

# WORLD DAY OF PRAYER

MARCH 8, 1946

1 TIMOTHY 2: 8—I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

LUKE 11: 1b—Lord, teach us to pray, as John also taught his disciples.

JAMES 5: 16b—The effectual fervent prayer of a righteous man availeth much.

MATTHEW 21: 22—And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

1 THESSALONIANS 5: 17—Pray without ceasing.

## *Practicing the Golden Rule*

The cover picture of this week's Sabbath Recorder gives a stirring testimony to the Golden Rule in practical operation.

Taken by a UNRRA photographer in Warsaw, Poland, the picture shows Helen Schmoll, 74 year old widow, receiving warm clothing from a relief worker. Alone in the world, the Polish woman lost touch with her son during the war and does not know if he is alive. Her husband, a Polish diplomatic courier, died at the beginning of the war.

Many similar evidences might be produced showing the great need of the Polish people. Although they are among Europe's most destitute, they have recently donated 100,000 tons of coal and 25,000 tons of cement to UNRRA for relief purposes.

The dire need for fuel throughout most of Europe impels the Poles to give of their surplus, despite the fact that they themselves are freezing because of lack of shelter, clothing, and transport equipment. These items are receiving top priority in UNRRA shipments to that country.

From out of our abundance in America, how much can we still give? In many cases we can give much more—even without subtracting from our comfort or well being. Do not neglect the UNRRA-sponsored drives for relief items; remember that the Church Committee on Overseas Relief and Reconstruction is continuing its vital mission of world rebuilding by carrying aid from church people over here to churches over there, and their areas of service. The hour of need has not passed! — K. D. H.

# The Sabbath Recorder



—Photo by U. S. Forest Service.

### CHRISTIAN RURAL FELLOWSHIP

“ . . . To promote Christian ideals for agriculture and rural life; and understanding of the spiritual and religious values. . . . ”

(See Page 194.)

# The Sabbath Recorder

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## Editorials

### CHRISTIAN RURAL FELLOWSHIP

Seventh Day Baptists, meeting in West Virginia, have begun a Christian Rural Fellowship movement. The step is progressive and forward looking.

Life in the country has a distinct and almost universal appeal. Work on the farm is not easy; but the rewards are many. Living out-of-doors is beneficial to one's health; being close to the wonders of God's universe, contributes to spiritual growth. A farmer is his own boss, and there are no outside influences against worshiping on the Sabbath, according to the dictates of his own conscience. The rural family has a tendency to become a really closely united group working, playing, and praying together—and of such is a desirable society made. There is certainly satisfaction and contentment to be found in wholesome rural fellowship.

It is to be hoped that the new emphasis among Seventh Day Baptists will have telling force in combating a growing migration to the cities. Urban life has been glamorized; the lure of high wages and city comforts has been unduly heeded. In most sections of the country now, modern conveniences are just as available in rural areas as in the cities, and power equipment takes the drudgery out of farm labor. The Christian Rural Fellowship will make it a major concern to publicize these facts, especially among young people at the time they are making life decisions.

Let's change the allure of glittering lights and noisy streets to the appeal of twinkling stars and peaceful pastures.

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But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.

1 John 1: 7 (Revised Standard Version).

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### PAPER BULLETS

"Bullets have brought death to millions. Tracts are paper bullets which have brought millions life." This is one of the statements used by the American Tract Society to call attention to the annual National Tract Week sponsored by them. This year's observance is from March 6 to 13.

"In the deepening shadows of a world astray from God," the society points out, "it is a wonderful joy to be together in the Redeemer's service as light bearers. In this new atomic age, the only adequate answer is that Sublime might by which God raised his Son from the dead in vast victory over sin and death—the omnipotence of the Eternal Spirit. This inexhaustible spiritual force operates through the gospel, which is still the only power of God unto salvation."

As a challenging follow-up of that statement, the sponsoring organization asks the pertinent question, "But do we give this gospel of Power a chance?" It is pointed out that we all can increase our influence for Christ and more effectively discharge

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## GUEST EDITORIAL

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### CAN WE LIFT THE MORAL STANDARD OF THE COMMUNITY?

By Rev. E. S. Ballenger

If we as an organized body do not have enough lifting influence in society, we have no reasonable excuse for existence.

We cannot expect the Army or Navy, or any military organization, to add to the moral condition of our young people.

We cannot expect the public schools to train our young people religiously. There was a time when the colleges and the universities were the centers of moral training; but too many of them have fallen woefully short of their duty in this line; and this in many cases is quite as true of the church school as it is of public institutions.

A professor in one of the largest universities in the West, was asked by a member of his class what he thought of a very effective revival service being held near the university campus. He went to the blackboard and wrote in large letters, "ROT." Another professor held up as a model teacher a lady who had given birth to a child out of wedlock. He dwelt at considerable length on the courage and bravery of such a woman.

Careful observers of institutions, including the Army and Navy, can see many defects that need to be adjusted; but this is such a wide subject that it would be folly to undertake to discuss it in an article of this length.

The church and the home are the two major sources from which moral elevation is expected to be developed. There was a time when both of these organizations were very largely devoted to the building of character.

The school established by a religious organization has no place in the field of training young people if it neglects to give them a well-balanced education in God's Word. The schools established by the Church should major on religious and moral education.

The family is the most fertile field for inaugurating a spiritual reform; and that can be done by establishing the family altar. There was a time when the reading of the

our Christian responsibility to the world by "harnessing the incalculable versatility of sound, fresh, Christian tracts."

While we pause to consider the use and importance of these "paper bullets," let each of us determine whether or not we are personally employing tracts to best advantage. Revival and evangelism in many places have been spread by tracts. We pray for revival; here is another way to work for revival.

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## EDITORIAL FROM THE PAST

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### "WHAT, SIR, IS A TRACT?"

[In October, 1825, the following article was printed in the "American Tract Magazine"; in 1945 it was reprinted in the "Soulwinner," monthly publication of the American Tract Society, 21 W. 46th Street, New York 19, N. Y. The society calls attention to the article as it sponsors National Tract Week and pledges to continue to supply the nation and the world with the Christian message in leaflet and book form as it has for over one hundred twenty-one years.]

There is, I know, with some, a prejudice against religious tracts. But such persons are ignorant of the true character of tracts; or what is worse, opposed to the salvation of Christ.

For what, Sir, is a religious tract? It is a little herald of truth and righteousness. It makes no pretensions. Its claims are few and modest. It comes forth meek and unobtrusive. It is a little fold of paper; you may read it in a moment. But, O Sir, how rich its contents! It carries precept and doctrine pure as from the Word of God, and presents example in all but actual life before you.

It goes in a thousand places where a preacher cannot go, and always with plainness and fidelity. You may leave it by the wayside to be picked up by the passing traveler. You may send it to your friend or to your enemy. Nothing can intimidate it, or make it shrink from its duty.

