming prophet in Judah brings against God's own people: "To what purpose is the multitude of your sacrifices unto me? . . . I am full of burnt offerings of rams . . . ; and I delight not in the blood of bullocks, or of lambs, or of he goats. . . . Bring no more vain oblation; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting." Isaiah 1: 11-13.

The prophet Jeremiah called special attention to their disobedience with respect to Sabbath observance. While he rebuked them severely for their disobedience in general, he held out to the people of Judah the inspiring and hopeful prospects of blessing, if they would "diligently hearken . . . to bring in no burdens through the gates of this city on the sabbath day, . . . then shall there enter into the gates of this city kings and princes sitting upon the throne of David, . . . and this city shall remain forever." Jeremiah 17: 24, 25.

The alternative prospect was set forth also in no uncertain terms: "But if ye will not hearken (remember) unto me to hallow the sabbath day, . . . then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

How slow were God's people to learn the lesson of remembering the Sabbath! After seventy years of captivity, God brought the Jews back from Babylonian captivity under the leadership of Nehemiah and Ezra. These seventy years of captivity were spent fundamentally in fulfillment of the law of cause and effect as set forth by the writer of the book of Chronicles in the following words: "To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years." 2 Chronicles 36: 21.

The two main leaders were loyal and endeavored to guide the people in harmony with the law of God; but many of their subordinates, and the people themselves for

the most part, seemed to be unmindful, or entirely ignorant, of the requirements of the law. A great wave of reformation was necessary to bring restored Israel into line with the commandments of God. Accounts of this reformation and revival are found in Ezra 9 and 10 and in Nehemiah 8, 9, and 13.

Among the definite reformatory measures taken by Nehemiah, the Restoration governor, was that of stricter Sabbath observance. He saw that the Sabbath was being profaned by treading wine presses, bringing in sheaves, wine, grapes, figs, and all manner of burdens into Jerusalem on the Sabbath day. He contended with the rulers and ordered them finally to close the gates, when it began to be dark before the Sabbath. He had to threaten with arrest more than once some of the merchants and sellers before they desisted from this violation of the Sabbath day. Nehemiah 13: 15-21.

It is plainly evident that Sabbath keeping was an essential part of that great reform work which characterized the Restoration period. Remembrance of the Sabbath as God's memorial to his sovereign creative power will always be, as it has been in the past, a part of every reform growing out of Biblical teaching. It is a proof of loyalty and devotion to God. It is part and parcel of true Bible religion. It runs as a golden thread through all the history of God's revelation of himself to man from creation to redemption.

Christ and the Sabbath

Christ was mindful of the blessings and privileges of true Sabbath keeping in both his teaching and practice. He said, "the sabbath was made for man." "As his custom was, he went into the synagogue on the sabbath day, and stood up for to read." He declared himself to be the Lord of the Sabbath. By precept and example he taught that the Sabbath is to be remembered as a day of spiritual service and blessing to mankind. When the Sabbath is observed as Christ observed it by practice and taught by precept, it becomes a day of joyful service employed in doing good to our fellowmen. In his ministry as well as in his teaching he went about doing good on the Sabbath day.

The Sabbath is to be a day of delight. Sabbath keeping is only begun when we lay aside our ordinary duties of everyday life and refrain from physical labor. That is only the negative part of Sabbath observance.

True Sabbath observance is a spiritual activity. Christ said, "It is lawful to do well on the sabbath." In other words, the spirit of the law requires that we do good on the Sabbath. It is then that we shall find delight in the Sabbath. Isaiah set forth the real character of Sabbath keeping when he says: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 58: 13, 14.

This Generation and the Sabbath

Memories of the Sabbath will lead both to remembrances of blessings and joys experienced in Sabbaths already kept and also to joyful anticipations of blessings and happiness to be ours in Sabbaths to come. The Sabbath will never be looked forward to with dread or indifference, if it is observed in the true spirit.

It is in harmony with the character of the Sabbath that it be surrounded with the happiest memories in family associations; it should be esteemed and cherished as being associated with the most uplifting and inspiring experiences of Christian fellowship in church activities; it should be acclaimed as the memorial each week to our loving Father and Creator by all people everywhere who love their Creator and Redeemer.

Children will remember the Sabbath day, and keep it in hallowed reverence, if they are made to experience the joy of its blessing and privileges. There remain indelible impressions in the memory of the writer's mind of the happiest occasions of his life associated with Sabbath keeping in the home and the Sabbath services in a little country church, where the entire membership held all-day meetings every Sabbath of the year.

Everyone brought simple meals in luncheon baskets and we all shared them in common. Children, youth, and adults all had their definite part in the services and fellowship of each week's service. The Sabbath was kept in joyful remembrance. The blessings of past Sabbaths served to kindle in our

minds happy anticipations of the Sabbath to come.

No greater blessing could come to us as a church than a genuine revival of Sabbath observance. Such a revival would be the index of a deepening of spiritual life. The deepening of spiritual life among professed Christians is the world's greatest need. The remembrance of the Sabbath day as God's memorial day goes hand-in-hand with remembering our Creator. It is indeed a "sign" between God and his people that he is their God and they his people.

Just as surely as God is exalted among men and men turn to him for help and guidance so surely will they show this reformation and revival by heeding his command: "Remember the sabbath day to keep it holy." Madison College, Tenn.

DENOMINATIONAL "HOOK-UP"

Adams Center, N. Y.

