

## WHAT SEVENTH DAY BAPTISTS ARE DOING

(DENOMINATIONAL "HOOK-UP")

### Dodge Center, Minn.

Pastor Charles W. Thorngate has made a rack for holding the tracts furnished by the American Sabbath Tract Society. The rack is placed on a conspicuous wall in the Great Western depot.

Rev. Earl Cruzan of Boulder, Colo., will arrive before the end of August to fill the vacancy caused by the resignation of Pastor Thorngate.

The old parsonage was sold for \$3,000. A smaller one was bought for \$3,700.

A very happy, successful Sabbath school picnic was held in the Henry Bond woods under the management of Social Chairman Claston Bond and Sabbath School Superintendent Harry Bird.

Two baby girls have come to our society lately in the homes of Mr. and Mrs. Donald Payne and Mr. and Mrs. Darwin Lippincott.  
—Correspondent.

### Denver, Colo.

Rev. Erlo E. Sutton, who has been pastor of the Seventh Day Baptist Church in Denver for over nine years, has announced that he has accepted a call to become pastor of the Seventh Day Baptist Church in Boulder, Colo. His services will begin there November 1, 1946.

### Milton Junction, Wis.

About sixty members and friends of the Seventh Day Baptist Sabbath school, Milton Junction, met in Palmer Park, Janesville, Sunday, August 4, for their annual picnic.

A bountiful meal was served at noon after which games of shuffleboard, and kittenball were played and the children enjoyed the wading pool. The committee arranging this year's event was made up of the following persons: Mr. and Mrs. Floyd Vincent, Mr. and Mrs. Carroll Loofboro, and Mrs. Lillian Campbell. — Telephone.

### Nile, N. Y.

A very pretty wedding was held Sunday in the Seventh Day Baptist church, when Miss Vivian Sherwood of Belmont and Wil- lard Cass were united in marriage by Rev. Ralph Coon. — Alfred Sun.

### Leonardsville, N. Y.

The many friends of Rev. and Mrs. E. H. Bottoms are sorry to hear of their leaving this place and moving to Adams Center in the near future. We can only say, "Blest be the tie that binds our hearts in Christian love," and may God bless them in their new home. — Courier.

### Salem, W. Va.

Dr. S. Orestes Bond, president of Salem College since 1919, will be back in the role of rural schoolmaster on September 1 when thirty-two of the forty-one pupils whom he taught at the Lower Jesse Hughes Run school in Lewis County from 1896 to 1898 will re- turn to the school site for a reunion with Doctor Bond as the host. — Salem Herald.

### North Loup, Neb.

The younger women of the church have organized a branch of the Women's Mis- sionary Circle, which they call the Doctor Grace Missionary Society. The aims are the same as any women's society. Mrs. Jim Scott is president; Mrs. Victor King, vice- president; Mrs. Menzo Fuller, secretary; Mrs. Erlo Cox, treasurer. Mrs. Russell Barber heads the work committee, and Mrs. Warren Brannon the program committee. Mrs. E. T. Babcock is keyworker. It is expected that there will be at least twenty members and maybe others. Mrs. Myra Thorngate Barber is sponsor of the group, having been ap- pointed by the elder society. The chairman will appoint other committees as the need arises. Since the members all have little folks, one member cares for them during the meeting.

