

FROM CHINA, LET ME INTRODUCE ~

A COOLIE

Years ago we had a coolie whose name was Yong Mok. Because the characters were partially similar in sound to those for eternal and wood, and because of his slow comprehension of our meaning, he was dubbed, "The Everlasting Blockhead."

One evening, I was practicing the use of the Chinese language in describing to him the beauties of America, and I fear shot through with some national if not race pride. As Yong Mok came in from emptying the ashpan from the kitchen stove, he turned and looked up at the brilliantly starlit sky above him, and asked innocently, "And do you also have these heavenly bodies above you in America?"

A DOCTOR

In 1937 after the Japanese army had captured and occupied the section of Shanghai under Chinese municipal control, a hospital for Chinese refugees was opened by Chinese direction in a local university plant, formerly directed by the Central government. Dr. Lincoln Pan, of Liuhoo Grace Hospital, was chosen as superintendent of this refugee work. When Japanese military authorities came to demand the beds on which the sick were lying, Doctor Pan quietly but firmly stated: "We do not turn the sick out of bed, and let them lie on the floor. You will have to look elsewhere for beds."

No further demand for beds was made.

A GROUP OF MEN

It is a well-known fact, as pointed out by Madame Chiang and others, that one of China's most grievous national sins is the "cum-sha" system, or "squeeze method," literally, the "wiping oil" custom.

Many are the ramifications of this universal though decidedly questionable, because unchristian, pursuit of gain, which begins in the home and spreads to the outermost rim of the Chinese nation. There is the custom of "wiping off quite a little oil" from the chain connecting some business or professional men with small business and the customer. A group, possibly six or eight, of serious Christian Chinese doctors in Shanghai were convinced during quiet deliberation together that, as for them, they would refuse that extra income source, thus releasing the druggists from being forced to charge the customer or patient more than a reasonable price. This decision was put into action and produced, to their joy, results in better relationships and, incidentally, in increased business. Among these doctors were four with whom we have worked for a Christian China.

This page, as well as the other material about China in this issue, was especially prepared for the Recorder by Mrs. H. Eugene Davis, who with her husband spent many years in China doing Seventh Day Baptist mission work.

A SCHOOLMAN

(Extracts from letters from T. M. Chang.)

The school is opening for the fall term. We have a total enrollment of more than 1,200 pupils. Every classroom is overflowing. But it is the quality rather than the quantity that we want. I think that now the war is over all schools will have much more to do in the big program of national reconstruction than ever before. I also believe that in that program all Christian schools should assume a double responsibility—the responsibility of fitting each school into the national program as an efficient unit, and also the responsibility of the training of real Christian leadership which is, I think you will agree with me, far more important than anything else. I pray that God will bless us and guide us in all the days to make this school always a truly Christian school.—October 19, 1945.

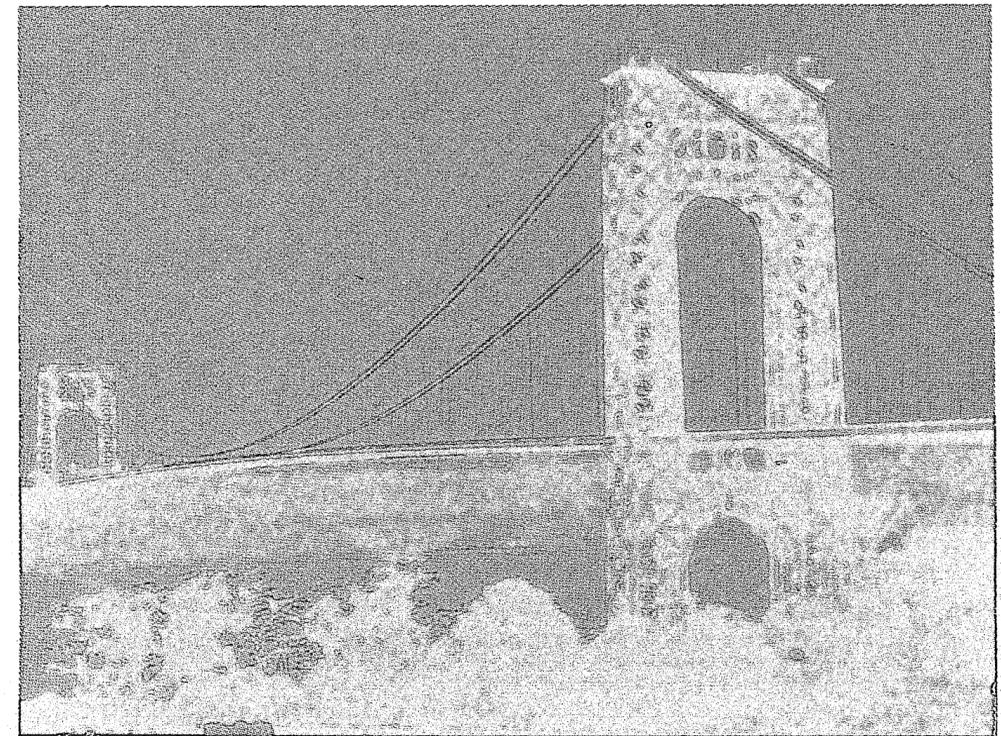
In the school, things have been going on fairly well, in spite of the fact that since last April the three girls' buildings have been under Japanese military occupation. At one time they wanted to mount two anti-raid machine guns on our playground. To this we strongly objected, and they finally gave it up. However, they did take some kind of guns to the cemetery ground across the street when the raid was on, and fired almost in front of our doorsteps. That made our place hotter than ever before, and as a result quite a few families in the neighborhood moved away. . . . On several occasions airplanes were directly over our heads. We heard the buzzing of the machines, and we felt we were standing on the Great Divide.—Sept. 1, 1945.

A CHINESE PASTOR

He had been appointed to represent one of the denominations at a yearly conference in America; his preparations were completed; his passage secured; his baggage delivered to the ship. But the honor, the confidence, the responsibility, the opportunity, the pleasure, the needed vacation all seemed a maladjusted burden. He boarded the last launch leaving for his ship, walked to his stateroom, fell upon his knees, and cried, "O Lord, if you don't want me to go, show me, and get me off this boat." He arose and hastened to the gangplank as it was being drawn in, and fled to his home, minus his baggage. Within the week, the Japanese attacked Shanghai, and when the pastor had recovered from that mighty experience of God's direction, his most vital ministry to his people began under fire.

The Sabbath Recorder

A Mighty Bridge



The Denominational Budget may be looked upon as the bridge between our churches and a needy world. We are the tiny wires that support the bridge.

(See Page 406)

The Sabbath Recorder

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

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

Editorials

A CENTURY OF SERVICE

One hundred years ago a Seventh Day Baptist church was established in New York City and consistently through the years since then that church, though small, has radiated a mighty influence into a great city and throughout the denomination.

That Seventh Day Baptists in New York City have given spiritual as well as material benefit to a multitude of people and myriads of good causes was testified to by those who spoke at the one hundredth anniversary exercises November 10. Ministers from other denominations who have served from time to time as supply pastors spoke warmly of the Christian fellowship always evident in the group. They commended the church for being broadminded in its Christian service, always ready to enter into worth-while inter-faith activities. An outside visitor at the exercises was overheard stating, with emphatic finality: "These Seventh Day Baptists are people of conviction—of strong moral responsibility. You know where you stand when you deal with them." The former pastors, many of whom furthered their ministerial training in New York City while serving the church there, all spoke words of personal satisfaction, thanking the church for a rich heritage gained there.

To have built up, and maintained, such a reputation over such a long period of time is highly commendable. When we consider this, and add to it the fact that the New York Church has probably contributed more personnel to our denominational boards and Conference organizations than any other of our churches, large or small, we are compelled to pause in reverence and admiration of a century of real Christian service.

Let our churches all strive to exist in such a way that the world will hold them in equal esteem with the New York Church.

Servant of God, well done.—Milton, Paradise Lost.

PAINSTAKING CARE

An outstanding feature of the New York Church centennial program was the accurate and well-documented history of the church prepared and read by Dr. Corliss F. Randolph, clerk of that church and president of the Seventh Day Baptist Historical Society. For his work in preparing the history, which after some revisions and additions will be published, Doctor Randolph is to be highly commended.

The main purpose of this editorial, however, is to call attention to an important church responsibility—a job which Doctor Randolph makes reference to in his paper, a job well done for the New York Church. In his paper Doctor Randolph says:

I should fall short of a rare privilege, if not a duty, if I failed to record here something of the labors, the devotion to what she esteemed a sacred duty, if I failed to note the long and faithful service of Miss L. Adelle Rogers as clerk of the church. She became a member of the church in 1882, and was made clerk in 1889. Every page of the records inscribed by her pen shows a painstaking care of exactness of statement not so often found in such records as could be wished.

"Not so often found in such records." What a pity! Too consistently church records are very casually kept with only hit-and-miss accuracy. Happenings, as they

occur, seem so unimportant: "everybody knows all about it," the clerk assumes. The assumption may be right—for the moment. But what if the church exists for one hundred years or more, as it should? Those who "know all about it" are sure to be gone some day. Then the records that are kept day by day, month by month become invaluable and oftentimes the only source of information.

Church clerks, become more conscientious in your "sacred duty." Emulate Miss Rogers in your "long and faithful service," and strive toward the perfection of the master clerk of them all, Doctor Randolph.

GUEST EDITORIAL

TO VOTE OR NOT TO VOTE

[During the past weeks a number of inquiries have come to the Recorder office about the methods of securing and dismissing pastors. Many have said, "Let us know how the pastors feel about this matter." With that in mind, the editor has requested an expression from a number of our ministers. Following is one response; others will be forthcoming.]

