

While we sit comfortably in our homes this holiday season, let us give thought to the discomforts of the world.

THE NEED

M. R. Zigler, executive secretary of the Brethren Service Committee recently returned from a trip to Europe, says that the destitute peoples need friends as well as goods. "Some parts of Germany will be forced to go anti-Christian," he says, "unless we send both men and materials immediately."

* * *

Observers believe that, although some material aid is getting through to starving people, the victims are becoming subject to deliberate annihilation. In places mass graves are having to be dug with bulldozers. No babies born in 1946 will live, reports say. "The time has come," states Victor W. Skaggs of the Seventh Day Baptist relief committee, "for Christian people to make sure that all is being done that possibly can be done."

* * *

Chaplain Leon Maltby, recently returned Seventh Day Baptist chaplain from Japan, states emphatically that the people over there are ready for the gospel. "If they don't get the gospel of Christianity," he points out, "it will be the gospel of Communism—or some other ism." Now is the opportunity for missionary work.

* * *

Dr. Samuel McCrea Cavert, reporting for the World Council of Churches, summarizes Europe's needs as follows:

Western Europe — France, Holland, Belgium, and Norway (with the exception of Italy) are being partly supplied with food from other than Church agencies. Clothing, shoes, and household supplies offered can be helpfully used.

Central Europe — There is unquestioned need for physical relief. Our government must be persuaded to adopt a policy of helping to feed the German people, as a part of the larger program of saving Western civilization.

THE ANSWER

Consider the whole question of American policy toward ex-enemy peoples. Church members need to prosecute a vigorous campaign to offset the tendencies toward any vindictive attitude. High military authorities, including General C. L. Adcock, commanding officer of the American Zone in Germany, states that the food situation must be changed soon. Secular sources report that Jews, still held in concentration centers, clamour to have the storm troopers return; under them fewer died and there was less suffering, they lament. When you have studied these matters and come to informed and Christian decisions, contact your officials in Washington.

* * *

Funds are needed for purchases either here or abroad to meet requests as received from Geneva for trucks, jeeps, bicycles, foods, and medicines (especially for child care), implements such as sewing machines, needles, farm tools, etc. Money is also needed to meet costs of shipment. Send contributions through the Denominational Budget to Milton Van Horn, Milton, Wis.

* * *

Contributed supplies are constantly and urgently requested — clothing, shoes, blankets, comforts, linens, and canned and processed foods. All articles of clothing should be cleaned and mended before shipment to United Church Service Centers, New Windsor, Md., or Modesto, Calif. Label all contributions as coming from Seventh Day Baptists.

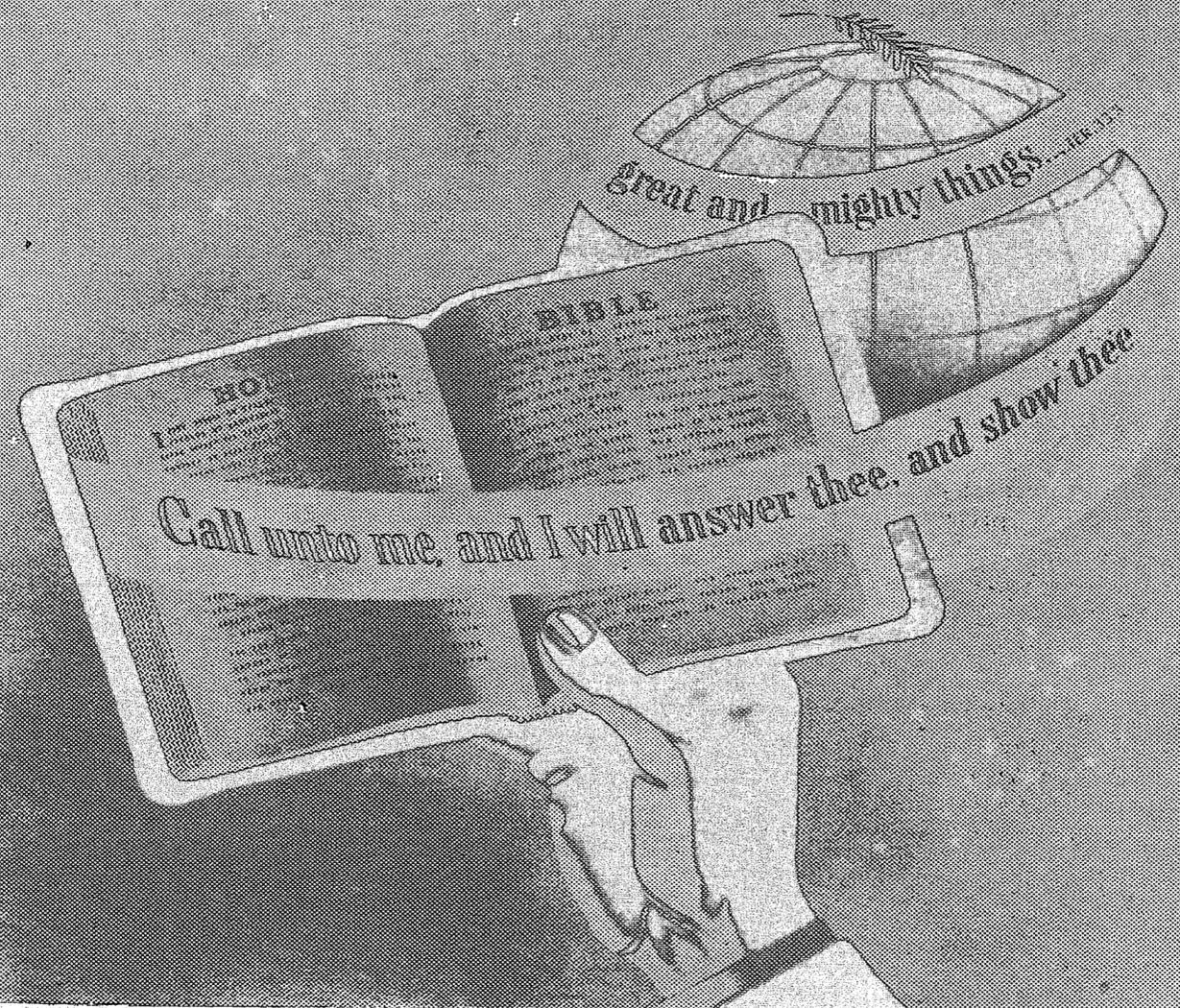
* * *

Specific shipments to specific people as yet are not possible—unless some person who is going overseas delivers goods as a part of personal baggage. However, letters can be sent to friends and church people abroad. Several missionaries

(Continued inside back cover)

The Sabbath Recorder

FOR A NEW DAY



The Sabbath Recorder

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

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Editorials

MARCHING ORDERS FOR A NEW DAY

With the challenging theme "Marching Orders for a New Day," a world-wide Bible reading campaign was launched during the weeks between Thanksgiving and Christmas by the American Bible Society. The purpose of the campaign was to enlist men and women the world over in daily Bible study to forge a spiritual bond among nations in the rebuilding of a new and better world community in which peace based on mutual understanding can be secure.