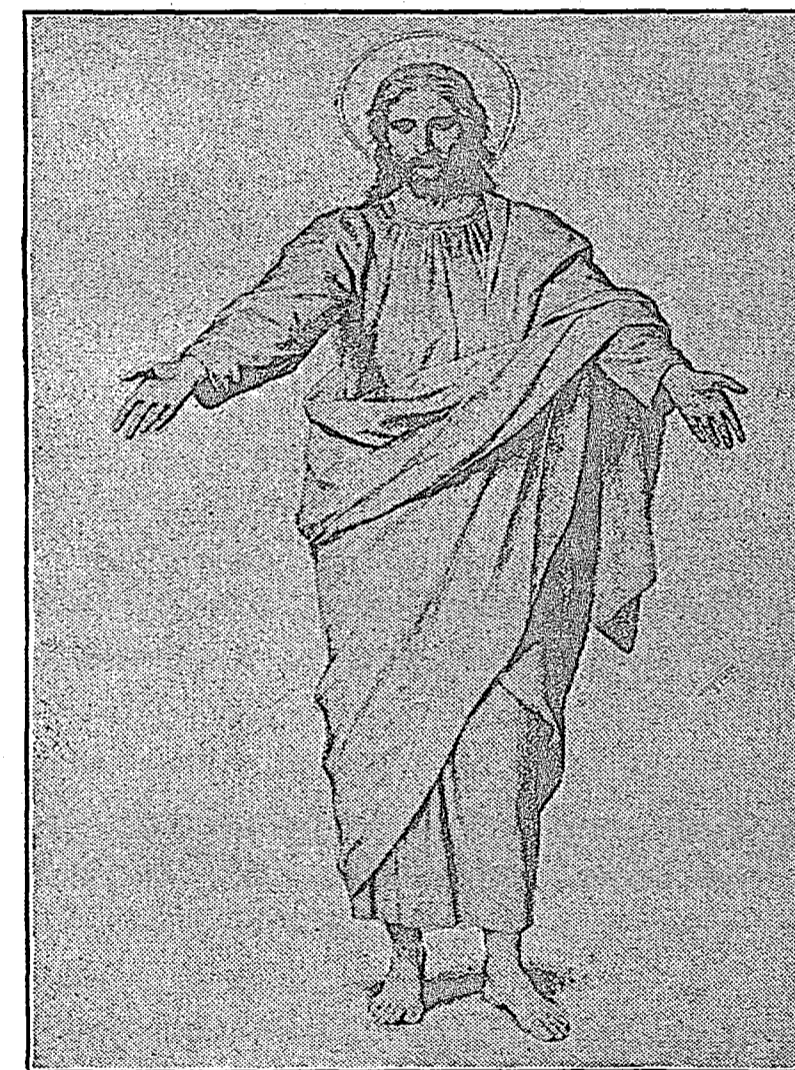
A drive will be made in the near future to get more subscribers for the Recorder.

The newly organized Junior society of Christian Endeavor held its first meeting Sab- bath afternoon.

Those who were graduated from the cradle roll into the primary department recently were Kenneth, Betty Ann, and Roger Wil- liams; Shirley Severance; and Arden Davis. Mrs. Cecil Severance is superintendent of the department.

(Continued on page 170)

# The Sabbath Recorder



*"Come to me, all who labor and are heavy laden, and I will give you rest." Matthew 11: 28*

# The Sabbath Recorder

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

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## Editorials

### IN EVERY HOME

For a long, long time the promoters of the interests of the Sabbath Recorder have made it the goal of their efforts to place the church magazine in every church home. For an equally long time the work has been hampered somewhat because that goal has never been reached.

Through the voluntary efforts of many people, the subscription list is growing—but too slowly! Nine hundred fifty paid subscribers is the immediate increment envisioned. Until the last few weeks, indications were that the number might be reached soon, but recently very few subscriptions have been coming in. One church, using a special plan for securing subscriptions, sent in a list of nearly one hundred names. If every church would come as near signing up their membership 100 per cent, subscription worries would be largely over, and in time the subscription price might be reduced.

With the help of ideas gleaned from another Baptist publication, let us review what the denominational paper can mean to the church and its members.

A Baptist church is the finest expression of true democracy. In it everybody is somebody. All have equal rights and privileges. It is a self-governing body. The vote of the humblest member in it counts for as much as that of the greatest.

In order for a democratic government to function successfully, it is necessary for its constituency to be intelligent. That is pre-eminently true in a Baptist church. Hence the responsibility for teaching and training our membership.

Of course, there is no intellectual standard for church membership. Training in the schools and colleges is not necessary. However, it is essential, absolutely essential, that one should know Christ as Saviour and Lord before uniting with the church. He should diligently seek the source of knowledge of God's will concerning his own life and work. In order to be an efficient church member, he should acquaint himself with the work of his church and of his denomination. It will increase his interest in the work tremendously to know his fellow workers.