And how loud it sometimes speaks to the heart and conscience! Many have been convicted of sin by means of a tract, on whom the eloquence of the pulpit has spent itself in vain. And of those who otherwise would have never known the truth, how many it has sought out and brought in to the Christian feast. Such is the nature of our tracts, and such the success of their influence.

## FIRST THINGS FIRST

## Hope

Having been taken to task for always calling attention to our failures or looking at the dark side, I have been looking for something brighter to give us hope. I have hunted for some "silver lining" that might make us think that the light is about to shine through in its fullness and that our "cups" — our spiritual cups and our financial cups—will be filled to overflowing.



P. B. Hurley

I see that hope in our young people. I was supper guest in a home on Friday night some weeks ago. The young lady had come from school and was telling grandmother of the fine time a group of other young folks were planning to have that night. Would it be all right for her to go?

Grandmother considered for a time and replied, "Yes, possibly it would be all right for you to go; but you know you are needed at our prayer meeting." There was no pouting, no teasing, no contending the decision.

At prayer meeting that young lady played the piano and her chum, another charming girl, led the singing. This splendid Friday night prayer meeting was made more excellent by the contribution of two girls who were loyal to their parents, to their church and denomination, and to their God.

P. B. Hurley,  
Conference President.

## PIN POINT EDITORIALS

"If we give all we have to the Lord, he will see that we have more left than we had in the beginning."

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A doctor was once asked by a patient who had met with a serious accident, "Doctor, how long shall I have to lie here?"

The answer, "Only a day at a time," taught the patient a valuable lesson. It was the same lesson that God had recorded for his people of all ages long before. If we are faithful for one short day, the long years will take care of themselves.—Religious Telescope.

\* \* \*

"What seems a scanty supply, becomes an abundant provision when surrendered to Christ."

Word of God and prayer were the common practice of practically all Protestant denominations; but it has woefully fallen off, and we fear this is also quite true in most seventh day families. It was the prayers of my father and mother, and elder sister, that kept me from following my companions into sin. At every temptation the prayers of the family altar rang in my heart until they restrained me from advancing in the broad way.

My first public religious work was in a rescue mission. Scores of young men were rescued here; and in most cases when a young man found the Lord, he invariably said that his mother's, or father's, or his Bible school teacher's prayers had been answered. They could not shake off the pleadings of some one who knew God and was interested in them.

No better work could be done for the spiritual elevation of our churches than to inaugurate a campaign to reinstate the family altar.

Another negligence that is common in our churches and Sabbath schools is the failure to memorize choice portions of the Bible. There was a time when every member of a Bible school learned the Ten Commandments, the books of the Bible, and other choice chapters and verses. This is quite a lost art in the present Bible school.

One of the saddest cases that ever came under my observation was a young man near the grave, trying to prepare for eternity. He testified that, though his father and mother were both members of the church, he never had heard either one of them offer prayer. It is the privilege of every father or mother to weld to the heart of every one of their boys or girls a cable from which they can never break away regardless of how far they may have wandered from home.

We rejoice that the president of the General Conference is putting forth his every effort to restore the Bible to its proper place in the family. Let us encourage him by our words and by our example.

Riverside, Calif.

SABBATH SCHOOL LESSON  
FOR MARCH 23, 1946

A People Gains National Consciousness  
Basic Scripture—1 Samuel 1—7  
Memory Selection—Jeremiah 7: 23

STUDY to show  
thyself approved  
UNTO GOD

## WORD STUDIES IN EPHESIANS

By Rev. Lester G. Osborn

## "Grace" and "Glory"

Paul, at the beginning of his epistles—except those to Timothy and Titus—uses the phrase "grace unto you, and peace." Just what is the significance, in addressing these two young pastors, of adding the word "mercy" in the greeting, we do not know. Paul makes great use of the word "grace." In Ephesians it occurs twelve times. Not only is it used in the greeting (1: 2), but also in the closing benediction (6: 24). In 1: 6 he joins it with "glory," thus: "to the praise of the glory of his grace." Paul uses the word "glory" eight times in this epistle.

Grace is the free and loving favor of God, unmerited by mankind. Glory is splendor, majesty, effulgence, radiance, a flood of resplendent light. No wonder Paul speaks of praising "the glory of his grace." He calls God "the Father of glory" (1: 17), the one to whom all glory belongs. Our minds go back to John 1: 14, "and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." We read of "the riches of his grace" (1: 7; 2: 7), and "the riches of his glory" (3: 16). Contemplation of God's loving favor, and what it does for mankind, leads Paul to say that these things are "to the praise of his glory" (1: 12, 14).

God's grace does so much for us! By it we have "adoption as sons" (1: 5), are "accepted in the beloved" (1: 6), have "redemption through his blood" and "the forgiveness of sins" (1: 7). Grace is God's method in salvation. "By grace ye are saved" (2: 5) "through faith . . . not of works" (2: 8, 9).

Grace is a gift. Paul speaks of "the grace of God which (grace) is given me (3: 2, 7, 8). Again in 4: 7 he says, "unto every one of us is given grace according to the measure of the gift of Christ." Which reminds us of Romans 12: 6 where he speaks of our "having then gifts differing according to the grace that is given us." Grace is not only

God's method in salvation, but it is also God's method in the believer's life and service.

God's gift of grace brings a corresponding duty. Paul desires that we know "the riches of the glory of his inheritance in the saints" (1: 18). He speaks in 3: 13 of "my tribulation for you, which is your glory." God's love was so great that he not only gave his Son for them, but permitted his apostles to suffer for them in preaching the gospel to the Gentiles. Their faith was furthered by these tribulations. Paul's prayer is "unto him be glory in the church" (3: 21). We are his glory, and as Paul says in 1 Corinthians 6: 19, 20, and 10: 31 we are to "glorify God in your body and in your spirit, which are God's," and to "do all to the glory of God." We are to glorify him. Paul tells us a specific way in 4: 29, where he says, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to them that hear." (R.V.)

We have received God's grace. We are his glory. So we are to glorify him and be channels of grace through whom he can reach others.



The following twelve churches have submitted membership lists since February 18:

De Ruyter	Friendship
First Alfred	Richburg
Daytona Beach	Gentry
Plainfield	Genesee, First
Berlin	Milton
Chicago	Oakdale

This brings the total number up to thirty-eight, but it still leaves several churches who have not yet complied with our request. We hereby express our sincere appreciation to all who have co-operated thus far, and hope that the other lists will come in promptly.

David S. Clarke, Secretary,  
Second Century Fund Committee.  
Westerly, R. I.

o "We believe the true values of rural life reside in the soil, souls, and society of the countryside."