Millions of people have found new inspiration from the Scriptures during these past days; Seventh Day Baptists have participated in daily Scripture reading and meditation. Some have discovered, perhaps for the first time, that real help comes from the perusal of God's Word.

Marching orders for a new day! As a challenge for 1946, we would like to suggest that daily Bible reading be continued in the same spirit, and with the same unanimity, as during the holiday season just past. The theme for this year's annual Thanksgiving to Christmas campaign should be the guiding principle of our lives for the entire year ahead. What great accomplishments would be made in the new year if the "line of march" were outlined day by day from the Book of books.

Most of our church people, we know, already follow some organized plan of daily Scripture study. Some use the daily Sabbath school lesson readings; others follow the meditations suggested in the "Upper Room." Perhaps in addition to these—or instead of these—we would like to suggest a daily reading program for Seventh Day Baptists, a series in which we as a church group would be brought in close fellowship each day as we unite in reading the same portions of the holy Word.

It would be fitting for churches or church societies to volunteer thoughtfully to consider and present a series of readings for one month of 1946. If a number of organizations would submit such a list, a Scripture passage for each day of the year would soon be provided. Which group will be first to send in the first thirty daily Bible readings? How soon can we begin in 1946 reading together each day?

United we stand; divided we fall!

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."



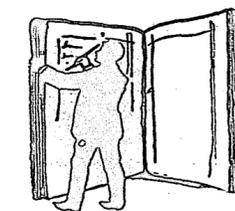
TO ALL A NEW YEAR'S GREETING

At this time of year many cards of personal greetings and letters of cheer and encouragement come to the editor's office. A personal acknowledgment of each expression of good will is what the editor would wish to make; yet so to respond is impracticable, for there are many subscribers and friends of the Recorder, but only one editor.

EDITORIAL FROM THE PAST

REVIEWING

These are appropriate days for reviewing. Business men are now posting their books, taking account of stock, balancing accounts, that they may ascertain their real financial condition, whether they have gained or lost by the year's transactions. A careful examination will enable them to decide what change in methods may be needful.



It cannot be less important that all people use some of the closing hours of the old year for a similar examination of their spiritual standing. How do we appear under the searching eye of the Omniscient One? We have not been transacting business during the old year exclusively for ourselves. Even if we have forgotten our obligation and in any measure supposed that we were our own masters, it is not so. God is our rightful Master and he will sometime call us to a strict account for the use of our time and opportunities in the year 1894. If we are wise we will have our books written up before the year closes. We will have our plans for our labor for the coming year carefully made, not forgetting that we are stewards to whom our Lord has entrusted much and of whom he will certainly require much. "Be thou faithful unto death, and I will give thee a crown of life."

Rev. L. E. Livermore.

December 27, 1894.

AN ECUMENICAL BIBLIOGRAPHY

In response to many requests, the Committee on Education and Promotion, a part of the American Committee for the World Council of Churches, authorized its secretary, Rev. Paul G. Macy, to prepare and publish "An Ecumenical Bibliography" for the use both of those wishing to make a general study of the subject and of those undertaking a more thorough study.

The bibliography divides the subject according to the following heads: the Church, movements toward Christian unity, ecumenical worship, and periodicals and year-books. All sorts of documents are listed,

First of all then, not only for himself but for all his helpers—for many messages are intended for the whole Recorder staff—he would express his profound gratitude for the cheering and helpful words and for the many evidences of practical co-operation shown during the past weeks.

The year ahead looks more promising than many a new year recently; the opportunity for Christian service is great; the chances for personal satisfactions are good. With all of us working together, 1946 should be a glorious year of progress for Seventh Day Baptists.

Let us meet each problem squarely—for there are many problems to face in building toward the type of world we want. Let us step out into the future with confidence of the leading of our Saviour Jesus Christ. There is no greater joy than to have a part with God in building his kingdom. That is the happiness which the editor wishes for each of you in the days to come.

GUEST EDITORIAL

THE BIBLE DOES SPEAK

Sometimes at this season of the year one will hear the remark, "They are always talking about money at the church." Usually this is said by one who is not a regular attendant at all services. Sometimes it is said by a member who is placing his money, and frequently his greatest emphasis, on things other than the church. Often a timid soul will warn the new preacher, "Don't say too much about money. Someone will be offended."

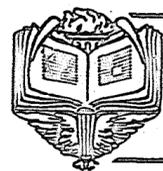
Recently in the Scroll, Hartford, Conn., we noted the following which expresses our sentiments regarding "talking about money" and its effects:

I notice that the United States government entertains no such fears. Many times a day we hear, "Give, give, give" and "Buy bonds, buy bonds, buy bonds." And lest any fail to respond, taxes of many kinds are imposed. But no one suggests that patriotism may wane or patriots become offended. Likewise any church which follows its Lord's example will continue to talk "Money" and to urge its people to "give until it hurts" and to keep on giving until it stops hurting. If any be offended, let him read his New Testament.

—Baptist Record.

with a brief description given of the contents of each. American movements toward unity, the world mission of the Church, faith and order, and the churches in the period of war and reconstruction are among the subheadings covered.

Copies of the bibliography may be obtained from the World Council of Churches at either the headquarters in New York, 297 Fourth Avenue, or the midwest regional office, 203 North Wabash Avenue, Chicago 1, Ill.



STUDY to show thyself approved UNTO GOD

A CHOICE FOR THE NEW YEAR

By Rev. George B. Shaw

"When they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."
Matthew 2: 11.

It has been suggested that gold, frankincense and myrrh may possibly represent service, worship, and suffering.

Christmas is the season when we open our treasures and present gifts. May we not overlook in our giving the One to whom we owe so much. Let us bring to him and lay at his feet our service, our worship, and our sacrifice—our gold, and frankincense, and myrrh.