Now this knowledge can be obtained best by reading his denominational paper regularly every week. This will enable him to keep up with the procession and thereby increase his interest in the whole program of his denomination. This has been demonstrated over and over again.

However, the crux of the matter is not so much whether or not you have access to your denominational paper, but DO YOU READ IT? You could make no better investment of your time than by doing so.

### PIN POINT EDITORIALS

**The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.**

—Matthew 9: 37, 38.

\* \* \*

Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son,

nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. — Deuteronomy 5: 12-14.

\* \* \*

**Every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are labourers together with God.** — 1 Corinthians 3: 8, 9.

## GUEST EDITORIAL

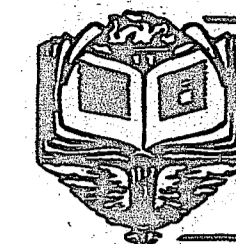
### DON'T RACE YOUR MOTOR

A person can be likened to the motor that has within its mechanism a power that even for self-preservation needs to be imparted. Detached from this function of conveying its power, it burns itself out. Life needs to be externalized, to spend itself, not in a whirl of self-consuming agitation, but in turning wheels and lifting burdens. At the core of personality is potential power that needs to be harnessed to the wants of the external world.

Relaxation and solitude have their valuable place in normal living. Here is a way of generating strength, of regaining poise, health, and alertness. The prizes of solitude and prayer are lucid moments in which a quiet power is generated at the heart of life, when body and mind and spirit rehabilitate their resources. It is a method by which the individual equips himself to withstand the impacts of his environment, the flesh, and the devil.

But the power thus gained must be released. Not to use it is not only to lose it, but also to destroy the means by which it is generated. It is too bad when we get all tangled up over the salvation of our souls, and altogether absorbed in our private thinking. There are persons with a self-concern that tends to morbidity. They are racing their motors without going anywhere. Such persons need to lose themselves in some cause greater than themselves. Hitching our wagon to a star is a good idea, but some of us need to hitch our star to a wagon. Wholesome living is a kind of balance between stars and wheels, heaven and earth, meditation and action, inner strength and good works.

Probably no one is altogether normal, and if he were normal there would be no one perfectly equipped to appraise his normality. We are all a little crazy. This makes us interesting to one another. But we approach a normal or balanced state when our faculties are so integrated that we live abundantly on all levels of experience—physical, mental, and spiritual. — Clinton Lee Scott, in Christian Leader.



## STUDY to show thyself approved UNTO GOD

### MEMORY

By Rev. Edward M. Holston

Read Psalm 77

**"I remembered God, and was troubled.  
I call to remembrance my song in the night:  
I commune with mine own heart: and my spirit  
made diligent search."**

What a treasure chamber of the soul is memory. In that treasure chamber are stored the joys and sorrows, the pains and pleasures of experience in the richest profusion. There, mellowed by the kindly hand of time, our sorrows soften into benedictions—if we will it so, and our joys are kept forever fair and fresh.

There are some things we never forget. They remain bright and shining lights in the memory through all the years. Their presence is a perennial joy to life, and they form some of our most precious possessions. A portrait of my grandfather may be a very choice heirloom, but it is of a material nature, and will perish with time. The memory of my grandfather is eternal. It will be a treasure I need not leave behind.

One is never lonely who has gathered up in the storehouse of his memory the fruitful experiences of the past upon which he can continually draw, not only for comfort and pleasant pastime, but for help and strength in present trials and difficulties. The psalmist whom we have quoted made the glory of those vanished years pay tribute to the present. His present experiences are dreary and desolate. His heart is torn with fear that God has forgotten. But the memory of those former years when God was so clearly present was his salvation.

Of course the memory is not exactly authentic in its operation. Material filed away does get mislaid. We know certain things are there, but for the moment we cannot put our hands upon them. We cannot exactly explain this, but probably God had a good reason for making us that way. We do know that to forget some things—to be able to forget some things is the very best thing for us, and for many others who might be involved.



We remember best those things which most strongly appeal to us and interest us. The outstanding things of life stay with us, either to bless or curse.