To vote or not to vote each year for your pastor, that is the question. Or putting it another way, whether 'tis better for the pastor not to know he is riding along on a keg of gunpowder, blissfully unaware that a militant minority would like to blow him out of the community—better for his peace of mind and thus better for the church, for he would then be able to do better work in his ignorance—or whether it would be better for him and the church to know just where he stands year by year. It might even be a challenge to him to do better work if he knew someone voted against him.

After that introductory paragraph, it is easy enough to know just where this pastor stands on the matter in question. And he is not trying to speak for the ministry in general, for among Seventh Day Baptists he would like to know anyone who would dare to speak the mind of another without consulting him.

Having served in three pastorates, out of my limited experience, I would say it is better for the church to vote year by year for its pastor. It may do this in an impersonal way by having the members vote for "a change" or "no change" in pastors. This does not bring in the names of other pastors and thus confuse the issue. If there is a large enough vote for "a change," the

church can get "personal" later on. If the vote reveals a very small minority opposing the present pastor, the church may vote to make the call unanimous. This is a very fine gesture, and even those members who wanted a change on the first vote may decide to go along with the majority, thus revealing their willingness to co-operate with the present pastor for another year even though they may believe sincerely that it is time for him to move. However, the first vote should be recorded accurately in the church record book, and the smart pastor will know the records and act accordingly.

It seems to me that the above-mentioned method is more conducive to harmony in the church and peace of mind in the pastor than the practice of calling the pastor once and apparently for life, leaving it to whisperings and gathering dissatisfaction and finally a committee to go "wait on the pastor" to inform him of something that "the whole denomination has known for years." If there is anything more devastatingly, crushingly, humiliating than that experience, please let me know.

Pastor Everett T. Harris.

Alfred, N. Y.

EDITORIAL FROM THE PAST

DEGRADING HABIT OF SWEARING

It is not easy to perceive what honor or credit is connected with swearing! Does a man receive a promotion because he is a notable blusterer? Or does any man advance to dignity because he is expert in profane swearing? How low must be the character which such impertinence will not degrade. Inexcusable, therefore, must be the practice which has neither reason nor passion to support it.

The drunkard has his cups, the lecher his mistress, the satirist his revenge, the ambitious man his preferments, the miser his gold; but the common swearer has nothing. He is a fool at large; he sells his soul for naught and drudges in the service of the devil, gratis. Swearing is void of all plea. It is not the native offspring of the soul, nor interwoven with the texture of the body, nor in any way allied to our frame. For as a great man (Tillotson) expresses it, "Though some men pour out oaths as though they

were natural, yet no man was ever born of a swearing constitution." But it is a custom, a low and paltry custom, picked up by low and paltry spirits, who have no sense of honor, or regard for decency; but are forced to substitute some rhapsody of nonsense to supply the vacancy of good sense. Hence, the silliness of the practice can only be equalled by the silliness of those who adopt it.

George B. Utter.

December 4, 1845.

FIRST THINGS FIRST

More Spirit of the Pilgrims

It was my recent privilege to attend a Sunday night community church service in Desert Hot Springs, near Palm Springs, Calif. The pastor urged us to return to the spirit of the Pilgrims, and I wish to pass on to you some of the ideas which he presented.



P. B. Hurley

He cited that on landing, the first thing the pilgrims did was to hold a prayer meeting. He pointed out that we have too few such meetings today with too little of real prayer and thanksgiving. After this meeting the pilgrims went next to home building. Before the homes were really completed, they built the church, and as they went to church, they always carried the Bible, even if they carried a gun, too.

After the church came the school, and finally the town hall. These institutions were closely linked together and of equal importance. As time passed there came to be little connection one with the other, and the school took first place, home second, church third. Then came the day when the town hall had first place, school second, church third, and home fourth.

Today the town hall has grown into big political institutions, overshadowing all the others. Politics even enters the school and church, and home has almost no place in the picture. This pastor urged that for our self-preservation we again give the home first place with the Bible and prayer first in the home.

P. B. Hurley,
Conference President.



STUDY to show thyself approved UNTO GOD

DOING GOOD

By Rev. Trevah R. Sutton

"Jesus of Nazareth . . . went about doing good." These few words from Acts 10: 38 give a very human picture of our Lord. He, a divine being, was human enough to do as he taught his followers to do. Jesus rendered service whenever needed. No task was too humble for him. He, teaching the lesson of service, even washed the feet of his disciples when the host had failed to do so. We Christians need to follow that example by rendering service, no matter how humble, to others.

This thought of service goes deeper than an occupation for which we receive wages. In occupations, service is rendered when we go beyond the call of duty. If, for example, labor and management would both forget self and think of service, there would be less cause for strikes and disorder, more freedom and less dictation. We need today more of the spirit of Christ.

As followers of this Jesus of Nazareth, we too need to go about doing good. It is a blessed opportunity to let the redemption experience work out within our lives. Carelessness on the part of Christians may blind others to the gospel of God's love in Christ Jesus and cause them to stumble. "It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come!" Luke 17: 1 A.R.V. Let service be our motto, that our lives may be practical demonstrations of God's redeeming love—finding salvation in Christ, following his teachings, committed in his service, and winning others to him.

New Enterprise, Pa.

SABBATH SCHOOL LESSON FOR DECEMBER 15, 1945

Exalting Christ in the Life of the Nation
Basic Scripture—Isaiah 9: 2-7; Luke 1: 26-80;
Hebrews 1: 1-4; 1 Peter 3: 13-18, 22; Jude 24, 25
Memory Selection—Isaiah 9: 6



Every Child
Should Have
a Good Bible

Let all members of the
family join in
Thanksgiving
to Christmas
Bible reading.

A CHAPTER A DAY

Christians Around the World Are Reading the Same Passages

Sabbath, December 8	Psalm 91
Sunday	Galatians 6
Monday	Colossians 3
Tuesday	Ephesians 4
Wednesday	Philippians 3
Thursday	1 Corinthians 3
Friday	Philippians 4
Sabbath, December 15	John 15
Sunday	Psalm 1
Monday	Psalm 27
Tuesday	1 Corinthians 15
Wednesday	Psalm 46
Thursday	Matthew 28
Friday	2 Timothy 2
Sabbath, December 22	John 17
Sunday	Revelation 21
Monday	Revelation 22
Christmas, December 25	Luke 2

REACHING THE UNREACHED

When a church leader talks about "reaching the unreached," one may properly enquire whether he means "reaching the unreached" in the Church or outside? While we must approve of sincere efforts of spreading the good news, it is well to remember that more concern over the state of religion in the Church and in ourselves would be the most persuasive argument in the world as to the validity of our religion. Meanwhile

it is well to avoid the hypocrisy of an assumption that all of us church people have been "reached," while those outside the Church are "unreached," even though many of them may be more truly religious than we are.—James Myers.

PIN POINT EDITORIALS

The main trouble with "the straight and narrow" is that there's no place to park.

* * *

The Alabama Christian Advocate reports, graphically, a message delivered by Dr. Pierce Harris of Atlanta. Doctor Harris, in comparing the United States and ancient Rome that went down to the graveyard of nations, presented five parallels that he declared exist between the downfall of imperial Rome and the path our nation is following now.

The five parallels are the breakup of the home, high taxes, and reckless spending, pleasure madness, military preparedness and its concomitant ills, and the breakdown of religious institutions.

Do you see any parallel?

* * *

"Devotion to duty is a fire that warms us, but worldly ambition is a fire that consumes us."

o "We are the strands of the lesser and larger cables supporting this important span."

Bridge This Needy World With the Church

GIFT AND SERVICE ARE IMPORTANT

By Rev. Herbert C. Van Horn

(Corresponding Secretary of the American Sabbath Tract Society)

One of the world's longest and largest suspension bridges is the George Washington Bridge across the Hudson River in upper New York City. The mighty structure reaches from the heights of Manhattan on the New York side to the Palisades of the New Jersey shore. Let your eye sweep the massive towers, seen for miles from almost any direction, and the magnificent curves of the cables that reach from shore to shore. The length of the main span is 3,568 feet. The total length between anchorages in solid granite is 8,200 feet. The cables look spidery far away, but they are the strength of the bridge. They must support the tremendous weight of 160,000,000 pounds. These cables are three feet in diameter. They are made of sixty-one interwoven cables four and one-half inches thick. The smaller cables are the result of spinning together 434 strands of thin steel wire, each wire less than one-fiftieth of an inch in diameter. Thus bound together, 26,474 of these tiny steel wires make the large cables which must support the load of millions of pounds. Notice this: it was the great care, the constant testing and watching of the smallest wires which was the guarantee of the final safety of the bridge. In the little wires lay the strength of the bridge.

The Christian vision of life never undervalues any individual or the least sacrifice in gift or service. In these lies the strength of the kingdom of God.

The Denominational Budget may be looked upon as the bridge between our churches and a needy world. We are the tiny wires that support that bridge. Supported by the lesser and larger cables woven together in Christian love and co-operation, the load is carried through our boards and societies to mission fields, Sabbath interests, evangelism, help of smaller churches and groups, Christian education, young people's camps, historical interests, ministerial retirement, and world

fellowship and service. All these interests and others included in the above titles are served through our budget—truly, a real and wonderful bridge.

Remember, we—each one individually—are the strands of the lesser and larger cables supporting this important bridge between the local church and the needy world. There is waiting traffic. Hands are held out to us and opportunity waits in other lands and here at home. Seventh Day Baptists must not fail. Not one strand of the cable should be broken. The-bridge will hold.

(Especially prepared for the Committee on Budget Promotion, D. N. Inglis, Chairman.)