When the great King Solomon was at the height of his magnificent reign, his fleet of ocean-going ships returned every three years from Tarshish bringing riches to the king and the nation. It is said, as the climax of

PIN POINT EDITORIALS

"The kingdom of heaven is within you, or you are not within the kingdom of heaven."—D. G. Decherd.

Rev. Edward Hughes Pruden, pastor of a Baptist Church, recently placed his sermon subject, "Suicide Is No Solution," outside the church. A man knocked at the door of the pastor's study, said he had planned to commit suicide, wanted to know why not. Mr. Pruden convinced him that God can solve all problems. A sermon subject—not the sermon—saved one man's life!

Too many preachers conduct their lives on the cafeteria plan—self-service only.

all, that they brought "ivory, and apes, and peacocks." 2 Chronicles 9: 21; 1 Kings 10: 22.

Possibly ivory, apes, and peacocks may suggest the pride of possession, the craze for amusement, and vain display. It is said that pride goeth before a fall. Any nation, family, or individual given over to ivory, apes, and peacocks is about to fall. The great nation of which Solomon was the king was being put "on the skids." It did not last long. It went down rapidly.

We stand and look in the store windows at Christmas time and watch the shoppers and we think, "ivory, and apes, and peacocks." We pass the newsstands and glance at the papers and magazines, and think, "ivory, and apes, and peacocks."

The Sabbath Recorder and its readers are interested in gold, frankincense, and myrrh; in the work of the kingdom of God; in spiritual worship, and in "the fellowship of his suffering."

No one would think of claiming that what is here written is a real interpretation of Scripture, but the fact remains that we each much choose between gold, frankincense, and myrrh on the one hand and ivory, apes, and peacocks on the other.

FIRST THINGS FIRST

Conference Attendance

Last year I sent many letters to church clerks and other officers urging that action making it possible for their pastors to attend



P. B. Hurley

Conference be taken early. The response was very satisfactory, but we had no Conference. My hope has been that the action taken would not be forgotten. If it is necessary to take another vote this year, may it be done at once and without my making an appeal to each church by letter. I may ask

your pastor to have a part on the Conference program.

Wouldn't it be fine for us to make it a denominational practice, among other things, to agree at the start to send our pastors to Conference each year?

Of course we want the "old folks" there too, and those not so old, and especially the young folks. It is my hope that plans may

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o "He expressed concern about the competition which Communists give the church."

Writer Talks with French Pastor

—Protestant Leaders Say Gospel Must Be Spread to Survive

By Robert W. Root
CCORR Correspondent

(Mr. Root, formerly of the Des Moines Register and Tribune, is now reporting the religious scene to the American press under interdenominational auspices.)

The French pastor saved me a seat next to his in the train to Paris and we got into a good conversation that revealed more about France and her religious life than I had learned in many an hour. Like most people in European trains, we munched at sack lunches we had brought along. He offered me a hard-boiled egg, such as you can find if you go to the countryside. But though we get only one egg apiece per month in Switzerland, I hesitated to eat a precious French "delicacy" and said, "No, thanks." I offered him a small banana I had brought from Geneva, however, and he took it, explaining that he would carry it home for his children. The youngest of his seven had never seen a banana, he said.

I found that they lived in a small French city of Lorraine, not far from Nancy and Metz, which had been one-third destroyed by the war. Before the French capitulation, he had been an artillery officer in the army. During the German occupation, he went on with his church work, separated from his wife and children. Seeking safety, the family had gone south but had had the misfortune to have to live twelve nights in a damp cellar because of bombing. The eldest boy, in his teens, developed some lung trouble, and though he has now just been in Switzerland six months as one of the hundreds of children guests whom the Swiss are aiding, he was still unwell.

German Prisoners

German prisoners of war were helping in the building of his city, the pastor told me. And then he confirmed reports that had come from all sides, that the POW's in the camp where he lived, as in other parts of France, were virtually starving. The prized jobs, he said, are those which take the prisoners to farms, where they can eat.

And then he said one of the most encouraging things I've heard. He himself had just taken two German prisoners to work for him. They were good workers, were staying in his house, and were eating at his table. In spite of what his family had been through, in spite of the ease with which they could have hated all Germans, this man and wife and their children were sitting down to share food with their recent enemies! One begins to think that old enmities can be overcome when Christians apply their religion so concretely to daily life.

Moral Problems

This pastor, who is in the Reformed Church, and I got to talking about moral problems. He said the first American soldiers who had come through his city were well-behaved, but that the French were less enthusiastic about those in his city now. As when the Germans had occupied, there is some illegitimacy also today. He spoke with gratification of the fact that several French departments have outlawed prostitution since the war, and the Church is resisting the fight of organized vice to have a licensed system again. On the liquor question, he said that there is more drunkenness in France than many think, that it had been a problem even in his own parish.

The reformed Church is the largest Protestant denomination of France and corresponds in Calvinist doctrine and organization to the Presbyterian in America. His is the sole Protestant church in his community, which is largely Catholic. But informed Catholics admit that Catholicism is weak, he said, for many Catholics are that only on paper. The problem of French Protestantism is like that of American churches—getting more than about one-quarter of those on the rolls to attend services. Because of the low birth rate, young Protestant leaders know they must spread the gospel to others to survive, he added, but it is hard to get ordinary people in the congregation steamed up about "evangelization." In most concrete terms, his problem is serving a parish

THEOLOGICAL SCHOOL HAS FOUR DEGREE STUDENTS

Representatives Attend Inter-Seminary Meeting

The Alfred School of Theology has four degree students. Rex Burdick and Wendell Stephan have been mentioned before in these pages. Rev. G. Ross Morrell, rector of Christ Church (Episcopal), Hornell, N. Y., is taking a full year's work and will graduate at the end of the year. He had practically completed his work for graduation at the Episcopal Theological Seminary, Cambridge, Mass., some years ago, but is taking a year's work at Alfred and will receive a B.D. degree. Mrs. Reka Kaetzl,

which extends about twenty miles north and south. He said he does not see how he will do the job by bicycle over pitted roads. If somehow he could get a car, it would be a great aid.

The pastor expressed his concern about the competition which Communists give the church. Sometimes the Christians and Communists find they are allies in social welfare struggles, such as in the battle against prostitution, he said. But with a program which they picture as heaven on earth, the Communists offer a materialistic faith which many Frenchmen seize upon instead of religious faith.