Then is it not important that our memories be filled with the things which will bless? God says that he will remember our sins no more, if we comply with certain conditions. Then we may infer that God can forget as well as he can remember. It is a matter for his will to determine. And so it is with us. Our will in a measure can master our memory, and thus we may be able to cultivate our memories. I once paid \$5 for a memory system. It helped some.

Then by having the will to use our memories to the best advantage, how greatly are we enabled to enrich our lives, not only for our inactive and declining years, but for eternity. For the soul, the personality, and the memory are one and inseparable. It is God's purpose that they be perfected to such a degree that they may become an eternal honor and glory to themselves and to him.

Through the use of memory we can live over and over again the richest experiences of former years, and how wonderful when it is possible to cull out of those experiences the unpleasant phases and leave the picture a perfect one for present needs. I am not a scientific psychologist. There may be a physical aspect to memory, but God is a Spirit, and God remembers. And I remember that the Word says, "As a man thinketh in his heart, so is he." These words of Paul make a fitting close.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

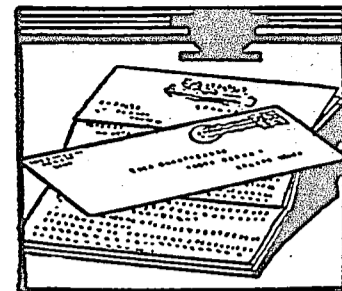
Battle Creek, Mich.

#### MORNING PRAYER

Into thy hands, Father of all the race,  
Let me commit my soul;  
And let me trust thy plentitude of grace  
To keep me safe in whatsoever place  
I toil to reach my goal.

Into thy hands, all powerful King of kings,  
Let me commit my way;  
Give me the peace that full reliance brings;  
Let faith mount up as though on eagle wings.  
Keep me throughout the day.

—Selected.



## LITTLE LETTERS TO LOVED ONES

By Pearle Halladay

Dear Friend:

So you did not get the place you were wanting so very much? Did it seem as though a door was closed just as you expected to pass through? Surely it must be for the best. The Father knows the way better than we and loves us far more than we love ourselves.

Would you keep a dear one out of a good place? Surely not. But how quickly you would close a door or gate to keep them from harm. God never closes one door that we should enter; and if we find our way barred, we will find another way made clear and plain.

Do you recall Matthew 7: 7, 8 and Luke 11: 9, 10? How assuring these words must have been to those who walked with Jesus so long ago and how wonderful that they have been kept for us of today. When we earnestly try to follow him, these words are ours today.

First, we must ask in sincerity; then we must seek quietly and calmly; then we must knock firmly and wait in readiness. The promise is sure: "It shall be given you"; "You shall find"; and "It shall be opened."

Surely we can trust such a gracious, loving promise and wait his appointed time and place.

In Christian fellowship.



The 134th session of the Seventh Day Baptist General Conference has come and gone. In fellowship together and with God, delegates and youth have been refreshed in the original purpose for which the Conference was organized—united missions.

The Second Century Fund is a signpost to the Conference's development. It should be a signpost to you in Christian stewardship. Your sacrifice in this "over and above" fund in our denominational work indicates your faith in Christ's kingdom by your long-term investment.

Christ was not much interested in how to obtain money, but in how to channel the fruits of labor into labor for his kingdom among men.

## LABOR DAY MESSAGE, 1946

(Approved by the Executive Committee of the Federal Council of the Churches of Christ in America and issued through the Industrial Relations Division, Department of Christian Social Relations.)

ON LABOR DAY the depth of human suffering in many lands must oppress the Christian conscience with particular force. In the true Christian community all persons and peoples are members one of another under the searching judgment of One who is Sovereign, and beneath the tender care of a Father who is God. An ill-clad body protests every idle machine. A homeless or poorly housed family pulls at the sinews of every idle hand. A slave worker anywhere jeopardizes the rights of all free men.

In our own country the storms of war were a distant rumbling. In consequence we are left strong and prosperous beyond compare. But in the agony of the world we are threatened by a new spiritual isolation—the hardening of our hearts against humanity's pain. From our fields and hands and machines might come a flow of food and tools for the rebuilding of all nations. From our spirits might rise a greater sense of world fellowship and a passion for freedom which will embrace all men.