DE RUYTER SEVENTH DAY BAPTIST CHURCH CONCLUDES SPECIAL EVANGELISTIC SERIES

Rev. Alton L. Wheeler, Battle Creek, Is Speaker

Special evangelistic meetings held in the De Ruyter Seventh Day Baptist church October 26 to November 4 closed with a record attendance of sixty-six. Rev. Alton L. Wheeler, pastor of the Battle Creek Seventh Day Baptist Church, was the guest speaker. His topics included "A World-wide Epidemic," "Christ Our Chief Cornerstone," "By, Through, and Unto," "The Scarlet Thread," "Fruit Tests," "The Two Ways," "A Search for Separatists," "Hallowed Be Thy Day," and "Can You Afford to Be a Christian?"

Many have expressed the feeling that this series of meetings was well worth while. The average attendance was forty-six, a good half of which were not members of the church. One new profession of Christ was made; there were several reconsecrations; and much seed was sown, the harvest of which may not be realized for some time. Some are expected to join the church by letter. Prospects who had been prayed for came to the meetings, challenging our lack of faith.

(Continued on page 411)

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.

NEW BOOK ON EVANGELISM

A new and valuable book on the subject of evangelism appeared last September; the title of the book is "A Workable Plan of Evangelism," and the author is Rev. Dawson C. Bryan, pastor of St. Paul's Methodist Church, Houston, Tex.

The book is a handbook on visitation evangelism, and Dr. Bryan is well prepared to write on that subject. He writes from experience, not mere theory. By the methods described in the book, he has taken one thousand members into the church in seven years. Furthermore, he indicates that Dr. Guy H. Black, the famous visitation evangelist, has aided him in producing the book.

The title of the book, "A Workable Plan of Evangelism," describes it in five words. It is a complete handbook on visitation evangelism, a plan of evangelism by which laymen are winning thousands to Christ and his Church.

One of the admirable features of the book is the brief and clear manner in which the topics are discussed. The entire field is covered in a concise way. Some of the subjects are as follows: How to Find and Prepare Lists of Prospective Members, How to Choose and Select Suitable and Effective Personal Workers, Various Methods and Occasions for Using Trained Workers in Personal Visitation, How to Train Visitors to Do Effective Personal Work, How to Integrate New Members into Church Life, Securing the Decision, Efficient Visiting, and Difficult Cases.

The book will be an indispensable help to all pastors and workers in evangelism. The publishers are the Abingdon-Cokesbury Press, 150 Fifth Ave., New York 11, N. Y., and the price is \$1.50. W. L. B.

The world would have been redeemed long ago if money could have done it without a little personal help from the givers.

LETTER FROM MISSIONARY ILLUSTRATES HOW TO TREAT AN ERRING CHURCH MEMBER

(This letter was written by a missionary to a church which had a case of discipline on its hands. It is reproduced because it reminds us of some things which we sometimes forget. The names of writer and church are not given.—W. L. B.)

To the Church at _____

Greetings:

Your letter of the 10th instant, received and will answer now. I am enclosing quotations from the Seventh Day Baptist Manual. This tells you the Seventh Day Baptist method of procedure in such cases. This is the method, also, which Christ laid down for us to follow. You will observe that there are three necessary steps to be taken before the matter can come before the church for disciplinary action. Has this been done? Has the offended member gone to the one offending and tried to bring about a reconciliation? If that has failed, did the offended one take two or three others and attempt reconciliation? Upon the failure of this attempt, did the church attempt reconciliation? Before these three actions have been taken, there can be no disciplinary action, according to the rules of Seventh Day Baptists and the teachings of Jesus Christ. Pastor _____ followed the commands of Christ and Seventh Day Baptist procedure and became reconciled with his brother. Has the other offended member made the same attempt?

The Manual also says that "in public offenses the one knowing them is to go to the sinning one, privately, and in tenderness and love try to win him from the error of his ways. He is not to publish the offense but to seek to restore the offender. In case all efforts of the individual members and officers fail to reclaim the erring one, the charges shall be taken to the church." How many of the individual members and officers have approached the alleged offender in tenderness and in love and tried to come to an understanding with him?

(Continued on next page)

New York Church Celebrates Centennial

FIRST SEVENTH DAY BAPTISTS IN CITY UNITE FOR SERVICE AND CHRISTIAN FELLOWSHIP

Probably No Other Group Has Contributed More to Denominational Personnel

In November, 1845, the First Sabbatarian Church of New York was constituted. At that time rapidly developing modern commerce was making New York a seething center of business and was attracting young men from various parts of the country, all bent upon successful business and professional enterprise, many of whom were leaving all church affiliations and religious life behind them. God-fearing and loyal Seventh Day

I have also become aware that this matter has become public knowledge, and not through any action of my own. In this matter I would call attention to a quotation from the Seventh Day Baptist Manual: "The publication of the faults of a brother is a violation of the spirit and teachings of Christ and is a godless procedure." Page 108 (revised edition).

Now if the necessary steps toward reconciliation and restoration have been taken, and the church is prepared to carry through disciplinary action in a spirit of brotherly love, with the object of restoration, then there are certain steps that must be taken that everything may be done decently and in order, and in accordance with Seventh Day Baptist procedure. (1) The accused shall be provided with copies of all charges, names of accusers, and of all witnesses. (2) He shall have the privilege to meet them face to face, hear their statements. (3) He shall bring witnesses on his side. (4) He shall answer for himself before the body. (5) It might be well to ask sister churches to sit in council with them.

Pastor ——— has a manual, and I would suggest that it be studied and followed that all may be done in accordance with Seventh Day Baptist procedure and the teachings of Christ.

Yours in the Master's service,
(Signed)—————

Baptists were alarmed by the condition and felt that a closer bond of mutual Christian activity and union was greatly to be desired. Also certain denominational interests were being established in New York. With this motivation, the church was begun.

On the seventh day, November 10, this year the First Seventh Day Baptist Church of New York City (the name having been changed in 1892) held its one hundredth



Judson Memorial Baptist Church

Washington Square, Foot of Fifth Avenue, New York City

anniversary exercises. The program revealed that through its entire history the church, though small, has remained strong in upholding Christian principles and has contributed much to many worth-while enterprises.

The meeting places of the New York Church have been many and varied, the first gatherings alternating between private homes and a fish market. The Rogers families, with interests in the Fulton Fish Market, and the Stillman family, operating the Novelty Iron Works, were the founders of the church. After the first trustees were elected in 1846 a house of worship was acquired; when that building was torn down, the church members used the Historical Society auditorium for a time and then a Y.M.C.A. room. In March, 1900, the church accepted the gracious invitation of Rev. Edward Judson, then pastor of the Judson Memorial Baptist Church, to meet in the Judson, and the meetings have been held in that beautiful

edifice ever since, where all of the varied facilities of the extensive institution have been made available for use by Seventh Day Baptists.

The majority of Seventh Day Baptist churches are located in rural areas; but here is one group, working in the heart of America's greatest city, that has maintained its church interests through the years. Undoubtedly the scattered condition has affected the membership and the attendance at church to some extent. At the beginning the members lived in two small, compact areas on the island. Now only one member lives on Manhattan. A former pastor was accustomed to say that his parish was as large as the State of Rhode Island.

Former Pastors Attend

Attending the centennial celebration this year were two members of the church who were among the thirty-nine living members on the roll fifty years ago; three are still living. Also in attendance were all but one of the living former pastors: Rev. Harold R. Crandall, Westerly, R. I., who presided at the meeting; Rev. Geo. B. Shaw, Alfred, N. Y.; Rev. Eli F. Looftoro, Waterford, Conn.; Rev. Edgar D. Van Horn, Alfred, N. Y.; Rev. James L. Skaggs, Salem, W. Va.; and Rev. Albert N. Rogers, Alfred Station, N. Y. Each of these brought a short message of greeting to the church, except Mr. Van Horn, who sent his greeting by letter. Other speakers for the occasion were Rev. Guy T. Stella, present pulpit supply; and Rev. Elbert R. Tingley, minister of Judson Memorial Church. Rev. Laurence T. Hosie, a former pulpit supply, sent a letter of appreciation and encouragement.

The central feature of the program was the reading of the history of the church by Dr. Corliss F. Randolph, clerk of the church and president of the denominational Historical Society. In reviewing the history of outstanding leaders and workers in the New York Church, Mr. Randolph made mention of three in particular—Thomas B. Stillman, eminent engineer in the early days, founder of the Novelty Iron Works, great benefactor in New York City, and prominent in all church and denominational activities; Stephan Babcock, for a long time president of the American Sabbath Tract Society, who, when

stricken with blindness, went to the city and became one of the outstanding teachers and officials in the New York Institute for the Blind, as well as being a "pillar" of the church; and Charles C. Chipman, one of the foremost architects of his day, who held many church positions and was chief supporter of church activities over a long period of time. It was Mr. Chipman's efforts, largely, that made possible the two volume history of Seventh Day Baptists in Europe and America.

Contribution in Personnel

Mr. Randolph's paper, from which information for this write-up is taken, revealed the fact that probably no other Seventh Day Baptist Church has contributed so much in its lifetime to the personnel of denominational boards and official bodies. Members of the New York Church have served as editor of the Recorder, as presidents of General Conference, and as members or officers of almost every board, at one time furnishing the entire Sabbath School Board.

By way of conclusion, after showing how the New York Church has contributed so much in its one hundred years to the denomination as well as to society, Mr. Randolph ended his review on a high note of spiritual optimism.