Notwithstanding, I got the impression from talking with him that French Protestantism understood its strength and weaknesses and was having some success in injecting new life into French religion. So I was not prepared for the quick drench of pessimism or optimism that I then got, depending on your viewpoint. When I asked whether he did not think Protestantism in France was proving equal to the situation, he replied that he did not and that in his mind the struggle of Christianization was being overwhelmed by the evil of the world. This, he added, seemed to him a sign that the second coming of Christ is near at hand.

This pastor, big, blond, looking almost Scandinavian, may not have been "typical." But when we shook hands to say goodbye in the cold and dark at Dijon, I felt I had seen the personification of some of the needs, the perplexities, and the expectations of French church people.

Geneva, Switzerland,
December 15, 1945.

who has had half the required work to graduate from Yale Divinity School, is continuing her work with us. Her husband is teaching in the university.

Donald Hargis who has an A.B. degree from Western Michigan College of Education, Kalamazoo, Mich., has been accepted as a regular degree student when he shall have been separated from the service. The last account we had of him he was in Japan. We are reserving a room in the Gothic for him.

We are very much disappointed that Robert Burdick, a junior in college, has been called into the service. Selective Service has made provision for the exemption from service of students preparing for the ministry, if they are in college. This ruling has been made in recognition of the great need of ministers. Each one will have to decide for himself just what his duty is in the matter. But I hope our churches, and all who advise young men who have decided for the ministry, will impress upon such young men the fact that they are acting in harmony with the wishes of their government when they decide to go to college and prepare for the ministry. In fact, we have a new ruling from Selective Service making the provision even more favorable.

The twenty-third annual conference of the Middle Atlantic Region of the Inter-seminary Movement was held at Colgate-Rochester Divinity School, Rochester, N. Y., November 1-3. The theme of the conference was "The Church and the Emerging World Community." Rex Burdick and Wendell Stephan represented Alfred School of Theology at this conference.

Dean Ahva J. C. Bond attended a meeting of the Commission on a Just and Durable Peace of the Federal Council of Churches which was held in Philadelphia November 8 and 9, and preached for our new church in Washington Sabbath day, November 10.

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be formulated to have all young people at both Conference and pre-Conference camp. The plan is to have something by them or for them in nearly all sessions. Your cooperation in the effort to make this a most profitable Conference is appreciated.

Perley B. Hurley,
Conference President.

Missions

Rev. William L. Burdick, D.D., Andover, N. H.

Correspondence should be addressed to Rev. William L. Burdick, Andover, N. H.
Checks and money orders should be drawn to the order of Karl G. Stillman, Wctorry, N. H.

GOOD WILL

There are many isms, good, bad, and indifferent; but the great thing is that our lives be ruled by good will to others and that we recognize God is good to all. The missionary message may truly be said to be one of good will. Primarily it is God's good will to men. This truth is stated many times and demonstrated in many ways. It is emphasized throughout the Old Testament and stands out above all else in the New Testament. At the birth of Christ the heavenly host appeared praising God and saying, "Glory to God in the highest and on earth peace, good will toward men." Luke 2 14. Furthermore the good will of God is the thing which may be and is known by experience.

Not only does the missionary message emphasize the good will of God, but it makes it very plain that it is the Father's purpose that there be good will among men, and that it is the work of missions to produce this state of affairs. There may be ill will to others; this is wrong and will, if given sway, ruin any individual or institution. There may be indifference to others; this works disaster among men as surely as ill will. And there may be good will, which is God's way and the world's great need.

Good will is a thing people may cultivate.

HERALDS OF THE EVANGEL

By Jesse M. Bader, D. D.

(Extracts from an address delivered during the International Convention, Columbus, Ohio, October 19, 1944.)

What an honor to be the heralds of the King of kings and Lord of lords! What a privilege to be his messengers, to bear his messages from his throne to his people! He who bears the message of his King is on high business. He is not ever to think of himself as some little sub-committeeman fussing around with little methods and trivial matters.

God goes to peculiar and unlikely places for his messengers. He goes to the plain and calls Elisha. To the sheepfold, he goes for

In fact, every one is cultivating ill will or good will as the years come and go. It is God-like to cultivate good will towards all, and it is satanic to indulge in ill will towards any one.

There are many things in the realm of religion regarding which we cannot now be certain. We may not understand how Christ can be both human and divine; we may not know what spiritual bodies promised us in the future are like; and many other things pertaining to this life and the hereafter we do not understand; but we do know that good will gives happiness to the individual's life in which it dwells, transforms neighborhoods, gives perpetuity to governments and limitless power to churches. When a community feels that a church is lacking in good will or that it is indifferent, it has lost its influence for good. When one's neighbors come to feel that one is ill willed or indifferent to others, one has lost his power to help men, no matter what he may profess.

Therefore in our work during the new year may we put good will to the forefront—God's good will to men, men's good will one to another, and the cultivation of good will in our own hearts, for by thus doing will the kingdom of heaven come on earth.

W. L. B.

Amos. He walks along the seashore and calls four fishermen from their nets to become his heralds. He goes to the university for Paul; to a farm for Barnabas; and to the seat of custom for Matthew. He calls his heralds from every station in life to be his voice. Today he is still surprising men by his ways in selecting his heralds. He goes to the shoe store for Moody; to the baseball diamond for Billy Sunday; to the Kansas prairies for Shelton; and to a humble home on Prince Edward Island for A. McLean.

As each one of us contemplates the past, he is amazed again and again, that he should have been chosen for this sacred calling and to be counted worthy of a place in the glori-

ous company of those who have been ordained "with the ordination of the nail-pierced hand."

We are in a mighty succession of the great hearts of the calling from Jesus until now. Simon Peter, the Pentecost preacher; Paul, the tireless evangelist; St. Francis of Assisi, who "married my lady poverty"; Chrysostom, the golden mouth; Luther, the preacher of God's judgments; John Wesley, savior of England and helper of the world; Dwight L. Moody, herald of the love of God; and J. H. Jowett, peerless interpreter of the Word. "Seeing we are compassed about by so great a cloud of witnesses," let us seek to be more worthy of our places in this succession of God's heralds.

It is not easy to be the herald of the Gospel of Christ in any day. It has always been serious business and an exacting work. But never has a generation of preachers had a more difficult day in which to preach than in this generation with its two hundred thousand heralds. War has many casualties. Some preachers are to be found in the list. Many chaplains have given their lives. Theirs has been a physical death in the line of duty. Many heralds here at home and around the world, have suffered the effects of war in their souls. Their courage has been wounded; their vision smoke-screened; their hopes imprisoned; and their zeal killed. Yes, many preachers today are casualties of war. Some are confused; others discouraged; and still others are disillusioned. War always makes preaching more difficult and the tasks of His heralds heavier.