## SEVENTH DAY BAPTIST RURAL FELLOWSHIP IS FORMED

*To Conserve and Develop All True Values of Christian Life*

By Rev. Marion C. Van Horn

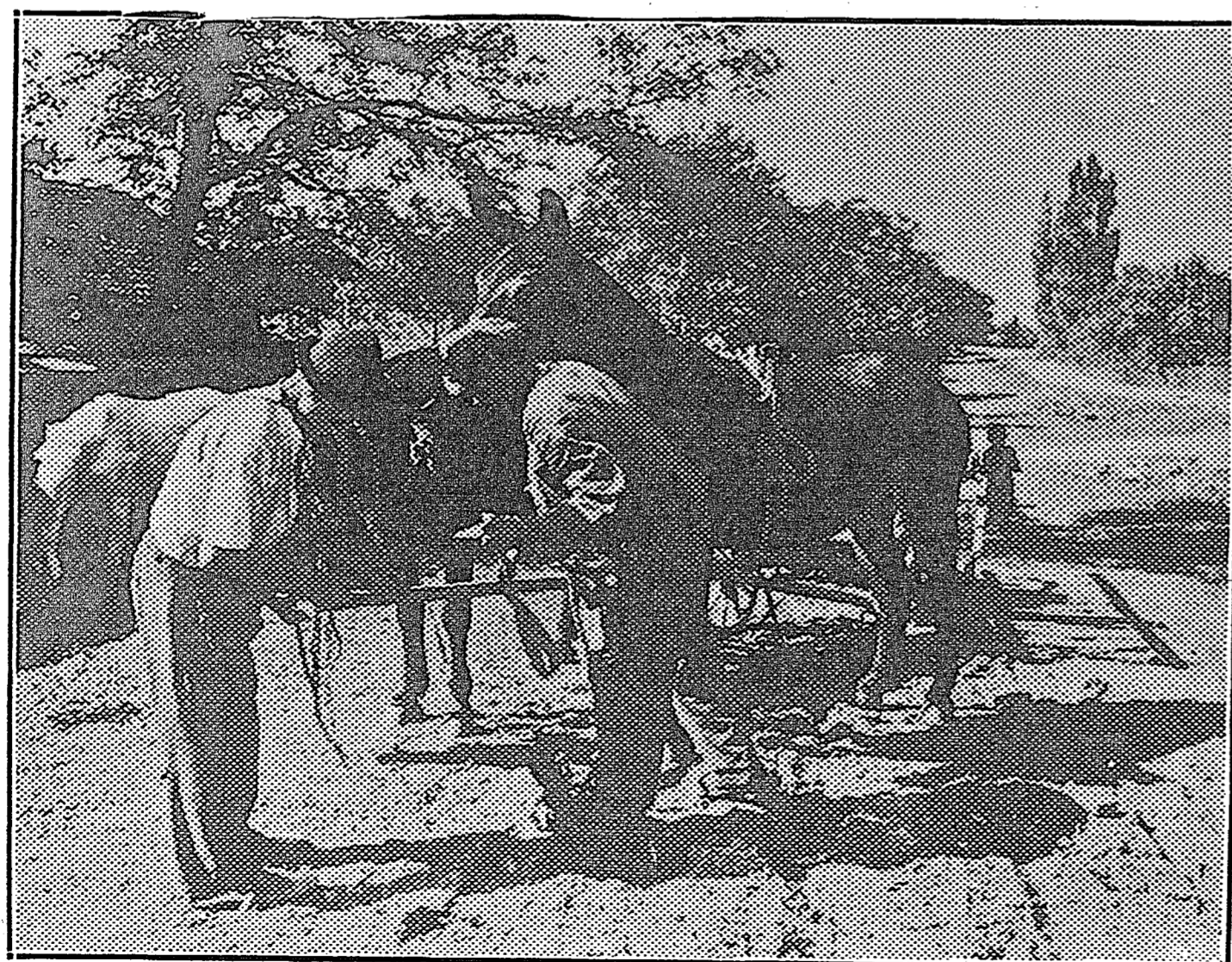
Some time ago Recorder readers saw that the Commission assigned to the Board of Christian Education the sponsorship of a Seventh Day Baptist Rural Fellowship. The organization and operation of this work is now being begun by a group of men appointed by the Board of Christian Education. All but one of the men are in the Southeastern Association, and all but two are from West Virginia.

The executive committee is Marion C. Van Horn, Lost Creek; Roswell P. Seager, Salem; and Orville B. Bond, Lost Creek. The advisory council is Carroll A. Bond, Jane Lew; Reuben Brissey, Berea; L. Main Bond, Weston; Curtis Groves, Jackson Center, Ohio; Harley D. Bond, Salem; Sherman R. Kagarise, New Enterprise, Pa.; Robert L. Bond, Harrisville; Roy F. Randolph, New Milton; and Ernest F. Bond, Lost Creek.

These men have been chosen because their interest and work is in the field of Christian rural life. Some are successful farmers and leaders in the religious and social life of their communities. Among the others are county agents, vocational agricultural instructors, F.F.A. directors, federal A.A.A. directors, workers with farm bureau and farm co-operatives, and a state lecturer and organizer for soil conservation. All are well known as deeply religious men; and all are respected throughout their county, and many of them throughout their entire state, as loyal Seventh Day Baptists.

The work of the fellowship is still in the formative stage. Our general purpose is "To promote Christian ideals for agriculture and rural life; and an understanding of the spiritual and religious values which abide in the processes of agriculture and the relationships of rural life; to magnify and dignify

As Seventh Day Baptists inaugurate a Christian Rural Fellowship, a rural fellowship is also developing on a world-wide scale. This picture, taken at Daruvar, in Yugoslavia, shows reconverted U. S. Army mules starting a new life. Purchased by UNRRA from Army surplus, they are replacing draft animals lost in the war and will help restore Yugoslav agricultural production.



the rural church; to provide a means for fellowship through meetings and bulletins."

We believe the true values of rural life reside in the soil, souls, and society of the countryside. It will be our purpose to conserve and develop all true values of Christian rural life.

Through every possible procedure and technique—by promoting Lord's Acre, Lord's Hour, study and training groups, fellowship meetings; by publication of a quarterly bulletin, and by providing worship and program materials—we hope to be of real service to the pastors, laymen, churches, and boards of our denomination.

The Christian Rural Fellowship leaders are holding a meeting on March 10 at the Salem church. The schedule for the day includes a fellowship dinner. The Southeastern Association executive committee and camp committee and the Women's Board are invited to fellowship with us at this meeting. After this meeting further announcement will be made of the Christian Rural Fellowship work.

Lost Creek, W. Va.