Leadings of Holy Spirit

"As I have followed the record of this very small church," he said, "all the way from the Fulton Fish Market and the Novelty Iron Works, year by year and decade by decade, and have seen its cloud by day and its pillar of fire by night constantly moving ahead and beckoning onward, I am filled with awe at the marvelous leadings of the Holy Spirit. . . . Though we be but a church very small in numbers, our opportunities and tasks may be all the greater because of that.

"Then with a humble prayer of thankfulness to Almighty God, for his protection, and for the guiding hand of our divine heavenly Father all the way through the century just closed; and invoking his protection and guidance for the future, as in the past; and with renewed courage and with stout hearts, let us face the century which lies ahead of us."
K. D. H.

Woman's Work

Frances Davis, Salem, W. Va.

NEW FLORIDA GROUP CHOOSES NAME FOR CHURCH

Members Search Scriptures for Truth;
Prayerfully and Thoughtfully
Discuss Question

By Rev. Elizabeth Randolph

The First Seventh Day Baptist Church of God. Why the name? The question has been asked many times. A group of people in various sections of Putnam County became interested in searching the Bible that they might understand God and his will for man, and know when and how they should assemble together for the worship of God.

Now there are many well-established churches throughout Putnam County with open doors inviting people to join in worship. But the afore-mentioned group discovered through their study that some important phases of the truth found in the Bible were not being taught in these churches and, much more, could not be presented in these churches without causing dissension. Hence, the group not only searched the Bible for truth, but they searched for a group of people with whom they could find harmonious fellowship. God opened the way for them to become acquainted with Seventh Day Baptists who hold to the conviction that freedom of thought and freedom of expression are essential, if the spirit of truth is to lead one into all truth.

As the small group studied their Bibles and examined the principles upheld by Seventh Day Baptists, they decided they wished to affiliate with this people. They understood that a cardinal principle of Seventh Day Baptists guarantees to each church the privilege of formulating its own policy as long as the policy is based upon Biblical teaching which includes the acceptance of the seventh day as the Sabbath and baptism by immersion as practiced by Christ and his disciples.

Their next step involved a choice of a name by which they should be designated; logically it would be Seventh Day Baptist, but they wanted to know where the name originated. Seventh Day, the Bible Sabbath, was acceptable to all. Yet it was

pointed out that the expression seventh day has reference to only a small portion of our Christian principles. To some, the term Baptist seemed to indicate that we are followers of John the Baptist rather than Christ. So the inquirers took their Bibles and searched the New Testament for a name for their church. One mother and son, Mrs. Jake Turner and Oran Turner, sat up nearly all of one night reading the New Testament, and found that Paul used the expression "church of God" in several places: for example, 1 Cor. 1: 2; 2 Cor. 1: 1; 1 Tim. 3: 5. In other places the churches were designated by the names of the places in which they were located: 1 Thes. 1: 1; 2 Thes. 1: 1; Rev. 2: 1, 8; 12, 1: 8; Gal. 1: 2; Eph. 1: 1; Phil. 1: 1; Col. 1: 2; Rev. 3: 14, 17.

Thus they studied and prayerfully and thoughtfully talked over the question of the name for their church and decided upon the name, The First Seventh Day Baptist Church of God of Putnam County, Florida. The church was given the name of Putnam County rather than that of a local town or city since a part of the people live in Carraway and others live in Palatka. The group still is small, and it is hoped that others of like faith in other sections of the county will affiliate with them eventually.

A REPORT FROM FLORIDA

Dear Sister Randolph:

Greetings in the Lord. This is the report of the missionary work that my wife and I have done as co-pastors of the First Seventh Day Baptist Church of God of Putnam County, Florida; also as mission workers for Putnam County.

From September 8 to November 1, 1945, we held thirty preaching services; fifteen regular services in the church at Carraway, Fla.; and fifteen services in various homes, besides three Sunday morning services in a local church, Pentecostal Holiness.

We have visited over fifty homes; twelve children were dedicated to the Lord, and one family, a man and wife with three children, have come into the Sabbath truth. Also another couple is considering keeping the true Sabbath.

CONCERNING TITHING

By Ira E. Bond

I know a Christian man who remarked that if there were anything left after he fulfilled his heaven-directed responsibility toward his growing children, he would tithe that remainder.

Malachi says no; God says, through the mouth of Malachi, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3: 10.

Kansas City, Mo.

A TRULY NOBLE MAN

A truly noble man may be defined as one who stands by a good cause or organization even after he knows a lot about it! There are too many "tired radicals" with high ideals, but who lack the fortitude to remain active in a movement after they discover its imperfections. To "stay in" such an organization, and yet keep alive the fires of self criticism and purification from within, is perhaps the most difficult task of the social or religious idealist.—James Myers.

IT PAYS TO ADVERTISE



"Let's get the name Seventh Day Baptist in large, plain, easy-to-read letters in front of all our churches." — P. B. Hurley, Conference President.

Now, Sister Randolph, we are sorry (but because we have had to spend our whole time with adults at Carraway and Palatka), we were able to hold children's meetings and Sabbath school only for the Carraway children.

My wife spent several nights sitting up with the sick. We made seven calls to local hospitals to visit and pray with the sick. For two days we were not able to work ourselves because we had influenza.

We desperately need a special fund for aid to the poor. Food, clothing, stoves, and other articles are badly needed. We also need Bibles, New Testaments, good books, papers for Sabbath school work, and other such items.

As a notary public, I have made out deeds and signed papers for needy people. As a missionary I gladly did these services free of charge. Several times we parked the car at home and walked to places of service.

Please remember this needy mission field in your prayers.

Yours in his service,

Rev. Norman L. Chase,

Rev. Effie Mae Chase.

SPECIAL EVANGELISTIC SERIES

(Continued from page 406)

Special music was arranged for each service. The choir sang at the two Sabbath services, the first Sunday night, and the second Sabbath eve. Individuals who assisted with special music were Mr. and Mrs. Wendell Burdick, Rev. and Mrs. Alton Wheeler, Rev. and Mrs. Harmon Dickinson, Misses Jean and Madalin Burdick, Miss Iris Benedict, and Mr. Harry Parker. Mr. and Mrs. Arthur Gast, members of a neighboring Methodist Church, rendered several duets for one service. Accompanists for the meetings were Mrs. O. D. Blowers, Mrs. Wendell Burdick, and Mrs. Dickinson. Mrs. Wheeler was song leader.

Lantern slides illustrating Bible stories were used during the meetings. Each night at the close of the slides a picture of Christ was shown which Pastor Wheeler called "The Appealing Christ." One hand was raised toward heaven, the other was extended outward. Pastor Wheeler explained that such was the invitation of Christ, with one hand pointing toward the Father and the other reaching out to all.

C. H. D.

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

COMMUNITY YOUTH CENTER

STARTED AT ALFRED, N. Y.

A Youth Center is under way at Alfred where the young people can gather on Saturday night for games and refreshments.

A Youth Council Executive Committee has been set up. Representatives on the council are as follows: from the intermediate department of the Sabbath school, Miss Jeanette Pieters, David Hildebrand, and Willard Sutton, Jr.; from the Christian Endeavor young people's group, Miss Genevieve Polan, Stanley Burdick, Miss Mary Alice Butler, secretary, and Miss Wilma White, president. Professor E. F. Hildebrand is adult adviser, and Pastor Harris has helped plan for the center.

For each night there will be a chairman of games, a person to sell refreshments, and a hostess.

Volunteers will work in the kitchen, and in this way all will have a chance to help out and make it possible for the young people of Alfred to have a center for fun and fellowship every week.

This sounds like a fine idea. It would be interesting to hear from other groups where this idea is carried out.

When I was visiting at the Berlin, N. Y., church last June, Pastor Maxson took me to see their community Youth Center in action. There is a community committee and a constitution which gives the rules by which the center is governed. A number of adults take turns in being leaders. A letter from the governor of the state commended them for the program.

INAUGURATION AT ALFRED

Friday, November 16, was both Founders' Day and the Inauguration of President Walters at Alfred. Dr. J. Nelson Norwood, president emeritus of Alfred, will have a report in next week's Recorder.

From the address given by President Walters it was very evident that he is vitally concerned with the religious education of young people.

STUDENT CHRISTIAN MOVEMENT ANNUAL GATHERING HELD

Conference Lives Up to Theme: "Students and the Building of the Peace"

By Genevieve Polan

"Students and the building of the peace" was the theme for the annual fall conference of the Student Christian Movement, October 5-7, at Syracuse University, Syracuse, N. Y. I was among the delegates from Alfred. Among the outstanding speakers were Dr. T. Z. Koo, vice-president of the World Student Christian Federation, also adviser to the China delegation at the San Francisco Conference, and Dr. Sherwood Eddy, noted author, lecturer, and world traveler.

What Is the S.C.M.?

The Student Christian Movement is a combination of the Y.W.C.A. and Y.M.C.A. of New York State on college campuses. It includes all denominations and stresses "unity in differences."

Conference Lived Up to Its Theme

I felt that the conference had lived up to its theme. Representatives from some colleges had tried various religious activities on campus and off, and because they were willing to share their experiences, representatives from other colleges took back ideas for more dynamic religious groups. I know our group profited very much from the conference. The smaller group discussions gave opportunity for more individual participation. The young people had a chance to ask and answer questions, under the guidance of one of the leaders. In these groups we all received concrete ideas. I believe it is worth every effort to send college young people to this conference.

Alfred, N. Y.

RURAL FELLOWSHIP

At a special meeting of the Board of Christian Education Sunday, November 18, it was voted that the board would accept the sponsorship of the Rural Fellowship until October 1, 1946, or until Conference next

THORNS AND THISTLES

"Do men gather grapes from thorns or figs from thistles?" Matthew 7: 16.

By Mark R. Sanford

Let us keep this verse in mind as we go into the thought that has been upon my mind for a long time.