With the thought of these difficult days of war and the postwar in mind, what manner of men should they be, who voice the everlasting evangel to this generation? What basic qualifications should they have for their high calling? What equipment do they need for these times?

Physical Preparation

The herald's preparation should include his body, mind, and heart. The physical man has an important part to perform in the heralding of the message. Dr. Charles E. Jefferson has said, "Many have acted as though man was spirit only, and have had little or no concern for their bodies." God fashioned the body, and without it, the soul can do nothing on this earth. It is the soul's medium of expression. A messenger cannot

herald his message without his body; and other things being equal, the more healthy his body, the more effective his message. The stronger the bow, the swifter the arrow. These are hard days on human strength.

By our modern ways of living, nerves get on edge, vitality is sapped, and exhaustion is frequent. We live fast. We hurry too much. Now, it is easy to work with mud and stone and brick. They stay where they are put. They are without life. It is comparatively easy to work with flowers, for, having no emotions, they do not lose their tempers. But he who works with folks, finds passions, appetites, dispositions, and wills. These get out of order. Now, having dispositions and wills, people do not always "stay where they are put." The herald needs to care for his body.

Préparation of the Mind

No matter how fine the physique, something besides the body is needed in preaching. He who speaks for God must give constant attention to the making of mind. His memory must be disciplined. His imagination must be kept alive. There are two kinds of heralds. Those of thoughts—and those of thought. One cannot give out that which he does not first have himself. The flow of the faucet is determined by the fullness of the reservoir. Niagara leaps to her grandeur because she feels the push of the great lakes behind her.

The herald needs the best mental equipment that his day affords. He should know God's book and God's world. There never was a time when the masses were being educated and trained within the colleges and university halls as generally as now. The herald of the message should seek to have the best education and training possible for his work, the same as other men seek education and training for their work. God has never put a premium on ignorance. The best education and training is none too good for God's heralds.

Christianity has always placed great emphasis on education. We need head culture. But every herald needs to ask himself the question now and then, which Dr. Charles L. Goodell used to ask preachers: "Is our culture a load or a lift? With some men the more they know, the less they do—the more culture, the less feeling." Preach-

(Concluded on page 494)

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

MINISTERS DISCUSS WAYS, MEANS OF HELPING FARMERS

Agricultural Agent Meets With
Ministerial Group

DIGNITY OF RURAL LIFE STRESSED

Mix eighteen parts of minister and one part county agricultural agent, and you have the recipe which was followed by the Alleghany, N. Y., County Minister's Association for the December meeting. It may look as though the poor county agent was greatly outnumbered, but he was truly able to take his part in a discussion of the subject, "The Minister at Work with Farm Agencies."



Harley Sutton

It is a move in the right direction when the ministers ask the county agent to discuss with them the problems facing the farmer and how the minister can help. Mr. Harrington, the county agent, said that he felt sure that it could be proved that rural people are more religious than those of the city. It was both interesting and helpful to hear him explain the workings of the various state and federal agencies working on scientific methods for improving the farm and home.

It was evident from the discussion that the ministers felt the dignity of rural life has not been stressed as it should be with our young people who are choosing a life work.

One reason for young men not taking up farming, as presented by Mr. Harrington, is that it requires about \$10,000 to buy and equip the average family size farm.

Efficiency of producing is one of the most important factors in successful farming. This requires skill, equipment, and good business management on the part of the farmer. For this reason only those who are sure they will like farming and those who will follow the above rules should choose farming for a profession.

A young man who is purchasing a farm should have from 25 to 40 per cent of the equity of the farm to be purchased. The Farm Security Administration is a good

agency from which to borrow money for the purchase of a farm. Mr. Harrington concluded with the statement that there are two essential factors to be considered in successful farming, operation of the farm and the hard-to-control price level. The minister can help the farmer in many practical ways to use the best methods, and can help him have a clean, wholesome philosophy of life which will help make success possible.

This kind of meeting would be worth while for every rural section. H. S.

YOUNG PEOPLE CONDUCT

COMPLETE CHURCH SERVICE

The young people showed that they were ready and willing to act as disciples when they took complete charge of the morning church service while Rev. Jay W. Crofoot attended the Commission August 18.

The following young people took part in this service: Nora Morse, Audrey DeVaul, Kenneth Palmer, Richard Burton, and Eugene Navius. The following gave short talks on the subject of "What Jesus Expects of His Followers": Calvin Whitford, Raymond Whitford, and Reta Williams.

Some of the activities of the Brookfield young people this year were the making of a floral piece for Warren Owens who was killed in a farm accident, and the entertaining of the association young people at a picnic dinner.

THE PLACE OF PLEASURE IN LIFE

By Raymond Whitford

All of us at some time have leisure moments during the week. If we would stop and think about our duties as Christians rather than of the recreation in which we will next engage, there would be more work done for Christ. There is, of course, a time and place for pleasure in the life of everyone. Christian activities can be a pleasure if we will realize the good we are doing and strive to do a better job. We know what is expected of us as Christians; so let us never forget how Christ kept striving, and let us try to follow in his footsteps.

Brookfield, N. Y.

ACTIVITIES OF RURAL YOUTH GROUP EXPLAINED

No Formal Rules or Regulations

By Dorothea Payne

(A member of the Dodge Center Church, now teaching at White Cloud, Mich.)

Our Rural Youth group consisted of older young people, most of whom had formerly been connected with 4-H club work. Nearly all our members lived on farms or had come originally from them. I enjoyed our group, as they were a jolly set of young folks. We had no rules or regulations, but it just seemed to be an unwritten agreement not to smoke in our meetings. We brought any friends we wished to any meeting.

We met at least once a month on Thursday nights. Our main aim was recreation, but each winter we took part in lessons furnished by our state extension service, pertaining to some phase of rural life, or homemaking, or living. Repairing farm machinery, feeding livestock, planning meals, and selecting good furniture were a few of the subjects discussed. The boys and girls usually separated for the topic discussion or demonstration which was presented by the members who had gone to a district meeting to get the lessons from the state leaders. Later the whole group joined in games of various sorts; sometimes pencil and paper or table games, but more often active ones like relays, circle games, and stunts. Occasionally we had folk dances. We ended the evening with a light lunch planned and furnished by two of our group. Everyone present was assessed ten or fifteen cents each to cover the expenses. Sometimes we all go to a local establishment for a dish of ice cream or a hamburger sandwich.