A lecturer in a mill town said that Christ was a myth. A mill worker asked to put a question. He said, "What I want to ask is this: Thirty years ago I was a curse to this town. All people who respected themselves shrank from me. I tried to do better but failed. Temperance people tried to help me, but I broke the pledge so often they gave me up. Police took me before judges and they tried to help me and failed. They sent me to prison and wardens tried to help me and failed. Then Christ took hold of me and made a new person out of me. Now I ask this question, 'If Christ is merely a myth, how comes it that a myth is stronger than temperance workers, police, magistrates, jailers, and myself included?'"

The lecturer was silent. Then the man concluded, "Say what you will. The gospel of Christ is the power of God unto salvation."  
—De Ruyter Bulletin.

"Unconsecrated wealth of Christians is the greatest hindrance to the Church's progress."

### OUR COVER

Shown on this week's cover is a typical scene in the Monongahela National Forest, W. Va., region. This picture showing beauties of God's handiwork was taken in 1935 and shows Cheat River from Slip Hill Road.

"It is quite as necessary to think of Christian ideals in relation to agriculture as it is in relation to industry and the professions," says Dr. John H. Reisner, secretary of another Christian Rural Fellowship, which promotes agricultural missionary service at home and overseas. "We need a Christian philosophy of rural life to provide us with a definite sense of direction. We need Christian ideals for agriculture in order to know what must be done specifically to provide a basis for Christian action. We need to rediscover the religious significance of land and to recall that only when the Israelites were farmers and shepherds, not merchants and traders, they made their great contribution to religion and ethics. Until agriculture is based on the foundations of Christian ethics, we shall not have a free or peaceful world."

### CIRCULATING LIBRARY FOR RURAL MINISTERS

By Thomas Alfred Tripp

Vanderbilt University School of Religion has established a circulating library for rural ministers. Through a gift of \$50,000 by Dr. John Louis Kesler professor emeritus of religious education, and an equal sum granted by the university, the service is available to rural pastors of all religious denominations in the South.

Dr. John K. Benton, dean of the school of religion, announced the circulating library as available to the graduates of all theological schools and to that majority of southern rural pastors who have not had college and theological training. He said, "A library for rural ministers is of particular significance in the field of theological education, for at least three-fourths of the graduates of theological schools begin their ministry in country or small town parishes. Ministers who are unable to attend theological school will find the circulating library of even greater value in their efforts at self-education."

Rural church leaders in the South may obtain the services of the circulating library by applying to the Vanderbilt University School of Religion, Nashville, Tenn. Books will be sent postpaid. The borrower pays only the return postage. Announcements and bibliographies will be issued from time to time by an advisory committee under the sponsorship of the joint library and the school of religion.

—Release.

# Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

## PARENTS SHOULD TEACH RELIGION

Consecrated Study Is Necessary

By Mrs. Geraldine Nelson

Every normal parent desires for his children the very best that life can offer. No matter how confused our way of thinking (whether we feel the important factors are fame, wealth, education, social standing, or Christianity), we are really seeking the same fundamentals—stability and happiness.

In studying all elements under consideration, I am sure you will agree that Christianity is the **only** source that creates both stability and happiness. Yes, even more than that, it shields us from the depths of despair and delusion. Certainly every parent wants to protect his children from these factors.

How then, do we go about giving Christianity? We now come face to face with the realization that we cannot give it—neither can we buy it. The answer is simple: we must teach it!

Many of us thoroughly believe in Christianity, and yet we view the task of teaching it with hesitancy and alarm. None of us deliberately set out to develop in our children attitudes and points of view that make it confusing and difficult for them to become Christian. Rather, we simply do not understand how to teach it.

Many of us feel we are too old to learn. One of the relatively new findings of psychology is that while the capacity to learn does markedly increase up to twenty-five and gradually declines, the decline is so gradual that a person of forty-five has as much learning capacity as a boy of fifteen. Few people live long enough to reduce their learning capacity to the level of early childhood. Accepting this fact as true, isn't it common sense to study and prepare ourselves for the task of teaching our Christian faith to our loved ones?

Our Battle Creek Church has taken a step in this direction by organizing a Mothers' Counsel, open to all mothers who want to join in the study of Christian homemaking and child training. We feel this is very

helpful, and sincerely hope that other churches in our denomination will start a similar course of study.

Our last topic was "Religion and the Child." Many things were discussed, but I believe the outstanding fact was that teaching religion cannot be left to the church alone. Provided there is no absence, a child gets only fifty-two hours of religious training for a whole year. Think of it! This fact alone proves that parents should be responsible for the teaching of Christianity. It must not be created just once a week, it must be lived!

Today the Sabbath school is used by many, if not most, Christian parents to be a substitute for their own efforts in home religious training. Excluding the home, there is no more direct religious educational means than the Sabbath school. By all means let's use it, but don't let us expect it alone to make our children Christian!

The child's first school is his own home. His parents are his first teachers. He derives from this atmosphere his first impressions of life, his first ideals of conduct, his first habits of living. What he becomes is determined largely by the kind of training received in his home.

If the youth of our day are to live abundantly and usefully, religion must in earliest life become the controlling motive in conduct. Do we as parents have the knowledge and ability to portray the Christian life? What are we doing to meet this most important responsibility?

May we as parents humbly pray the prayer of Grace Noll Crowell:

These are my children, Lord, I bring them now;  
Theirs is the virgin soil for me to plow,  
And in the garden of each heart, dear Lord,  
I stoop and plant the seeds of thy dear word.  
Oh, let no burrowing thing destroy these roots,  
No wild thing choke the little tender shoots,  
No evil worm lay eggs within the core  
Of the good fruit, but, dear Lord, more and more  
Increase the harvest, until full and free,  
They bring their lives, rich offerings to thee.  
Lord, help me plant the good seed straight and true,  
This is my task, 'tis all that I can do.

Battle Creek, Mich.

## YOUTH ACTIVE AT RICHBURG, N. Y.

The young people of the Richburg Seventh Day Baptist Church took charge of the Sabbath morning service February 2, 1946.

Ruth Coon led the responsive reading. Wesley McCrea read the Scripture lesson. Talks were given emphasizing the needs of Christian young people in the world of today as follows: "Knowledge of the Bible," by Maurice McCrea; "Experience in Prayer," by Jeanne Coon; "Full Consecration," by Phyllis Voorhees; "God's Holy Day," by Onalee Saunders; "Separation from the World," by Pastor Ralph Coon. The three Coon sisters, Jeanne, Marion, and Ruth, sang a special number.

The young people are planning to meet once each month at the parsonage for a short Bible study and social hour. Eleven were present at the January meeting. Games were enjoyed and plans were made for the Bible study to be held at the next meeting. Mrs. Coon served homemade ice cream and cookies. Choruses and hymns were sung.

Boy Scout Week, February 8-14, was recognized by inviting the local scout troop to attend a special patriotic service Sabbath morning. The sermon topic was "The Battle for America."