### THE COMMON GOOD

We shall not meet our obligations to the world unless we meet them to each other in our own land. The unity of work and purpose we knew at war is now replaced by a struggle for profit and power. Out of this controversy that brings to light shortcomings in our economic practices, a higher life may come, but only if the needs of all men are the standard for those engaged in it. An annual income adequate for a worthy standard of living, an economy of high production and full employment, the provision of decent housing and assured medical care, equal access to employment and other benefits of our society regardless of race and creed, the wider distribution of property and income and power—the achievement of these goals for all persons, families, and nations is indispensable to the realization of the common good.

The American people have a crucial responsibility for attaining such goals at home and abroad. Planning by public bodies and far-sighted political leadership, as well as all possible co-operative action by private groups to the same end, are necessary if chaos is to

be averted. Governmental initiative and controls need not lead to irresponsible power; only by their exercise under democratic safeguards can the irresponsible power of private control and group selfishness be overcome.

Whatever the special claims made by labor or by management, goals of the common good must regulate all settlements. Unions and employers are to be commended for the stability which they have given to industries through the more than fifty thousand contracts providing for the peaceful settlement of disputes. We do not apportion the responsibility for recent and current stoppages of work, but we do stress the obligation upon both parties to exercise more mutual consideration and more self-discipline; and to recognize the sanctity of contracts once executed.

### RIGHTS AND RESPONSIBILITIES OF LABOR AND EMPLOYERS

We note with deep satisfaction the number of employers who give evidence of their care for the common good and for the all-important factor of human relations within industry. With these lies the promise of benefits shared in by all. We are heartened likewise by instances of labor's sense of responsibility in the use of its growing power and status. To be sure it has not always met employers with the spirit that makes for mutual agreement, nor has it as yet put its own house completely in democratic order. But just as we cannot fairly accuse modern employers as a group of indifference or hostility to the just claims of labor, or of disregard of broad human interests, so we would not accuse labor as a group of lacking a sense of social responsibility. Selfishness besets us all as individuals and groups. Within the leadership and ranks of both labor and management a broader outlook on the problems

involved in the peace and progress of mankind, as well as such self-discipline as was conspicuous during the war, is urgently needed in the continuing national and international emergency.

We would remind labor that the social ideals of the churches has affirmed since the early years of this century the right of workers to organize freely into unions of their own choosing. There still are millions of workers to whom the benefits of trade unionism have never been extended. It is desirable that workers in some occupations, such as workers in agriculture, mostly untouched by the unions hitherto, should be given the advantages and protection of organized labor. Strong encouragement is due labor organizations in their efforts to improve the general welfare of their members through such activities as workers' education, child-care programs, family case work, and personal counseling—also in their activities reflecting a social concern beyond labor's immediate interest.

To meet the needs of this hour the Church of Christ must be strengthened in body and spirit. For social sustenance she looks to the millions of men and women of every race and class and land included in her membership; and she expects of them, as Christians in an unchristian society, sacrificial and discerning service. For empowering of spirit she turns anew to the Lord of history and the Redeemer of mankind, the Carpenter of Nazareth, in loyalty to whom she finds her life, and by whose design the world must be refashioned.

#### DENOMINATIONAL "HOOK-UP"

##### Germany

In April we had the first news from our German churches since before the war. Rev. Johannes Bahlke of Hamburg has written us telling how Seventh Day Baptists in Germany have been able to maintain their church services amid the difficulties of the war. He was able to visit all the churches regularly. Publication of Bible lessons continued until the spring of 1942, after which all Christian literature had to cease through shortage of paper. Thereafter a monthly circular letter kept him in touch with the churches. He conducted the funeral service of the late

Rev. L. R. Conradi in October, 1939. Many of our brethren there have lost their homes, others had to flee from the East, and several lost their lives. The messages he has had from those who have thus suffered show that their faith is still strong, and nothing can separate them from the love of God. Romans 8: 35-39. Elder Bruhn also sent us the greetings of the Hamburg church. — Sabbath Observer, London, England.

##### London, England (Mill Yard Church)

At our Lord's Supper service the pastor used the blood transfusion service as a modern scientific illustration of the gospel pointing to Christ as the great blood donor of Calvary whose blood can give new life to dying sinners.