Our group also got into the habit of planning an extra meeting each month just for recreation. Sometimes we all went bowling or to a show. Other times we had parties at a member's home or a steak fry and picnic in a park. Once we took an all day excursion which included a trip on a Mississippi River boat.

As for how Rural Youth helped young people, I felt that it helped us to learn how to enjoy ourselves without having to turn to commercial entertainment always. We also learned as much from the association with and the experience of the other mem-

bers as from the lessons sent out. The county agricultural agent was ever ready to help when needed. Since we were quite independent, we got out of it just what we put into it, as is true of any organization.

The above article is what we mean by Rural Youth which has been reported by Don Sanford and me. As Miss Dorothea says, the need for wholesome and original plans for recreation is a very important need of youth anywhere.

If there are other rural youth doing something on this order, please send me a report.
H. S.

HERALDS OF THE EVANGEL

(Continued from page 492)

ing is the unfolding of truth. It is the evolution of an idea. A herald who can take a great idea and by sheer force of brain power, unfold it until it glows and hangs glorious before the eyes of men, and so burns that hard hearts melt and consciences awake and begin to tremble—is a preacher, indeed. "A sermon is a rose. The text is the bud, and the preacher breathing on the bud causes the folded petals to open on the air and fill with fragrance the place where the saints of God are sitting."

The herald of the evangel should go to the spider, study her ways and be wise. The spider does not weave her web out of the material which is gathered from the field or the house; but the web is spun out of the substance of the spider herself. If the herald would catch and hold men, he must weave his sermons out of the very substance of his soul.

The Spiritual Man

The herald must not only have a trained mind but a cultured heart. "The heart is wiser than the intellect and moves with swifter hands and surer feet toward wise conclusions." We not only need light, but heat. We not only need to know what the herald thinks but how does he feel? There is heresy of the heart as well as the head. The time has come when heralds of Christ's Gospel should put the measuring string around the heart as well as the intellect. It is impossible to have real religion without emotion. The herald should speak with his heart. A man should not only work on his message, but on himself.

Woman's Work

Frances Davis, Salem, W. Va.

WORSHIP PROGRAM

He Humbled Himself

Hymn: More Like the Master

Scripture Reading: Philippians 3: 7-21.

As we approach the new year, it seems well again to think of humility and service. Jesus came to earth, lived as a commoner, suffered the trials and temptations such as all of us must suffer. This he didn't have to do—he was the Son of God—but he humbled himself for us. Jesus took the place of the meanest slave. You remember the story of the washing of feet? He went deep down in his humility.

In order to be humble one must spend much time in the presence of God. He gives us strength and power to carry on. Jesus was despised by men, humiliated in their presence. They who follow in his footsteps will be exalted with him, for he was exalted and taken to his Father in heaven.

If Jesus had not gone through his life on this earth, we would not have our churches, our places of worship; in fact, life would not be livable today. Jesus made the road plain. He said, "I am the way; come unto me and I will give you rest."

Jesus became a slave in his Father's house that you and I might find life, and rest, and security. He humbled himself for us.

"Come unto me," says Jesus, "and robe yourself in the robe of my righteousness, and I will save you from all harm. I will present you in the hour of justice before my Father, for I paid your penalty."

Let us start the new year in all humility and reverence before God, "pressing toward the mark for the prize of the high calling of God in Christ Jesus."

Prayer: Dear Father, we thank thee for the blessings of the past year. Make us truly grateful. Forgive our many errors and guide us in the paths of righteousness. Clear our minds and free our hands for action in the service of Jesus. Show us the way, enlighten our souls, and keep us ever near thee. We ask it in Jesus' name. Amen.

Hymn: O Master, Let Me Walk with Thee.

HARMONIOUS LIVING THROUGH WORSHIP OR MEDITATION

'Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the redbreast's mellow tones,
Nor in the bow that smiles in showers,
But in the mud and scum of things
There always, always, something sings.

—Emerson.

As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness
of God:
By so many roots as the marsh-grass sends in the
sod
I will heartily lay me a-hold on the greatness
of God.

—Lanier.

Fearless, I fly and fly,
On through the heavenly sky,
Breaking all prison bars,
My soul sleeps with the stars.

—Kagawa.

WHAT FIGHTERS THINK ABOUT MISSIONS

What is perhaps the final crop of stories of service men and missions is now appearing. A missionary in Central India tells of entertaining an Irish soldier. He had never before had any contact with missionaries but at the close of a week's stay remarked that it "seemed to be a full time job." A chaplain with the marines in the South Pacific said he did not need to preach a missionary sermon to his men—they saw foreign missions lived before them every day. His "grandest day in the army" is the way a soldier described a day at the hospital of Gordon Seagrave, the "Burma Surgeon," which included a communion service and three-hour songfest in the operating room. Altar and organ replaced the table, and nurses brought their own chairs—steel bomb packing racks.

One of the most appealing stories appears in "The Friend," published in Hawaii. A chaplain in the Marshall Islands, who held a worship service for the hospital staff and patients, found the whole population, one hundred and twenty men, women, and children, attending regularly. They had hymn-books, published in Boston; the words were Marshallese but the music the same. A system for joint worship was worked out. Astonishingly the Marshallese chief proved to

FROM OUR CHAPLAINS

A PRAYER FOR THE HOME FOLKS

By Chaplain Hurley S. Warren

Our Father, who art in heaven, hallowed be thy name.

Help us to remember the Sabbath day to keep it holy. We are thinking today of our friends and loved ones as they gather in places far away to worship thee. We all but see them as they take their places in the pews. We do see them. O God, wilt thou bless them where they are and make them a blessing.

Too, we see him who is carrying on in our absence. As he enters the pulpit this morning grant unto him grace and power. May he preach with unction from on high. May he be greatly blessed and be a great blessing.

And, we see the organist as he takes his place and the choir as they enter. We pray that director and choir may be so in tune with heavenly harmonies that they "will sing with the spirit, and . . . with the understanding also," as they lead the congregation in voicing thy praise.