## BATTLE CREEK, MICH., CLASSES

The Battle Creek Seventh Day Baptist Church is holding three classes each Tuesday night from February 19 to March 19. The classes are "Teaching from the Old Testament Prophets," "Historical Geography of Palestine," and "Slides and Lectures for Teachers of Children." Pastor Wheeler is teaching the courses.

Invitations were extended to the Downtown Baptist and Lakeview Baptist teachers and leaders. It is expected that attendance will increase as the school goes forward.

## ADRIAN, MICH., NEEDS LEADER

Pastor Alton Wheeler writes of his visit to the Adrian group and that they are pleading for resident leadership. He says that when Miss Avery comes back they will be better able to carry on the work.

Mr. Wheeler says there is need for more than our prayers. The field needs nothing less than flesh and blood in the person of a missionary pastor or leader.

## DE RUYTER SABBATH SCHOOL

(Just recently a copy of the "De Ruyter Seventh Day Baptist Diary for 1945 and a few pages from 1946," came to me and from the Sabbath school section, the following is taken. H. S.)

It is good to see an increase in attendance during the past year. Those who take part in the Sabbath school are trying to make it better. This in turn affects the attendance. For as the value of our Bible school increases, the attendance should likewise increase.

In the past year several noticeable accomplishments have been made. The school participated in the leadership training course leading to the First Certificate of Progress. Two courses have been offered. A brief survey of the New Testament is being given at the present time. As a project of Religious Education Week the school voted to spend \$2.50 per month to purchase new books for the library. Gifts of the school were \$25 for the organ fund and \$57 toward the Second Century Fund. A class for instruction in baptism and church membership was taught by the pastor. Supplies were sent by the home department to nonresident members during the year.

The treasurer, Harry Parker, reports \$161.08 for the total receipts during 1945. Approximately \$63 was spent for the working expense of the school. Ten dollars was donated to the Red Cross and \$10 to the Central Association Camp.

On the first Sabbath in January, 1946, the following officers were installed: superintendent, Mrs. Wendell Burdick; assistant superintendent, Robert Parker; secretary, Selma Blowers; assistant secretary, Wanda Phillips; treasurer, Harry Parker; assistant treasurer, Eugene Burdick; pianist and chorister, Mrs. Harmon Dickinson; assistant pianist and chorister, Iris Benedict; home department superintendent, Mrs. Dickinson; and flower committee, Mr. and Mrs. Lyman Coon.

The four teachers of the school are Mrs. Cora Phillips, Mrs. Ethel Dickinson (substituting for Mrs. Burdick), Rev. Harmon Dickinson, and Mr. Harry Parker.

Yes, the harvest truly is great. Pray the Lord of the harvest that he send forth reapers.  
H. S.

# 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.

## MEDICAL MISSIONARY WRITES FROM SHANGHAI

Dear Secretary Burdick:

Your letter of January 15 reached me a few days ago. It was good to receive your letter so quickly and to know that mine reached you in good time. Even packages are coming through by boat and letters seem to be coming all right now, not only by air but also by the slower boat route. Of course, the boats do not always come directly through, as they are still serving the needs of the military. But they do much better than the service we have been having for some years; so we have a chance to feel very cheerful about it.

We are getting along very well here in Shanghai. I am much stronger than when I reached Shanghai and have been getting patched up in very good shape. I had to have new teeth, new glasses, and something to give me more strength. The Army hospital announced that they would serve all resident Americans the same as they are serving the army; so I went to them and now have new glasses, a set of new teeth, all my real teeth repaired, and some vitamins which have made me feel much stronger on my feet and have strengthened my digestion. When I am reasonably careful of my diet, I feel fine. All this has cost me nothing, excepting a moderate charge for the glasses which were made by a local firm under contract with the Army eye department.

Doctor Esther has not been able to get any position since she returned, as nearly all the hospitals seem to be in a rather disorganized condition since being given over by the Japanese. The foreigners have in most cases not yet returned, and the Chinese in charge seem to be rather waiting for the return of their chiefs. But recently Doctor Esther has had two offers. One was from the hospital at Changchow where she was working before she left with me for the South, and today another has come from one of her teachers. This latter is a position in a fifty-bed maternity hospital right here in Shanghai. As this is the work in which

she especially wishes to become proficient, she hopes to accept this position. She, however, says that she does not wish to tie herself up indefinitely in any position, for she would like to hold herself in readiness to accept a position with our own mission if such a position is available when we begin our reconstruction. In the meantime she wishes to have a chance to review her work and get added experience.

Me-ling lives here at the mission and is doing special nursing. Many of the hospitals call these nurses who live outside when any of their patients need a private nurse at night or in the daytime. These nurses who do special work are quite busy and get very good wages, \$3,000-\$5,000 per night in Chinese money—i.e., \$2-\$3 per night in U. S. money. They have more calls for night work than for days, of course, and many of them like the freedom of such work.

A few weeks ago we had an opportunity to rent a fifty-bed hospital, at Dzang-zok, with the provision that we furnish ten free beds for a charitable institution in payment of rent and buy the equipment for about \$3,000 U. S. money. Dzang-zok is the place where a charitable woman has been offering for several years to give us an acre of land if we would start work in the city. Doctor Thorngate and I have felt that this place is a very good one for a tuberculosis hospital. We planned to go out and look over the place as soon as Doctor Thorngate could do so, but in the meantime the government took over this hospital. We did not feel too badly about it, for we were not sure at all that it was the best thing to do; so when it turned out as it did, we felt that probably it was not the best thing. In the meantime I had written to Dr. Lincoln Pan and asked him if, in case we did take over this hospital, he would be willing to come to us again and take charge. His answer did not come until today and it makes me feel that he has really committed himself to that hospital

there to an extent that he does not feel free to leave them. I know that they hoped that they could hold him when he first went down there. We are surely sorry if we have lost him; but there are some of our own young men here in Shanghai studying or planning to study medicine, so that we may have the help we need among our own people. The son of our Bible woman, Mrs. Koo, is studying and has six more years. I think that Dzau Sih-ding's oldest son is also planning to study medicine, but he is now in college, premedical, and will have seven years to study.

No one has been able to go out to Liuho yet, and the man who has a school in our church has been allowed to remain there until summer. Then someone will have to go out there to take over the church and take charge of the place, but we do not yet know how it will be worked out.

I am glad if what I wrote you was any help to you in understanding the situation here and the needs. Doctor Thorngate will be writing you soon in answer to your letter to him. We know, of course, that these many things cannot be done right away. It is no time to build now when all prices are so high and constantly going higher. Today when I went out to buy bread, the price had gone up 60 per cent since I bought the last.