We have been doing some very good work in some places and along some lines of religious education, but I cannot help feeling that in the general field of education we have been trying to gather grapes from thorns and figs from thistles.

No effort at religious education can be really effective as long as religion is not considered as worthy of a real place in our state and national education systems. Our fathers printed, "In God We Trust," upon our coins and our schools were founded by the church, yet how much religion is in

August, if other plans are made at that time.

Rev. Marion C. Van Horn and a number of laymen of his church and other churches have been appointed a special committee to work with the board in making plans for and promoting the Seventh Day Baptist Rural Fellowship. Pastor Van Horn will send a report of the first meeting of this group as soon as they can get together. The names of those who make up the committee will appear in that report.

The board is very grateful to Pastor Van Horn and the group of men who will accept this work. Because the Seventh Day Baptist denomination is largely a rural group, the board hopes that there will be co-operation of ministers and laymen with the board and the special committee to promote this fellowship.

Suggestions as to what might be accomplished by the fellowship are as follows: encouragement of young people to remain on farms or in rural work; making it possible in our schools and colleges for young people to receive training in rural life work; giving financial help to worthy young couples to help them settle on farms; and providing for rural life institutes to be held in certain church centers.

Your suggestions for promotion of this rural work will be welcome. Send them to Rev. Marion Van Horn, Lost Creek, W. Va.

H. S.

our public schools today? Because we cannot all agree upon all details, we keep all religion out of the regular courses in many cases. Religious freedom should not mean no religion. We do not abolish all civil laws because some people do not agree with all our laws, yet we try to keep religion out of our public schools because some people do not like our religion. We have fought a great war to enforce international law. We are now talking about how to establish a lasting peace. We are awed by the power of the atom, but we are not ready to teach peace where it can best be taught—in the public school.

Much good is being done by the classes being held in many schools where teachers come into the schools and give some religious instruction to some of the pupils. But until we get more Christian ideals and knowledge into the regular school work we are still trying to gather grapes from thorns.

Now I realize that many arguments have been made, and will be made, against any such plan, but I have faith to believe that united action from a united church can get results.

Perhaps one of my limited knowledge should not make suggestions to people who have had so much more training, but I would like to outline a plan which it seems to me could be worked out through the Federal Council or some such body.

Religious Literature in Texts

First, teachers from all denominations including Catholics and Jews should be consulted and material agreed upon which all could accept.

Second, we should ask for a general revision of our school textbooks.

I can see no reason why the stories from which our children learn to read should not have more moral and religious value. Why are not some of the Bible stories just as good as many of the stories used in the lower grades? Why should not more Bible literature, stories, and poems be used in our English classes, and why should not Bible history be given a place in our history courses in keeping with its effect upon world progress? Are not the stories about the lives of some of the great missionaries and reformers as interesting as any other biographies? Why not study about those who have given their all for great ideals of religion as well as about soldiers and statesmen? In 2 Timothy 3: 5 Paul writes about those who have a form of godliness but deny the power thereof. In our public school system have we not been trying to build Christian citizenship while denying the power thereof?

There is enough common ground upon which Catholics, Protestants, and Jews can agree to give every child who attends our public schools a foundation upon which to build a real faith.

Let me repeat that I am not thinking of this as a special course of study. I recommend just enough change in the regular texts to keep the child conscious of religious truths and to make him familiar with some of the great religious literature and history.

Elective Courses in Religion

After this has been done, then we are ready for special elective courses of more intensive religious study. But we are not going to reach many of those children who do not have a strong religious home life with any course which is not considered worthy of a real place in their regular studies.

The time is ripe for real action. Fear of the atomic bomb and concern over juvenile delinquency have set the stage for constructive changes, and we have better organizations to bring those changes to pass than ever before.

Why should we let minor differences keep us from united action upon those great truths about which we all can agree?

Do men gather grapes from thorns or figs from thistles?

As we sow in our public schools, so shall we reap in our public life.

Little Genesee, N. Y.

CLASH BETWEEN ATHEISM AND RELIGION ATTRACTS NATION

(Furnished by Philip C. Landers, Director of Public Relations, International Council of Religious Education.)

The question of whether churches and schools can legally co-operate in weekday religious education was the center of national attention September 10-14 when suit was brought by Mrs. Vashti McCollum, Champaign, Ill., against the city's school board. She contended such classes are violations of the principle of separation of church and state.

The case now rests with the three judges of the Sixth Illinois Circuit who will make their decision about November 28. Whatever their ruling, it will be carried to the State Supreme Court and will then be appealed to the United States Supreme Court.

Action was brought by Mrs. McCollum, professed atheist, who claimed her ten-year-old son, James Terry, was embarrassed by

teasing from his schoolmates because he did not enroll in the classes. Through her attorney, Landon L. Chapman, who represented her on behalf of the Chicago Civil Liberties Committee, she appealed to forbid the classes on the claim they violated the United States Constitution and the Illinois statutes.

Basing their contention on the same legal principle, an intervening petition was made by Mr. and Mrs. Elmer C. Bash and daughter, Wanda, ninth grade student in Champaign. Attorneys for the defense, John L. Franklin representing the Champaign School Board, and Abe Peterson and Owen Rall of Chicago representing the Bash family, declared that removal of the classes in religion would deprive Wanda of her freedom of choice in school subject matter and would be an unjust infringement of her rights.

The clash between atheism and religion which followed attracted attention of the entire nation. Reporters from newspapers and wire services covered every detail of the trial. Many newspapers, both city and rural, headlined the story.

Representing the International Council of Religious Education, sponsors of weekday religious education on behalf of its 40 member Protestant denominations and 183 state, city, and provincial councils of churches and religious education, was Dr. Erwin L. Shaver, director of weekday religious education of the council. Commenting on the case he stated:

An analysis of the testimony given at this trial leads to these conclusions: (1) Champaign is a co-operative and tolerant community in general and particularly in its public school life. (2) Its program of weekday religious education was carefully made and punctiliously carried out. (3) Embarrassment, if any, to the complainant's child was not due to his own or his mother's atheism, but to his being an admittedly "problem child." (4) There was no direct, although possibly "incidental" expenditure of public funds for religious education.

While this was a case of far-reaching implications for some 80 weekday religious education programs in Illinois and some 1,850 throughout 46 states, the testimony was confined to the local situation and its issues. It began as something of a curious spectacle, but ended as a serious business—which it is for the millions of religiously-minded Americans hoping and praying for a decision favorable to this widely successful program of spiritual nurture.

Chicago, Ill.

Children's Page

Mizpah S. Greene, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

How are you feeling? We are feeling quite well, except my sister Anna who is sick in bed with a cold.

Last night my daddy went to Berlin to attend a wedding which took place in our Seventh Day Baptist church there. Pastor Maxson had charge of the wedding. My daddy said that everyone enjoyed it.

I wish that more children would write to you so I could read their letters in the Sabbath Recorder, because I know that I would enjoy reading them. I know that you would also. I also like to read your stories in the Sabbath Recorder.

That is all for now, but I will write some more letters in the future.

Your Recorder friend,

Esther Naomi Fatato.

550 Manhattan St.,
Schenectady, N. Y.

Dear Esther:

I'm sorry to hear about Anna's cold and sincerely hope that she has recovered from it by this time. A cold is something I do not often have; I have only had one in a number of years. So I think I have been very fortunate, don't you?

Speaking of weddings, I'll tell you about the funny part of a wedding which occurred a number of years ago. Since it was raining so hard at the time set for the wedding that most of the guests were unable to arrive on time, the wedding had to be postponed one hour. Then during the ceremony the thunder claps were so loud and frequent that the responses of the bride and groom could scarcely be heard. Someone jokingly remarked that he couldn't hear enough of the ceremony to know whether the bride promised to obey or not. I'll leave you to guess whose wedding it was.

Yes indeed, I would enjoy reading more children's letters in the Sabbath Recorder. The more the better, and do you know that many grownups enjoy these letters fully as much as you children do. So I surely appreciate your frequent letters and hope that others will follow your good example.

It has begun to snow a little this evening which makes me realize that our fine fall weather will soon be over, with Thanksgiving and Christmas just around the corner.

Your Christian friend,

Mizpah S. Greene.

Dear Mrs. Greene:

How are you? I am all right. It has been some time since I have written.

In school we are studying about the desert. It is very interesting.

We are going to have two pigs killed tomorrow.

Are you glad to see winter time come? We are going to have a big Thanksgiving dinner. I hope you have a nice Thanksgiving dinner, too. Are you going to have turkey? We are going to have duck.

Next Sabbath day our church (Marlboro) is going to visit the Shiloh church. It is our annual joint Communion.

I think this is enough for now.

Your friend,

Jean Davis.

Bridgeton, N. J.

Dear Jean:

When you spoke about killing those two pigs I wondered if you were going to have roast pork for your Thanksgiving dinner; and it would be pretty good at that, for we find it hard to get here in Andover. But probably duck, turkey, or chicken is much more appropriate for the day. Our daughter has a turkey ordered, but they are so scarce that it may prove to be a chicken. Who knows? We were invited to a duck dinner some years ago, and did it taste good!

There is to be a union Thanksgiving service at the Methodist church tomorrow (Wednesday) evening. Pastor Greene is to preach the sermon, and our choir will join with the Methodist choir in hymn and anthem singing.

I usually enjoy the winter season, especially its enjoyable holidays. But if it proves to be as long and severe as last winter, I don't believe I'll welcome it with very much gladness. But still, I can be happy whatever the weather, and I'm pretty sure you can too.