The ushers, too, we see as they greet folks and help them feel at home. Then, as they wait upon the worshipers for their tithes and offerings, may a sense of entire separateness envelop the minds and bodies and spirits of all. And as they become

be a fine musician; he presided at the chaplain's battered organ, which had survived the Pacific campaign. The soldiers would sing a verse of a hymn, perhaps "Faith of Our Fathers," in English, then the people the second in Marshallese, and so on. "Of course we knew what their words meant, just as they had discovered, to their endless delight, the meaning of ours. Their singing was a joy to hear. I've never heard soldiers sing with as much spirit as did our lads, lest they have to admit that these Marshallese were completely outsing the Americans." When the chaplain was finally ordered farther west the Marshall Islands' interpreter said to him in his broken English, "Please come back—my people need Christian leader."—Foreign Missions Conference of North America.

separated and consecrated, grant that they may know the reality of thy presence, the certainty of thy forgiveness, the assurance of thy love, and the thrill of being united in spiritual bonds with those of like mind throughout the world.

We pray that the stranger who enters thy house this Sabbath may find a warm welcome and receive a rich blessing.

Grant, O God, the guidance of thy Holy Spirit in the study of thy Word. We thank thee for its inspiration, its newness, its appeal, its application, its power. Help us to "study to shew" ourselves "approved unto God," workmen who need "not to be ashamed, rightly dividing the word of truth."

Our Father, we thank thee for thy Son whom thou didst send as our Saviour and Lord. We implore thee that we may receive a fresh vision of his life and sacrifice and service. We beseech thee that the message of his glorious and everlasting gospel may find a receptive place in our hearts and minds and wills. O holy Father, forgive us we pray, for having failed thee or for having failed our fellows. Stir us, O God, from our indifference and lukewarmness. Grant that thou and thy Son and thy Spirit and thy kingdom may ever be first in our lives.

In anticipation of the Sabbath "that ne'er shall end," and in the name of the Sabbath's Lord. Amen.

Camp Twenty Grand, France,
December 1, 1945.

AMERICAN SOLDIERS HELP
JAPANESE FIND CHRIST

By Chaplain Wayne R. Rood

Two American G.I.'s helped a Japanese to find Christ this week.

The Americans were combat men of the 27th Infantry Division, the same tough, fearless sort of soldier that had wrested the Pacific from the Nips. The Japanese was a young man with serious eyes and a smiling mouth. He was like thousands of other young men in Japan today, trained for a job he could not do now, ill at ease in civilian clothes, perplexed by the tremendous changes which are taking place before his puzzled eyes. He had been trained as a Kamikaze suicide flyer, and had only re-

FROM THE EDITOR'S DESK

Dear Sir:

I have quite a stack of clean tracts dealing with "Prophetic Times" and similar studies. The gist of the tracts is somewhat antipapal. Do you believe that Seventh Day Baptists would welcome or help circulate these tracts?

I am affiliated with the Boulder Seventh Day Baptist Church and I am a member of their tract committee.

Sincerely yours,

2830 Fourth St.,
Boulder, Colo.

E. C. Bird.

Dear Editor:

I have thought for some time now that Kagawa and his "Christianity" have been overrated. The following is one of several short articles I have read recently.

Lester G. Osborn.

THE REAL KAGAWA

By Louis T. Talbot

With the close of the war against Japan, the figure of Toyohiko Kagawa again comes into the limelight. Of course, his activities and utterances for the past few years have been hidden from view by the veil of censorship; but now, once more, he is being interviewed, and press notices are following his movements.

There seems to be no doubt but that Kagawa was pro-Japanese during the war and completely subservient to the military clique in control. Now that MacArthur is in the saddle in Japan, Kagawa comes bowing and scraping, and offering explanations for his wartime activities. The future will reveal the truth about this matter, but we are concerned that it be understood that this man and his modernistic teachings on Christ and Christianity have never been acceptable to the evangelical conservatives of this country. He was paraded by the Federal Council of Churches and by liberal leaders who claimed for him the ostentatious title of "The greatest Christian since Jesus Christ." This only bolstered the conservative contention that this Japanese, with all of his so-called Christian trappings, knows almost nothing of the simple basic truths of the gospel which are the common knowledge of all born-again believers. Nor is this merely an opinion: during his years of world touring, the publications from Kagawa's pen proved conclusively that he was ignorant of Christ and the meaning of His death. Kagawa's wartime record is but another example of the chameleonic character of those who are Christian in name only, and who so easily fool the liberal intelligentsia.

—The King's Business.

cently discarded his special attack corps uniform. He had been trained to die for the victorious army of Japan; and now, suddenly, there was neither victory nor an army. He had deliberately forgotten about life, for he had planned to die, and now he was cast adrift upon the restless face of Japan, without direction and without an anchor.

Since he could speak a little English, he began to talk to two American soldiers he met on the streets of his native city of Fukushima. Since they, too, were soldiers, he wanted to know what they believed in, what they wanted to do with their lives, how they expected to live now that the war was over. And before he had been talking to them long, he wanted to know where he could find a Japanese Bible. The American soldiers didn't know; so they asked their chaplain. The chaplain sent them to the Sunday morning service of the Japanese Presbyterian Church in town. When they finally made it clear to the Japanese minister that they wanted a Bible, the minister gave them his own; for it was the only one he had.

The minister knows the Japanese Kamikaze pilot. He will take the precious Bible to him and talk to him. And the young airman will find direction for his unexpected extension of life; he will find an anchor for his faith.

He will find Christ.

Fukushima, Japan.

November 27, 1945.

THE BACK COVER

Material for the back cover comes from two sources. The list of New Year ideals is from the pen of a Congregationalist pastor of the Chicago area, Hugh Elmer Brown. Originally printed in the "United Presbyterian," the list was concluded with this further statement:

I purpose to be strong in body, to be strong in mind, to be strong in will, to be strong in my work, to be strong in love, to be strong in faith, to be strong in patience, to be strong in service, to be strong in following Christ.

The two verses of poetry printed at the top and bottom of the back cover come from a longer work entitled "In Fellowship with Him," written as a watch-night meditation by D. G. Decherd, pastor of the First Methodist Church, Marysville, Calif.

Children's Page

Mizpah S. Greene, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have never written to you before, so I asked my mother to write to you.

I will be five years old in March, and my brother will be three years old in June. His name is Wayne.

I have a dog. Her name is Queenie and she likes to lie in front of the fireplace on cold winter nights.

I have a dolly. Her name is Bessie. I help my mother.

Wayne and I had the chicken pox last month, but we are all over it now.

Your little friend,
Barby Jean Cruzan.

9th and Arapahoe,
Boulder, Colo.