Everything is very uncertain these days when gold exchange is changing from day to day and the government has not yet decided what shall be the permanent exchange value of Chinese currency. People are constantly circulating rumors which cause great fluctuations in exchange values and cause increased prices. Of course, the black markets thrive on such a policy. When exchange is fixed, we can begin to plan for the future and not before. But it is well for us to have in mind what our policy will be when the opportunity comes to go forward. Mr. Dzau and Mr. Chang are starting a drive here among the Chinese friends for funds for our reconstruction, and I hope there will be a good response; but if we do it too soon, the money will not be worth anything by the time we get ready to spend it. Money is depreciating very, very rapidly. However, if we know what we plan to do, we shall be able when the time comes to strike while the iron is hot and not have to wait to make

plans and get the permission of the board before we can move. Sometimes opportunities come unexpectedly, and if we do not take the opportunity right away, it is "gone with the wind" in a few days.

I am very glad that you are feeling so much better, Mr. Burdick, and I trust that you will be blessed with continued strength for the work you are doing. I am glad that you have an assistant in David Clarke. I am sure he can be a great help to you and relieve you of many of the strength-taking tasks which come your way.

We have been greatly cheered by being able again to read the Recorder. Winthrop Davis has had it and has very kindly brought it out to us. It is very attractive and its contents have been very interesting. Every issue is like a visit from an old friend. I wish every home in each of our churches would keep it coming every week and would read it and discuss in the home the interests and problems which it presents. When we know about things, we are more interested and become enthusiastic and these interests are our interests, as the family affairs are the business of the family. This is our Father's work and should take precedence of all other tasks, just as we who are your representatives should make what we are doing in your names the first interest of our lives. I hope the Lord will help us all to be faithful to him wherever we are.

May God bless and keep you all.

Your sister and servant in the Lord's cause,

Grace I. Crandall.

23 Route de Zikawei,  
Shanghai, China,  
February 7, 1946.

OLD-TIMER  
S E Z . . .



"I reckon we auto not be lookin' back too much. Look what happened to Lot's wife when she looked back after bein' told not to. Seems like S. D. B.'s has done too much lookin' back. I ain't got too much to look back at. My future's all in front of me. If the Lord wanted us to do a lot of back lookin' he would hev put sum more eyes in the back of our heds."

*Woman's Work*

Frances Davis, Salem, W. Va.

**MORE ABOUT FLORIDA MISSION WORKERS****NEW WORKERS IN PUTNAM COUNTY**

By Mrs. J. L. Skaggs

The Putnam County, Fla., mission work is carried on this year under the leadership of two new workers. The Women's Society, the Tract Society, and many interested friends and groups have contributed to a fund to help maintain the work. All will be interested in getting acquainted with the new workers.

The Putnam County Seventh Day Baptist Church invited Rev. Norman L. Chase and his wife, Rev. Effie Mae Chase, to serve as co-pastors. They united with this church September 8, and have been serving as pastors since September 30, 1945.

Rev. Elizabeth F. Randolph is well acquainted with Mr. and Mrs. Chase and writes as follows:

When I first met these people about twelve years ago, they were Sunday observers; but they accepted the Sabbath about eight years ago. At that time they were in New York state near Canton. The only Sabbath-keeping church in that community was the Seventh Day Church of God, so they united with it. Last Sabbath eve, September 7, they made a statement of faith and experience at our service here in Daytona Beach. They said they were brought up as Baptists and wanted to get back into the Baptist fellowship. All who heard them were very favorably impressed. . . . Then we had a prayer of consecration asking God's blessing upon them in their new field of service.

Rev. Mr. Chase was born in 1904 in the town of Geddes, now a part of Syracuse, N. Y.; Rev. Mrs. Chase was born in 1905, in Ashburn, Turner County, Ga. They were both brought up as Baptists and were ordained in 1925 by the Pilgrim Rest Missionary Baptist Church, Cleburn County, Ala. For over two years they were home missionaries in the mountains of Tennessee. Each of them received a Bachelor of Arts Degree from the Christian Missionary Alliance College in Tocoa Falls, Ga., in 1931. The American Bible College of Chicago has conferred upon Mr. Chase the honorary degree of Doctor of Divinity. He also holds a Master of Divinity Degree which he obtained through study by correspondence with the Kingdom Bible College of Los Angeles, Calif.

They discovered on their first visit with our people and friends in Putnam County that Mrs. Chase is related to many of them. They have many friends in common in both Florida and

Georgia. There seems to be every indication that they are especially adapted and called of God to work with these people.

Our Putnam County Church has asked Mr. and Mrs. Chase to serve as co-pastors. We are undertaking to pay them fifteen dollars per week, and to pay their house rent which is eight dollars per month. Also, they have the use of my car, and we would like to allow five dollars per week for the upkeep and operating expense of the car. It is Brother and Sister Chase's hope that they may make the work self-supporting just as soon as possible, so that your contributions may be used by others for opening up more new fields.

It is one thing to begin a good work, but the next thing is to see it through; that is the real measure of success. We thank God that we now have the workers for whom we have been praying. We thank God for you and your many manifestations of interest in this work. As William Carey used to say, "We must expect great things of God and undertake great things for God."

Gratefully yours,  
Elizabeth F. Randolph.

**PAST EXPERIENCE IN  
SOUTHERN MOUNTAIN  
MISSIONARY FIELD**

By Evangelist Effie Mae Chase

God called my husband and me to go into the southern mountains to work for him. We arrived there early one fall. We first had to look for a house to live in. We only took our clothing. We found a house for which we were to pay \$1 a month rent. Some of the women took me out to show me how to make a mattress out of grass. Then we made a rough table, also a bench of rough lumber they had. We cooked on a fireplace. We soon gained those dear people's hearts, and they began to open their homes for services. God was there to bless, and forty-eight had been saved in almost three months, and one was called to preach. God had wonderfully blessed us.

We took a little-boy of three years of age to bring up with our own son who was three years older. We received \$6 a month, and after paying a month's rent, we had \$5 to buy clothing and food. But the Lord said to go forth and preach the gospel, and we were also told in the Word of God that

whatever we ask in the name of the Lord and believe we should receive.—God surely did supply our needs.

There were children fourteen to eighteen years of age who never had been to a Bible or other school. They could not read or write. We quickly went on our knees in prayer for God to open some way that these people might learn to read and write. The Lord came in a mighty way to our aid, and soon a school was opened up in a little church we had built. These poor mountain people had very little money but were anxious to learn, and so there were children from six years up to eighty-two trying with all that was in them to learn to read and write. And thanks to God, for those who attended school can read and write now.

We used to walk twelve and fourteen miles to pray with someone dying or to pray for the sick, to bring a babe into this world, or to hold services. We used to get tired in body, but we could not turn those dear souls away when they were hungry for the Word of God, our Saviour Jesus. Then he would give us rest.

Every home for twelve or fifteen miles around was opened to us. So it kept us busy every day holding services. They did not have fine clothes and did not know anything about them or lots of city things. But, praise God, they received Jesus Christ into their hearts and were happy in the Lord.