(Concluded on page 417)

Our Pulpit

A TRUE STORY

By Edwin Ben Shaw

(Continued from issue of November 26)

Father made friends with the birds of the prairie. There were many of them and many kinds: game birds; prairie chickens by hundreds on our own farm; large flocks of wild geese; brants; ducks, large and small; sand-hill cranes, all nesting in the tall grass of the unbroken prairie and the small marshes, once little lakes as the ancient glacier gradually melted and retreated northward. Here these game birds, even the bobwhites, the little plump-bodied quails, nested during the spring time, watched and trained the young in the grass during the summer, and then fed and grew fat on the stubble fields of wheat, oats, and barley in the autumn. But father never disturbed the nests, or trapped the young, or shot the birds when grown. He had a gun, an old army rifle—the barrel of which had been bored out thus making a smooth barrel, muzzle-loading shotgun, a relic of earlier Indian days. But father never used the gun to shoot birds, never. It used to hang in the house on two large nails driven into one of the logs of which the house was made.

Then there were birds of prey a plenty: hawks, and crows, and owls, and now and then an eagle. But father never shot one of these birds either. A scarecrow set up in the garden, or near the chicken coop, or in the cornfield was the extent of his hostility towards these birds of prey. There were many other kinds of birds, and father knew them all. It seemed to him that they had a share in the goods of life growing there on the prairie; they were there before he came; perhaps he was trespassing on what by right belonged to the birds. He made them his friends, his comrades. He learned their ways, their songs of mating, their notes of warning to their fellows on approaching danger, their conduct when weather changes foretold coming storms; all such habits father learned to interpret. But whenever he told us boys, who were growing up and learning to help in the farm work, about these things he always noted the beautiful harmony of the wild life of the prairie, the almost per-

fect adaptation of the elements of nature, and in all he saw the wisdom, the excellent wisdom of God, the Creator and Protector of nature.

Father also knew, in his way, and loved plant life. On those prairies were all sorts of grasses, with flowers without number. His meadow was a section of unbroken prairie and marsh land; and his hay when cured and stacked was a huge pile of botanical specimens. Two miles from his home was a small tract of woods which had been protected from fires by Freeborn Lake. Here he cut and hewed out the logs for his first house, selected the right kinds of timber for ax handles, for runners of his homemade sled, for a crib and a high chair for his first born. In fact, with but a few tools, out of these trees he managed to fit up after a fashion his house and stable. Then he set out quite a grove of trees for shade and protection about the place. When the boys were yet under school age, a move was made to a new place; and here the woods were ten miles distant; but father bought a woodlot there and found a greater variety of trees and shrubs for use and study. And here, as with the stars, birds, and even with the creeping things in the grass, father always saw and felt all the time the goodness and loving kindness of his heavenly Father, his God. He saw divine wisdom guiding adaptation in nature; he saw the generally harmonious way that soil, sunshine, and weather—life on the earth, in the earth, in water, in air—all fitted in together for the best welfare of all concerned. In those early days he came upon the writings of Darwin; he read of the descent of man, of natural selection, of the survival of the fittest; he read of mutations; and while he saw, recognized, and accepted the factual nature of these things he never even in his older years ceased to see the handiwork of God in all the manifold beauties and useful values and harmonies of nature.

This is Thanksgiving week. While I personally have many things for which to be thankful, I am suggesting to myself, and may I venture to suggest to others, that many of us (very likely most of us, perhaps all of us) have in our hearts—in our rationally-emotional lives—a deep and sincere sense of gratitude for the life and influence of our human fathers. I hope it is so.

DENOMINATIONAL "HOOK-UP"

Milton, Wis.

A large and appreciative audience attended the community victory service that was held in the Seventh Day Baptist church on the night of V-J Day, September 2, 1945. The pastors of the Methodist and Seventh Day Baptist Churches of Milton and Milton Junction and the Milton Congregational Church had parts on the program. Professor Lemman H. Stringer directed the interchurch choir in two anthems from the Messiah, "Hallelujah Chorus" and "The Glory of the Lord."

Three or four special services of consecrating of babies have been held on Sabbath mornings at church during the year, parents bringing their children forward and the pastor making remarks and offering a dedicatory prayer. Parents and congregation will long remember these occasions.

For more than a hundred years the Milton Church has been greatly interested in having the best possible educational advantages in our midst. Just now we are glad to read in the Milton College Bulletin: "New members together with the return of professors on whole or part-time leaves have strengthened the personnel and enabled more courses to be offered at Milton College in these postwar days."

A very practical series of subjects is being presented at our Sabbath afternoon forums this fall and early winter, centering around the subject of what our church has been in the past; is now doing; and what it can be and do in the future.

The finance committee of the church is now canvassing the entire membership of the church for pledges for local and denominational work for the year 1946. The proposed budget for local work is under twenty-four items, amounting to \$4,900.

Correspondent.

CHILDREN'S PAGE — Concluded

Last evening when I answered Esther's letter snowflakes had begun to fall, and this morning there was quite a blanket of snow to be seen from our window. Tonight it is almost gone. Those flakes just came to tell us that winter will soon be here.

Your Christian friend,
Mizpah S. Greene.

Nile, N. Y.

The members of the Nile Church feel that they have been greatly blessed in the past few weeks. The musical evangelists, Mr. and Mrs. Raymond Prati of Schenectady, held services at our church November 2-10, and were at the Sabbath morning services for three weeks. We enjoyed so much the musical selections of these talented musicians.

On Sabbath day, November 10, the Richburg Church joined with us in a union service. A tureen dinner was served at noon in the church parlors. A question and answer service was held in the afternoon.

A workers' meeting of the church was held October 6, at which time plans were made for the work of the coming year. Each member was assigned to some committee.

A dedication service was held Sabbath day, October 13, for the Lord's Acre project. The money received is to be used for church improvement.

The Ladies' Aid society has recently packed six boxes for shipment overseas through the Church Committee on Overseas Relief and Reconstruction.

Correspondent.

Salem, W. Va.

Sophia Ayars of Bridgeton, N. J., a senior in Salem College, Salem, W. Va., has been selected for the national "Who's Who Among Students in American Universities and Colleges." The selection is based on scholarship, leadership, and potentialities of future usefulness to society.

Sophia, who is preparing to teach, has a major in physical education and a minor in history. She has been active in playground and recreation leadership. Her extracurricular activities in college include membership in the Y.W.C.A. and on the college newspaper staff.

Sophia is a member of the Marlboro Seventh Day Baptist Church, Bridgeton, of which Francis D. Saunders, a graduate of Salem College, is pastor.

Verona, N. Y.

The Verona Town Council of Religious Education held its fall convention at our church. The subject of the evening's address was "A Date with Destiny."

The annual father and son banquet was held in the parlors of our church on the evening of November 3. George Davis was toastmaster, and Alden Vierow was song leader. Floyd Sholtz spoke on "What We Expect of Our Sons," and Duane Davis gave a talk on "What We Expect of Our Fathers."

Our all-day service was held on the Sabbath of November 10. Pastor Polan delivered the morning sermon from 1 Thessalonians 4: 12, "that ye may have lack of nothing." After Sabbath school a cafeteria dinner was served. Following the dinner, a short program, consisting mostly of chorus singing, was enjoyed. In the afternoon the Christian Endeavor meeting and Loyal Temperance Legion were held.

Mr. and Mrs. Stanley Warner, Mrs. Ira Newey, and Mayola Williams left for Florida and Camp Shelby, Miss., last week. They will visit Pvt. Garth Warner at Camp Shelby. Mrs. Newey expects to spend the winter in Florida.

The Pearl Seekers Sabbath school class was entertained at the home of Mr. and Mrs. Orlo Perry in Oneida for their November meeting.

Pastor and Mrs. Polan recently visited their daughter Mrs. William Turck and other relatives in Royal Oak.

The Young People's Social Club enjoyed a Hallowe'en Social in the church parlors on the evening of October 27.

Correspondent.

North Loup, Neb.

Members of the church met Thursday, November 15, and husked Deacon R. O. Babcock's corn, since he was unable to do it because of illness. Dinner was served at the church by the Missionary Circle. During the afternoon the ladies had their meeting and quilted.

The union Thanksgiving service will be held in our church Wednesday evening, November 21. The sermon will be brought by Rev. Samuel Mitchell, pastor of the Methodist Church, and music will be furnished by a union choir, under the direction of the choir leader, Dell Barber.

Practice has begun on the cantata for Christmas. "The Song and the Star" has been selected for this year.

Farmers are busy picking corn. The quantity and quality is not so good this year

because of a severe hail storm which destroyed many fields.

Rev. and Mrs. A. C. Ehret entertained the young people at the parsonage at a Hallowe'en masquerade party.

Pastor Ehret, Mr. and Mrs. George Maxson, L. L. Lewis, Darrell Barber, and Gloria Babcock attended the yearly meeting of Mid-western Seventh Day Baptist Churches in Boulder, Colo., the first weekend in November.

Pastor and Mrs. Ehret entertained his daughter and son-in-law, Capt. and Mrs. Eugene Van Horn the week of November 11. The captain recently returned from overseas duty in India and China.

The Missionary Circle served luncheon for the Loup Valley Inter-County Federation of Women's Clubs held November 8. The meeting was held in the main body of the church.

Mrs. Hattie Clement is recovering from bruises and hurts received when struck by a car recently.

World Community Day, sponsored by the women of the churches, was observed Friday afternoon at the Seventh Day Baptist Church.

A committee from all the churches had arranged the program, the theme of which was "The Price of Enduring Peace." Mrs. Edward Christensen was master of ceremonies. Mrs. R. O. Babcock led the devotions. Lois Barber spoke on the "Cause and Cost of Peace." After other interesting and worth-while talks, tea was served.

Shiloh, N. J.