Dear Barby Jean:

It was lovely of your dear mother to write this nice letter for you, and I was very glad to get it. I can just see how you looked when you were telling her what to write, and I am sure it will not be many years before you will be writing to me your very own self.

One time we had near neighbors who had a dog and cat who also liked to lie in front of the fire on cold winter nights. The dog's name was Prince, but the cat's name was Queenie. She was a beautiful white Angora kittie. Her favorite place by the fire was her master's favorite chair. One night when I was there calling, her master told her to get out of his chair, but she dug in her claws and hung on. Her master said, "Prince, make her get out of that chair." At once he went at her with both front paws and in a minute he had her on the floor. Then Prince threw himself down in front of the fire, and at once Queenie curled up in front of him and they both were soon fast asleep.

I am glad you and Wayne are all over the chicken pox for it isn't a bit of fun. I know a big boy who had the chicken pox when he was a little older than you. He had been playing with some chickens the day before, and when his mother said he had the chicken pox, he began to cry and said, "I'll never go near those chickens again." You see, he

thought the chickens had given him the chicken pox. Of course you know better.

I am so glad you are Mother's little helper. That's the way to start, and then some day you will be her big helper.

Your true friend,
Mizpah S. Greene.

Dear Recorder Children:

Here is another poem written by our good friend, Welcome S. Wells, of Riverside, Calif. Although it will be after Christmas when you read it, I don't think a Christmas message can ever be too late.

Sincerely,
Mizpah S. Greene.

Christmas

Christmas is the merriest time
That comes throughout the year;
A time when many gifts are made
And wishes of good cheer.

It is a curious custom
That started, as you know,
By the coming of a baby
'Most two thousand years ago.

Shepherds watching o'er their flocks,
Were startled by a star
And most angelic music
Chanted by a heavenly choir.

How in song they told the herders
In the fields near Bethlehem
Of a Saviour that was bringing
Peace on earth, good will to men.

Long-bewhiskered patriarchs started
In their ancient costumes stiled,
With the star before them leading
Thus to find the holy child.

On and on they pressed tho' weary
Till before them, there at rest,
Lay the mangered virgin Mary
With the Christ child at her breast.

Gifts were brought and worship offered;
What could be the mother's mind
As she gently cuddled to her,
Him—the Saviour of mankind.

Years passed on; He grew to manhood,
Walked and talked beside the sea,
Healed the sick in mind and body,
This loved Man of Galilee.

Thus each Christmas it's befitting
To remember what he did,
And try to make happier,
Someone else's little kid.

DENOMINATIONAL "HOOK-UP"

Salem, W. Va.

Miss Elsie Bond, who has been a member of the Salem College faculty for over fifty years, fractured her hip several weeks ago and has been hospitalized since then. Friends who have visited Miss Elsie at St. Mary's hospital in Clarksburg report that she is definitely in better condition than at any time since she entered. She is cheerful and is gaining weight.

Los Angeles, Calif.

Until recently the Los Angeles Church has been without an organized Women's Society, but now there is good news to report. The Women's Society of the Los Angeles Seventh Day Baptist Church was organized at the home of Pastor and Mrs. Hargis, October 3.

The newly elected officers are as follows: President, Mrs. Marian Hargis; vice-president, Mrs. Serena Hills; recording secretary, Mrs. Florence Munro; corresponding secretary, Mrs. Emma Jeffrey; and treasurer, Mrs. Marie Davis.

The chairmen of various committees are: Devotional, Mrs. Laura Berry; Sunshine, Dr. Rosa Palmberg; Program, Miss Elin Palmberg; Work, Mrs. Grace Newton; Missionary, Dr. Alice Mackintosh; and Social, Mrs. Lorena Crouse.

With this beginning we are expecting to accomplish many worth-while things for the advancement of our Lord's work.

—Correspondent.

OLD-TIMER
SEZ . . .



"This here modern civilashun ain't so hot in some ways. It used to be in the cow country we didn't have no key to the door. If you was by and hungry, you went in and fried you some bacon and made some sinkers. If you didn't wash the dishes, you was in bad. We lost a lot of hospitality late years.

"I always liked that tale about Abraham and those three fellers that came along, and he killed a calf, and Sarah made fresh bread for them, and then old Abraham found out they was angels sent from God. Some times it don't pay to be too tight with your grub."

Salemville, Pa.

Judith Lorraine has come to make her home with Pastor and Mrs. Trevah R. Sutton. She was born October 25, 1945.

The Junior Christian Endeavorers are meeting every Sabbath afternoon with good attendance. The meetings open with a period of good time of singing, using a number of popular religious choruses and other songs. Then two groups are formed. Those of nine years of age and older go with Mrs. Sutton to the parsonage where they have the regular Junior topic with their own leaders conducting a service of worship and discussion. The younger group remains at the church where they sing a few songs for their age, then meet at a table for a class of study and handwork with Pastor Sutton. Mrs. Mildred Robinette has been a general helper.

On two Sabbaths the Juniors have furnished special music at our morning church worship, and smaller groups have furnished music at other times.—Contributed.

Milton Junction, Wis.

A new furnace, water softener, and automatic gas water heater have been installed in the Seventh Day Baptist parsonage.

SABBATH SCHOOL LESSON FOR JANUARY 12, 1946

A People Delivered
Basic Scripture—Exodus 6—18
Memory Selection—Isaiah 12: 2

The Sabbath Recorder

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Forgetting What Is Behind

"Another year draws toward its close,
As fence posts glimpsed from moving train so swiftly pass from view.
Its golden hours have slipped away, till there remain but few;
May they be spent as God first chose
In fellowship with him."

NEW YEAR IDEALS

- To be myself.
- To keep a laugh in heart and throat.
- To be as good as some friends think I am.
- To find joy in my work rather than in the prospect of applause.
- To win friends by being one.
- To be captain rather than victim of my moods and tenses.
- To preach the most searching sermons to myself, calling my own sins by their rightful names.
- To waste neither time nor energy in anticipating calamities which may never come.
- To rejoice in the rise of a rival, swift in applauding and slow in minimizing his success.
- To wipe up spilt milk as best I can and hold onto the pan 'next time.
- To be worthy in some measure of these words inscribed on Chinese Gordon's monument in St. Paul's: "Who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God."

H. E. Brown.

"Let high resolve and purpose reign,
And God's own will your will command, nor stoop to base desire,
But ever climb God's upward way, and to the heights aspire:
Banish the wrong, the good retain
In fellowship with him."

—D. G. Decherd.

Reaching For What Is Ahead