I believe that any man or woman who lives the victorious life—the life of victory over the world, the flesh, and Satan—has this as his testimony, "Thy Word have I hid in mine heart, that I might not sin against thee" Psalm 119: 11. Yet there are those who darken counsel by big words without wisdom. If we realize that we can no more demonstrate Christian experience with a syllogism than we can draw music out of an organ with a corkscrew or gather sunbeams with a carpet sweeper, then we can work more for our Master, Jesus Christ.

Our little home was built of rough boards, and because it was not sealed, we could stick a hand through the cracks almost between every board. After being there a little more than two years, my husband was taken sick. It was cold, and the wind and sleet blew through the cracks. We had done

our work there, and the Lord was wanting us to go on to another mountain into a harder field. But the dear people there wanted us to stay.

We came home to Florida for a rest until the Lord completely healed my companion. Then we went to this other field. God wonderfully blessed there.

Our boys are grown now. The oldest, our own son, is in the Marines. We haven't seen him since three years ago last April. He writes home, "Mother, keep on praying. I haven't gotten a scratch yet, also pray I will get to come home soon." He thinks now he will be leaving for home soon. God is able to do all things. The other boy is in the North working. He is seventeen years of age.

We have walked over mountain trails until our feet were sore, but not many of those people even had shoes to wear. They were humble and gave all they could, sometimes a few vegetables or some fruit or some milk. Our whole offering for the two years we were there was only six cents; but God was there, and that was worth more than the whole world. For where he is, we need not fear.

We are praying now for God to open up the people's hearts to send in support that more work can be done in the missionary field—to build up the kingdom of God.

Pray for us now—not tomorrow, but today; not when you have a more convenient season or time, but now—to spread the gospel and help win souls for Jesus Christ.

"God touch my ears that I might hear,  
Above earth's din, thy voice ring clear;  
God touch my eyes that I might see  
The tasks thou would have me do for thee.  
God touch my lips that I might say  
Words that reveal the narrow way;  
God, touch my hands that I might do  
Deeds that inspire me to be true.  
God, touch my feet that I might go  
To do thine errands here below;  
God, touch my life that I might be  
A flame that ever glows for thee."

—The Gospel Gleaner.

Alcott said to Carlyle that he also could say, "I and the Father are one."

"Yes," said Carlyle, "but Jesus got the world to believe him!"—Christian Digest.

# Children's Page

Mizpah S. Greene, Andover, N. Y.

## OUR LETTER EXCHANGE

Dear Mrs. Greene:

I haven't written to you for a long time.

We exchanged valentines in school. I have one with Dagwood chasing one of his dogs. My cousin Juanita really likes it. I have one with a cat that can move its eyes. She likes it, too.

We had a snowstorm last night. Barbara and I thought there wasn't going to be any school today; so we didn't go. The busses took the other children to school. But when the roads started to drift shut, they came home again.

We made a snow man this morning. The snowplow came up and opened the roads.

Now I guess I will have to close for now.

Your friend,

Mary Robinette.

New Enterprise, Pa.

Dear Mary:

I exchanged valentines with my four little grandchildren. The ones little Karen and Kristie sent me were the best of all, for they were their photos, and in the corner of each was a little red heart. Karen's was taken on her third birthday and Kristie's on his second.

We are having quite a snowstorm this morning but not enough to stop the school busses, I'm pretty sure. Though some of the cities around us, like Rochester and Buffalo, have had to close many schools because of the deep drifts, we have had no very heavy snow this winter. Last winter there were quite a number of days when the school busses could not get through and the school had to be closed for days at a time.

I saw in our Buffalo paper last night where five boys of the town of Tonawanda had created a whole family of snow people, father, mother, and child. The mother had what looks like a lampshade on her head for a hat; the father, a tin can; and the child, a hood. The boys had their pictures taken with the snow family.

Your Christian friend,

Mizpah S. Greene.

Dear Mrs. Greene:

How are you? Do you have much snow up where you live, now? We do not have much any more. I am glad spring will soon be here because I do not like winter. I like to see the leaves begin to come. Already my mother has some snowdrops out in bloom in our yard.

One of the Juniors is very ill with whooping cough. We are sending him a box of things.

We are having new flannel board lessons in Junior, but they are not so interesting as the others were. They were about Ipse and Numan. Ipse was the bad man, and Numan was the good man.

Sincerely,

Arah Mae Davis.

R. D. 3, Bridgeton, N. J.

Dear Arah Mae:

The snow is coming down so fast this morning that if there were any snowdrops in our garden they would be buried. Even the grass which looked quite green a few days ago is out of sight. Quite a surprise snowstorm.

We are looking forward to spring vacation which at Alfred University begins April 5 and closes April 15. We are planning to spend part of it in Bridgeton, going down the seventh.

I am sorry to hear that you have lost your dog if you were fond of him. I like dogs, too, but I sometimes wish there were not so many of them in Andover. The other day I saw seven of them going up our street in single file, and later I saw three of them helping themselves to our next door neighbor's garbage pail. They were certainly having quite a meal, not even stopping to bark or scrap with each other.

Flannel board lessons can be very interesting, but of course some can be more interesting than others. However, all can prove very instructive and make Bible stories seem more real to us; so I'm sure the ones you are having now will prove helpful.

Your true friend,

Mizpah S. Greene.

## PASTORS' CORNER

Cards of accreditation for Seventh Day Baptist ministers may be had upon request from the Conference president. They are signed by him and the recording secretary and have been found useful by some for identification purposes.

Failure to circulate cards to all of our ministers was one of the casualties resulting from the postponement of Conference last summer, and the Commission has suggested that the officers prepare new cards for distribution at Milton this August. A. N. R.

## Marriages

**Crandall - Whitacre.** — Stanley Crandall, son of Roy and Tracy Crandall of Farina, Ill., and Ione Whitacre of Normal, Ill., were united in marriage December 22, 1945, at the Farina Seventh Day Baptist church, Pastor C. L. Hill officiating. When the groom has completed his present term of enlistment in the Army, the young couple plan to make their home on a farm near Farina.

**Davis - Davis.** — Belford E. Davis and Mrs. Leona Davis, both of Shiloh, N. J., were united in marriage at the home of the bride on February 10, 1946, with Rev. Lester G. Osborn, pastor of the Shiloh Church, officiating.

**Mason - Abernathy.** — Raymond D. Mason and Miss Melva Abernathy were united in marriage at the Seventh Day Baptist church in Boulder, Colo., on February 17, 1946. Rev. Earl Cruzan officiated.

## Obituary

**Livermore.** — Henry S., son of Elwin and Lillie Baker Livermore, was born in Andover, October 27, 1883, and died at his late home in Andover of a heart attack, February 13, 1946.