Although this church has had no pastor for some time, services have been held every week with either Rev. Ray McCann, of the Adams Center Baptist Church, or Rev. Miles Hutchinson, of the Belleville M. E. Church, occupying the pulpit very satisfactorily.

While one of our former pastors, Rev. L. F. Hurley, and wife were here in August, Pastor Hurley supplied for us and presented some very inspiring sermons. There is hope that there again will be a regular pastor here, but largely due to scarcity of ministers and several other vacancies in the denomination, this church is still pastorless.

Correspondent.

North Loup, Neb.

The Missionary Circle will pack and send Christmas packages to those in devastated war areas. Mrs. W. J. Hemphill is in charge of collecting; and Mrs. E. T. Babcock, of packing.

An invitation to attend yearly meetings in Boulder, Colo., the first weekend in November has been received. Doubtless some from our church will accept the invitation to attend these services.

Mrs. Ehret was called to Seagerton, Pa., the week of September 23 by the illness of her mother.

The best way to have your opinions respected is to live what you believe.—Selected.

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. Stillman, 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 men. 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.

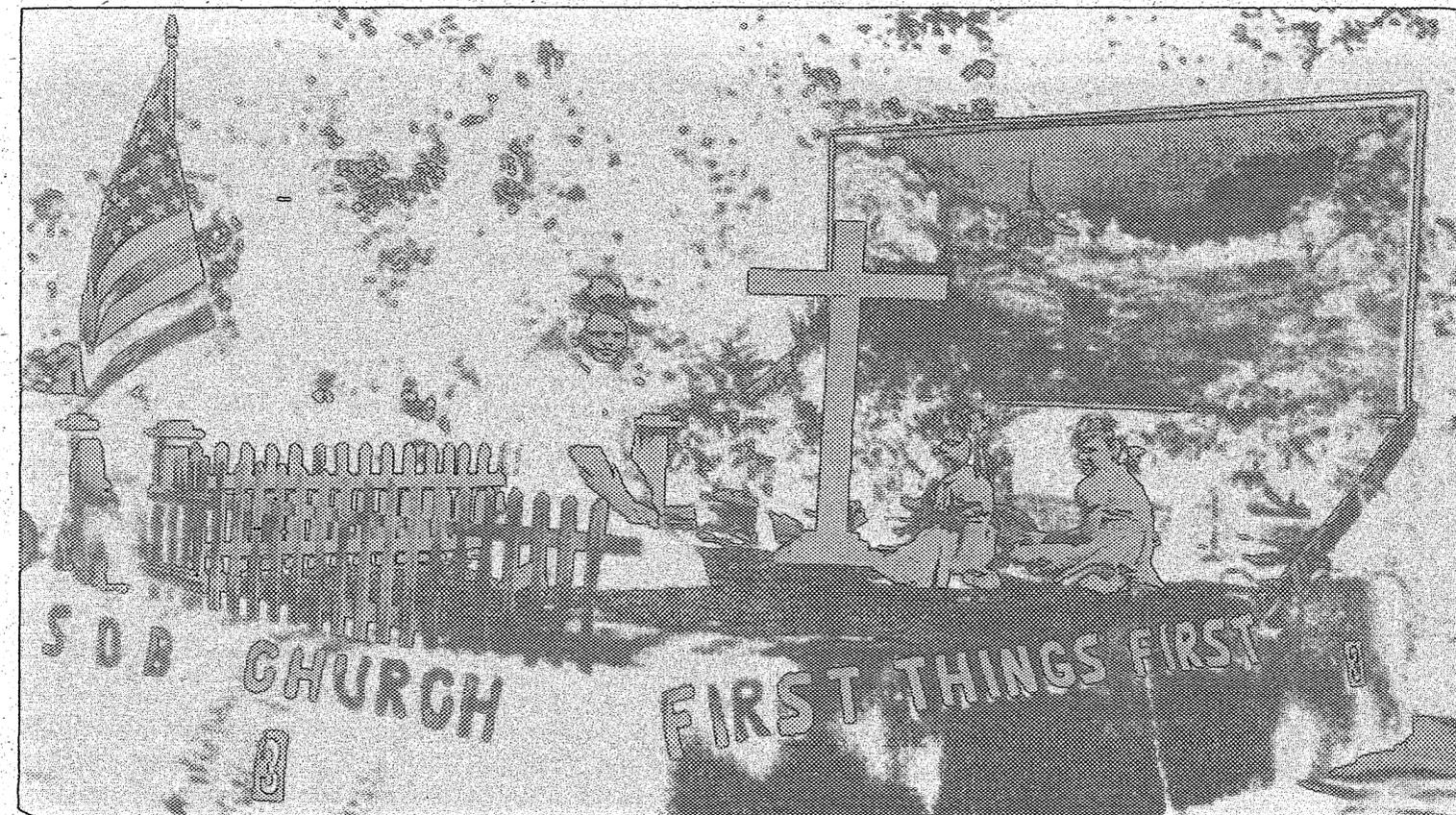
—J. W. Crofoot.

Now, Let's All Give!

The Sabbath Recorder

SABBATH
SCHOOL
FLOAT WINS
FIRST PLACE

During the annual village festival, "Pop Corn Days," in North Loup, Neb., the Seventh Day Baptist Sabbath School float (pictured below) won first place in the church school's division of the parade. For the complete story read the "Hook-up" in the October 15 Sabbath Recorder.



—Courtesy Ord Quiz, Ord, Neb.