A special offering for the Denominational Budget on Conference Sabbath amounted to \$60.41. The church also voted to send the \$75 specified in the budget for the pastor's expenses to Conference, to the Denominational Budget.

OLD-TIMER
S E Z . . .



"If yer religion don't help ya none when ya hit yer thumb with the hammer, it ain't a good workin' religion."

MONTHLY FINANCIAL REPORTS

"Where the heart is, there will be the treasure also."

The policy of the Sabbath Recorder during the months to come will be to publish all financial statements in this section of the magazine. For those particularly interested in the finances of the denomination, all reports will then be found in one place, facilitating comparisons and checking.

INVESTMENT COMMITTEE REPORT

Seventh Day Baptist Missionary Society

During the quarter ended September 30, 1945, additions to the various permanent funds of the society totaled \$2,535.27 classified as follows:

Permanent Fund	\$2,446.52
Franklin F. Randolph Memorial Fund35
Reconstruction and Rehabilitation Fund	88.40
	\$2,535.27

The analysis of these increases is as follows:

Permanent Fund

Bequest Rhoda Maxson, W. Edmeston, N. Y.	\$ 100.00
Gifts Mrs. Edna B. Campbell, in memory of	
Benjamin Booth	100.00
Mary Green Booth	100.00
Ann Adelia Potter Booth	100.00
Bequest Jennie Crandall, Rockville, R. I.	1,055.59
Profit on sale 100 Lambert Co. common stock	749.46
Profit on sale 100 McKesson & Robbins, Inc., common stock	241.47
	\$2,446.52

Franklin F. Randolph Memorial Fund

Share dividend July 25, 1945, General Electric Co.35
---	-----

Reconstruction and Rehabilitation Fund

Share Denominational Budget receipts	88.40
	\$2,535.27

Other changes in investments not affecting the principal of funds are as follows:

	Permanent Fund
Purchases	
100 shs. L. A. Young Spring and Wire Co. common stock	\$2,519.02
100 shs. McKesson & Robbins, Inc., common stock	2,945.08
50 shs. Pacific Gas & Electric Co. 6% pfd.	1,998.99
155 shs. Houdaille-Hershey Co. \$2.25 pfd. (balance due on conversion like amount of Class A stock)	775.00
1 sh. Pacific Gas & Electric Co. common stock	40.63
25 shs. Federated Dept. Stores common stock	960.14
	\$9,238.86

Sales or Repayments

Repayment Ethel W. Henney mortgage	\$2,500.00
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All securities purchased or sold were in accordance with recommendations of our investment counsel.

The various permanent funds of the society are invested and classified as follows:

Stocks	\$ 68,930.05	55.3%
Mortgages	20,516.50	16.5%
Bonds	29,879.90	24.0%
Cash	5,313.07	4.2%
	\$124,639.52	100.0%

It is interesting to note that the stocks and bonds had a market value on October 11, 1945, which was \$16,159.05 in excess of book value.

Respectfully submitted,

Karl G. Stillman,
Chairman.

October 21, 1945.

TREASURER'S MONTHLY STATEMENT

Seventh Day Baptist Missionary Society

October 1, 1945, to October 31, 1945

Karl G. Stillman, Treasurer
In account with the
Seventh Day Baptist Missionary Society

Cash on hand October 1, 1945	Dr.	\$ 7,678.85
Bible Distribution Fund gifts:		
Denver, Colo., Sabbath school		\$ 10.00
Mr. and Mrs. C. Milford Crandall, Independence, N. Y.		10.00
Farina, Ill., Ladies' Aid society		10.00
Seventh Day Baptist Memorial Fund income for the quarter ended August 31, 1945		287.66
M. C. Rockwell Fund, Westerly, R. I., for foreign missions		7.12
Reta I. Crouch, Albuquerque, N. M.		15.00
Mrs. Bill Searcy, Nady, Ark.		20.00
Semiannual meeting Ohio and Michigan churches for Jamaica		25.00
Semiannual meeting northern Wisconsin and Minnesota churches		25.00
Proceeds sale Permanent Fund investments held in General Fund pending reinvestment		8,100.40
China relief funds returned as undeliverable until present exchange restrictions removed		165.97
Permanent Fund income		174.78
Rev. Riley G. Davis, Des Moines, Iowa		5.00
Schenectady, N. Y., Mission		150.00
First Hebron, Pa.		25.00
Richburg, N. Y.		5.00
Riverside, Calif.		24.00
Riverside, Calif., for Jamaica		16.00
Riverside, Calif., for China		1.00
First Hopkinton, R. I.		15.50
Denver, Colo., for foreign missions		7.50
Milton, Wis.		25.00
Rockville, R. I.		2.20
Gentry, Ark., Sabbath School		5.00
Battle Creek, Mich., for foreign missions		24.00
Denominational Budget		888.42
		<u>\$17,723.40</u>

Rev. David S. Clarke:	Cr.	
Salary		\$ 41.67
Travel expense		50.00
Loomis, Suffern & Fernald, audit fee		91.67
Jamaica payments as follows:		282.32
Rev. W. T. Fitz Randolph: salary		\$100.00
House rent		20.83
Children's allowance		25.00
Travel expense		12.55
Native workers		39.59
Ministerial Education Fund		20.00
Miscellaneous		.07
Rev. Neal D. Mills		41.67
Rev. Earl Cruzan:		
Salary		\$ 41.67
Travel expense		25.43
Rev. Trevah R. Sutton		41.67
Rev. Verney A. Wilson		25.00
Rev. John F. Randolph		41.67
Rev. Clifford A. Beebe		41.67
Rev. Wm. L. Burdick:		
Salary		\$125.00
House and office rent		25.00
Office supplies		6.84
Clerk hire		41.67
Rev. Herbert L. Polan		15.00
Rev. G. D. Hargis		41.67
Treasurer's expense		25.00
Rev. Rex Zwiebel		41.67
Rev. Zack H. White:		
Salary		\$ 83.33
Travel expense		109.84
Mrs. George P. Kenyon		10.00
Rev. R. R. Thorngate		10.00
China payments as follows:		
Rev. H. Eugene Davis		\$ 75.00
Dr. Rosa W. Palmborg		30.00
Dr. Grace I. Crandall, accounts payable		84.55
		<u>189.55</u>

Cash balance on hand October 31, 1945	16,148.02
		<u>\$17,723.40</u>
Accounts payable as at October 31, 1945:		
China	\$3,942.86
Germany	2,791.67
Holland	2,775.00
		<u>\$9,509.53</u>

DENOMINATIONAL BUDGET

Statement of Treasurer, October 31, 1945

	Receipts		Total for 5 months
	October		October
Alfred, First		\$ 465.09	
Alfred, Second		195.95	
Albion		52.91	
Andover		10.00	
Associations and groups	41.42	171.39	
Battle Creek	131.00	385.90	
Berlin		16.00	
Boulder	78.64	207.91	
Brookfield, First		69.95	
Brookfield, Second	12.25	84.95	
Dodge Center	17.76	17.76	
Chicago		107.15	
Daytona Beach		41.25	
Denver	30.50	203.20	
De Ruyter		152.31	
Edinburg	10.00	39.50	
Farina	15.00	100.00	
Fouke		61.17	
Friendship		30.00	
Gentry	8.00	24.50	
Healdsburg-Ukiah		7.25	
Hebron, Second		5.25	
Hopkinton, First	150.85	180.74	
Hopkinton, Second		11.05	
Independence	31.00	39.00	
Individuals	7.00	2,052.40	
Irvington		170.00	
Jackson Center		5.40	
Little Genesee	78.00	116.85	
Lost Creek		202.31	
Marlboro	55.00	286.55	
Middle Island	9.54	40.06	
Milton	110.97	711.10	
Milton Junction	38.30	283.61	
New York	421.75	421.75	
North Loup	109.13	109.13	
Nortonville	40.30	124.80	
Pawcatuck	507.33	790.83	
Piscataway	12.00	22.00	
Plainfield	177.51	632.13	
Richburg	5.00	41.60	
Riverside	271.00	271.00	
Roanoke		20.00	
Rockville	7.45	45.73	
Salem	69.50	281.55	
Salemville	13.37	30.37	
Shiloh	204.00	424.41	
Verona	243.89	243.89	
Walworth		14.00	
Waterford	10.00	56.00	
White Cloud	30.36	147.01	

	Disbursements	Budget	Specials
Missionary Society	\$ 888.42	\$125.20	
Tract Society	379.08	1.00	
Board of Christian Education	622.96	1.00	
Women's Society	21.58	150.43	
Historical Society	59.54		
Ministerial Retirement	270.92	72.03	
Seventh Day Baptist Building	70.46		
General Conference	225.68		
World Fellowship	61.36		
Conference Committee on Relief Appeals		6.50	
Bibles for Jamaica		4.00	
American Bible Society		13.35	

Comparative Figures

	1945	1944
Budget receipts:		
For October	\$2,574.31	\$1,432.60
For 4 months	6,853.29	6,486.88
Special receipts:		
For October	373.51	281.85
For 4 months	3,381.37	1,107.44

L. M. Van Horn,
Treasurer.

Milton, Wis.

FROM THE EDITOR'S DESK

[The letter from which the following extracts are taken was written while Chaplain Maltby was stationed in Japan. More recent information received at the Recorder office states that the chaplain was expected to leave Japan about November 20 and will probably be discharged from Fort Dix, N. J., some time before Christmas.]

Dear Editor:

This is Sabbath noon in Yokohama. So far as I know there is no Sabbath service in this city; so I am on my own to make the day as much like a Sabbath as possible. One good way is to turn my thoughts to the churches and people back home.