He served as mayor of the village of Andover for seven years, besides conducting a mercantile business and farming. He was a member and deacon of the Andover Seventh Day Baptist Church for thirty-eight years. January 31, 1911, he was united in marriage with Miss Lelia Davidson of Nile. Close survivors are his wife; a sister, Mrs. Allen W. Corwin, of Wellsville; and a niece, Mrs. Emily Mae Green Palmiter, of Alfred, who lived in the Livermore home since four years of age.

A prayer service was held at the home Sabbath afternoon, followed by services at the Seventh Day Baptist church conducted by the pastor, Rev. Walter L. Greene. Interment was in Hillside Cemetery, Andover. W. L. G.

**Severance.** — John Martin, was born September 4, 1845, in Warren County, Pa., and passed away November 10, 1945, in Edgerton Memorial Hospital, Edgerton, Wis., following a brief illness.

While he was a boy the family moved to Dodge Center, Minn. He was married to Ruth Haskins. It was after her death that he lived in Garwin, Iowa, before moving to Milton, Wis., in 1922. He had a keen interest in affairs, both local and national.

Close survivors are three sons: Ed, Herbert G., and Leonard.

Funeral services were held in the Milton Seventh Day Baptist church and were conducted by Rev. Carroll L. Hill and Rev. Elmo F. Randolph. Burial was in Milton Cemetery. C. L. H.

**Stout.** — Harriet Bond, daughter of William and Mary Ann Kelly Bond, was born at Peru, Ind., in a covered wagon on April 20, 1851, and passed away at the home of her son Dr. A. B. Stout at Pleasantville, N. Y., on January 10, 1946, following a brief illness.

On March 21, 1875, she was married to Kezekiah Milton Stout. They lived in Jackson Center, Ohio, moving to Albion, Wis., in 1879. Mr. Stout passed away December 20, 1940. Mrs. Stout was long a member of the Albion Seventh Day Baptist Church.

Close survivors are her two sons, Claude and A. B. Stout, and two half-brothers, William A. and Daniel Bond.

Funeral services were held at Phelps Funeral Home in Milton, and were conducted by Rev. Carroll L. Hill. Burial was in Evergreen Cemetery at Albion. C. L. H.

## The Sabbath Recorder

Established in 1844

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## WHAT THE PROTESTANT PRESS IS REPORTING

It is the almost unanimous belief of all firsthand observers in Japan, including General Douglas MacArthur, that this is the strategic hour for Christian missions in Nippon. If Christian statesmanship is wise and aggressive, it is entirely possible that we may see an entire nation swept into the Christian faith within the space of a few years. The program must be planned, however, with consummate care and with the strictest regard for Japanese psychology and fundamental Christian beliefs and ethics.

—Christian Advocate.

\* \* \*

Just in case you church school enthusiasts are finding anyone using the shoddy argument that golf, fishing, and other physical endeavors are more refreshing than fellowship with Christ, you can use science to "scotch" their arguments. According to Charles A. Wells, research psychologists claim that church attendance is much better on the nerves, mind, and health than the recreations named. He points out that the families who go to church school are happy families. — Protestant Voice.

\* \* \*

There is no doubt about it, the home is the foundation of civilization, and the Bible the foundation of the home. Perhaps you will say, "That is true, but how are you going to get every home to thus fortify itself?" Every home will not, but, as each individual must live individually, so each home must, as a unit, become a civilization within itself. No mistaking, the Bible home will influence other homes. Let this good year of 1946 bring the Bible to our homes. —Baptist Record.

\* \* \*

The time has come for the church to recognize that ministers of the gospel are at least as valuable to the community as other men of like training and ability and that their compensation should recognize that fact. We must insure quality in the ministry. — Presbyterian Tribune.

Almost from the actual day of the Pearl Harbor disaster it has been known that Rev. E. Stanley Jones had been in intimate conversations with the Japanese representatives, Admiral Nomura and Mr. Kurusu. . . . Now the full facts are known . . . "Asia and the Americas" carries an extended article by Doctor Jones himself which sets forth the story in detail. [For reprints address Cadman Memorial Center, Cadman Plaza, Brooklyn 1, N. Y.] It is Doctor Jones' belief that

there was in Japan both a peace party and a war party, and that the United States Government made the mistake of playing into the hands of the war party, thus undermining the efforts of the peace party. — Christian Advocate.

\* \* \*

Two ministers and one lawyer met together for four hours to discuss one subject: "What is wrong with the Church?" Conclusions: The Church has become too institutional-

ized and laymen regard the Church as an end to be served, rather than as a source of power for their daily living. Remedy: Clearer definition of our Christian goals and more emphasis on putting Christ to work in every area of life. — Exchange.

\* \* \*

If the childhood of today is to become criminal, what hope can we have for a great country or for great churches of tomorrow? While we were making ourselves safe along the Rhine and on the Pacific islands, we forgot our great area of importance, that occupied by the children along our own streets. So today an army of six million criminals marches in America, led by these forgotten children. If the future is to be made secure, we cannot concentrate upon other things first and then turn to our children. Childhood does not wait; it demands attention first. The home and the church must concentrate at once upon this great responsibility if there are to be any homes and churches in future years. — Gospel Messenger.

### COLUMBUS CONFERENCE

The Federal Council of Churches will meet in special session at Columbus, Ohio, [March 5-7] . . . Matters of world moment call for immediate consideration by the united Protestant forces of this country. . . . Is the world organization that has emerged out of the war leading the nations toward a just and durable peace; and if not, what must be done to insure that it will do so? — Christian Century.

# The Sabbath Recorder

## *A Self-Examination*

By May Davis

The end of a century of work in the Seventh Day Baptist China Mission? In 1947 that will have become a fact.

I have been trying to think what questions I should really like to have answered regarding the passing century, if my lot had not been cast in China. May I put myself in the place of you who have been appointed to the home front? Perhaps these questions and others would come to mind. Perhaps you will help answer them.

Am I thinking only in terms of Shanghai at two addresses, and of Liuho and Da Zang, all within a radius of thirty miles; or even of Changtsung, Lichwang, Kiangsi Province, where Dr. Grace Crandall and Doctor Esther have been lately? Or rather am I familiar with something of the sum of missionary occupation and contribution to the life and enlightenment of the people of that vast country, and our part in it? I suppose now I should make up my mind whether it all really does concern me personally or not. That may depend somewhat, but not entirely, on how much it has been concerning me previously.

What authority may I consult which would inform me accurately? Is it all a Chinese puzzle? Is it so, as I have heard, that China is a land of contradictions? Do individual reports of conditions, needs, manner of life, methods of work, necessary costs, and so on, confuse me to the point of curtailing my interest? I wonder. On what basis of success or failure am I gauging my own opinion of the China Mission and my evaluation of it? Do I feel that enough has been done

(Continued on back cover)



Grace Hospital in Ruins

Will I help to rebuild?