It was quite a joy to meet up with Chaplain Wayne Rood after these several years. He walked into my office about two weeks ago to see some officers with whom he had worked on New Caledonia. I knew he was on the island when I saw the 27th Division shoulder patches some time previous.

It is quite an experience to be in Japan in the initial stages of the change from war to peace. We came on September 2 to a ruined and almost completely deserted great city. There were practically no people in sight, and nothing moving but the electric trolleys and trains. There are many rusty iron shacks dotting the ruins where people live with the barest necessities. Now the city throngs with people in the day time. At

five p.m. the Yokohama station and trains are more crowded than a New York subway at the rush hour. A good share of the people, especially the women, are carrying big packs slung on their shoulders like a military pack.

Of course everyone has heard of the way the women and children carry the babies on their backs with cloth bands criss-crossed in front and holding the legs and shoulders of the baby tight to the back. A Japanese university student gave me an old copy of the National Geographic which gave a glowing picture of Japanese culture and sights. It said that the practice of carrying babies that way was fast disappearing in modern Japan because it hindered the development of the baby's legs. He didn't write that article this year.

Wide, Paved Streets

Yokohama and Tokyo have good, wide, paved streets, many of which are going to pieces under the heavy traffic of Army trucks which flow in a steady stream. Civilian vehicles, except for police use and trucking, are very scarce—not nearly as plentiful as in Manila. Many of course were destroyed in the fire bombing. Japan seems to have no fuel for cars. Most trucks and cars are equipped to burn coal, wood, or charcoal.

In short space I cannot describe the life and attitude of the people of Japan as I have seen the situation. Much to my surprise I have made a number of casual acquaintances and good friends. Christianity is not dead in Japan. Services were held in the churches all through the war though there was close supervision of the preaching. As usual the churches suffered a disproportionate amount of fire damage. There were twenty-three Christian churches in Yokohama before the fire bomb raid. There are only four left.

Mission High Schools

Three or four mission high schools are still operating in this city. They have been permitted to hold chapel services but not to teach Christianity. Now they will put more emphasis on English and the Bible.

I think that there is a good outlook for mission work here, with some difficulties, of course. In traveling it is easy to pick out the educated young people and almost as easy to pick out those who have been influenced by Christianity. It is said that

only one half of one per cent of the population of Japan is Christian. I would say that more than fifteen per cent of the people I have met are Christian or partly so.

I have enjoyed the experiences I have had here very much, but the prospect of being home about the first of the year is indeed pleasant. There is undoubtedly more work to be done back home than there are workers to do it.

Yours in Christ,

Leon M. Maltby,
Chaplain.
Yokohama, Japan
October 6, 1945.

A RACIAL MIRACLE

Japan had surrendered! People swarmed the city streets. From windows and rooftops, flags were flying. Rejoicing and hilarity were given free reign. Fear of death at the hands of the Japanese no longer filled men's hearts.

Less than a week before, the Ogima family had been settled in St. Louis' Japanese American Hostel. Many neighbors hadn't heard about this family of Japanese extraction. But some had. And that night one rang the Ogima's doorbell. Taken hurriedly from their West Coast home, then confined to a relocation center for months on end, and now planted in a strange city—these folks might have expected almost anything to happen to them. They had heard stories of Japanese Americans being subjected to all sorts of suffering by super-patriots who were keen to prove their American loyalty!

When the neighbor was admitted, his friendly face belied their fears. He brought word that there was to be a neighborhood celebration of the surrender. He hoped the Ogimas would share in the festivities. They demurred. Their children were already in bed. But the new friend would not take "No" for an answer. They must come. They did. A minor racial miracle had occurred in Japanese-American relations on the night when the world was celebrating the surrender of the Japanese armed forces.

—Maeanna Cheserton-Mangle.

Always do right. This will gratify some people, and astonish the rest.

—Mark Twain.

THUMBNAIL SKETCHES

About Seventh Day Baptists and Their Activities

With over two hundred religious denominations in the United States, it is no wonder that each generation needs to be told "who is who" among denominations. Many are inquiring about Seventh Day Baptists; for those of that group who happen to read the Sabbath Recorder, we will print each week in this column a few facts about Seventh Day Baptists.

Special Lines of Work

The Historical Society, located in the Seventh Day Baptist Building, in Plainfield, N. J., collects and preserves denominational history. Funds for retirement allowances are administered by the Trustees of the Seventh Day Baptist Memorial Fund. Bible schools were formed by most Seventh Day Baptist churches in the forepart of the last century, and for many years young people's work has been promoted. Recently, 1941, young people's work and Bible schools have been assigned to a board called the Seventh Day Baptist Board of Christian Education. At an early day work among women was fostered by societies in the local churches, and since 1884 it has been promoted by the Women's Society of the Seventh Day Baptist General Conference.

Though Seventh Day Baptists consider other denominations in error regarding some of their beliefs and practices, they have held all Christians as brothers in Christ and cooperated with them whenever possible, throughout their entire history.

Obituary

Burdick. — Elisha C., son of Leander C. and Mary Wells Burdick, was born in Rockville, R. I., September 8, 1877, and died at Westerly, R. I., October 31, 1945.

In 1900 he was united in marriage with Miss Mary E. Babcock, who survives him. In his youth Mr. Burdick was baptized and united with the Rockville Seventh Day Baptist Church, remaining in that fellowship until his sudden death at the plant of the C. B. Cottrell and Sons Co., where he had been employed for many years and was foreman in the pattern shop. He was a man upright in character, cheerful and friendly in disposition, one of whom only good was spoken.

The funeral was held in the Pawcatuck Seventh Day Baptist church, where he was a regular attendant. Rev. Harold R. Crandall and Rev. Paul S. Burdick officiated. Interment was in River Bend Cemetery.
H. R. C.



LIGHT ON OUR WAY

By Pearle Halladay



Jesus said:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

The double promise is:

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.—Matthew 7: 7, 8.

James a servant of God said:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not;

The promise is:

and it shall be given him.—James 1: 5.

Let this be our prayer:

Hear me when I call, O God of my righteousness; thou hast enlarged me when I was in distress: have mercy upon me and hear my prayer.—Psalm 4: 1.

We are conquerors of death when we are able to look beyond it.

—Frederick W. Robertson.

The Sabbath Recorder

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L. H. NORTH, Manager of the Publishing House

K. DUANE HURLEY, Editor

Jeanett D. Nida, Assistant to the Editor

CONTRIBUTING EDITORS

William L. Burdick, D.D.

Harley Sutton

Mizpah S. Greene

Frances Davis

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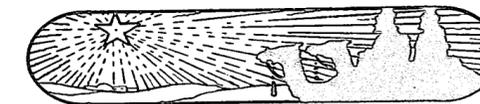
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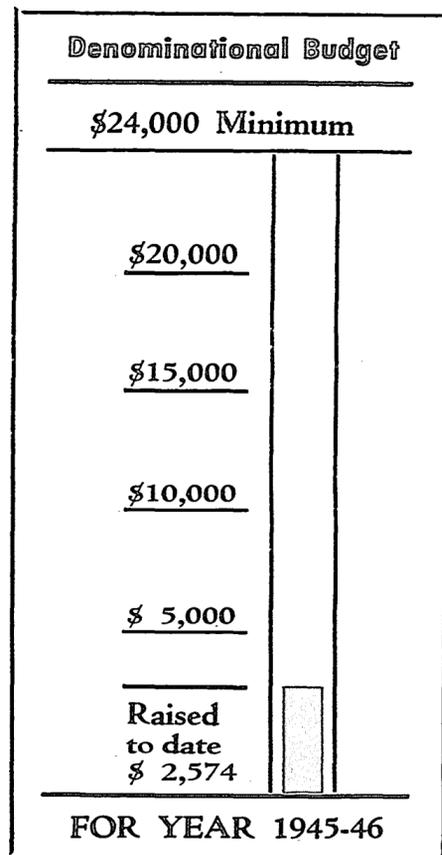
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"WARM WEATHER"

WHILE the Conference year is four months completed with October 31, the Budget year is only one month old. You will note that the thermometer registers "warm weather" around the hearts of Seventh Day Baptists. The Budget treasurer has reported that the gifts to the United Budget for the month of October reached the total of \$2,574.31, plus \$373.51 for special items. If this rate is maintained, the mercury will "hit the top" by the end of the year, for the normal would be approximately two thousand dollars per month. And this can be done, too. As enthusiasm grows and the thankful spirit manifests itself, there can be no question as to an oversubscribed budget.

But this is no time to become lukewarm; it is no time to lie back complacently and grow stale. The Committee on Budget Promotion must remind itself constantly that the boards are expectantly looking to the raising of the Budget—in full! The pastors must remind their congregations, not infrequently, that the harvest is ripe and that the workers are few, and therefore the support should be constant. If the pastors become indifferent to the calls, it will be reflected in the giving as indicated in the thermometer. The lay group will respond as it has before, when the call comes for advance.

Nehemiah, when asked to cease his efforts to restore the walls of Jerusalem, replied, "I am doing a great work, so that I cannot come down; why should the work cease, while I leave it and come down to you." The part of each one in the Budget raising should become a responsibility, and a personal responsibility; yes, it is a "great work."

At the halfway mark in the wall building, you will remember, Nehemiah reported, "And so the wall was built, unto the half thereof, for the people had a mind to work." When the "mind to give" is acquired there will be no question about the support of the work. When the treasurer reports a remittance **every month** from **every church**, then the mercury will register a very real "warming-up."

In a common cause,

The Committee on Budget Promotion.

The Sabbath Recorder

Building a New World



In Liberated Areas the Bible Helps to Rebuild Broken Lives.

World-wide Bible Reading -- Thanksgiving to Christmas