In response to several requests we give the following short summary of the history of the Mill Yard Church which will interest new readers. This church is the mother church of the Seventh Day Baptist denomination. It is called "Mill Yard" from the fact that from 1691 to 1885 its meeting house was in Mill Yard, Leman Street, Goodman's Fields, London, E.

The exact date of the church's foundation is unknown as some of its valuable ancient documents were burned in 1790. The traditional date is 1617, when Rev. John Traske first advocated the observance of the seventh day as the true Christian Sabbath. Some think that it was an ordinary Baptist Church whose members accepted the Sabbath about 1656. . . . Rev. Joseph Stennett was a "well known Seventh Day Baptist clergyman of London" about 1710. Rev. J. McGeachy has been minister since 1929.

—Sabbath Observer.

##### Salemville, Pa.

The ordinance of baptism was administered to five of our older juniors Sabbath day, June 1. The service opened at the church with a period of worship and was concluded at the stream on Fred Ebersole's place. Those baptized were Floyd Robinette, Dennis and Vernon Mellott, Orlo Kagarise, and Shirley Boyd.

The church has recently received two gifts. Beautiful oak offering plates were donated by

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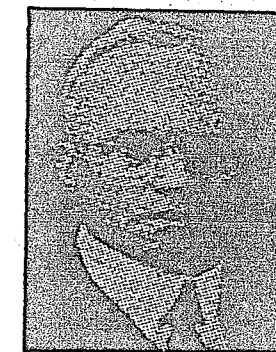
## Missions

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.

## WORLD WIDE COMMUNION

Protestant churches are again planning to observe the World Wide Communion. The date set is for the regular church service the first week in October, and for Seventh Day Baptists this will be the fifth of October. This is the seventh year that Protestant churches have united in celebrating the Lord's Supper the first week in October. Literature regarding it has been sent to all Seventh Day Baptist churches.



W. L. Burdick

The plan is not that the churches should unite in a Communion Service, but that they should celebrate the Lord's Supper that week-end. The objects are set forth in the following quotation:

The World Wide Communion observance is being sponsored by the Councils of Churches in many lands; by numerous denominations around the world; by national and international missionary organizations of the churches. There is no question but that the observance and the attendance this year will be wider and greater than ever before.

One of the World Wide Communion objectives is that each local congregation of every evangelical denomination around the globe will seek to have every member present at its own Communion Table. Those members of a local congregation who are not able to attend because of illness or old age, should have the Holy Communion taken to them. No one should be overlooked.

The World Wide Communion observance does not contemplate union Communion services, but rather that each local congregation shall seek to have its own resident members present at its own Communion Table. Each congregation will be conscious of its spiritual oneness in Christ with all other Christians in the same community and around the world.

W. L. B.

## SEVENTH DAY BAPTIST MISSIONARY SOCIETY

### One Hundred Fourth Annual Report of the Board of Managers

Another year of missionary work has become history. The Board of Managers herewith presents to the Seventh Day Baptist Missionary Society and through it to the churches its one hundred fourth annual report.

Although owing to the conditions in Europe and Asia caused by the war, the year has been one of the most difficult in the history of missions, some progress has been made; but there are still many difficult questions to be settled and problems to be met.

In making this annual report, the Board of Managers wishes to record its gratitude for the priceless privilege of having part with Christ in the evangelization of the world, for the care of the laborers on various fields, and for the support given the work by devout Christians.

Being unable, on account of unsettled conditions on some foreign fields, to carry on as usual, the report is briefer than usual. The principal topics covered are as follows:

- I. In Memoriam
- II. Second Century Fund
- III. China
- IV. Germany
- V. Holland and Java
- VI. Jamaica, British West Indies
- VII. British Guiana, South America
- VIII. Home Field
- IX. Salary Increases
- X. Annual Reports of Secretaries
- XI. Conclusion
- XII. Treasurer's Annual Report

#### I. In Memoriam

Since the last annual report the board has lost one of its valuable members, Deacon LaVerne D. Langworthy, who died September 11, 1945. Deacon Langworthy grew up



in a Christian home, joined the church in his youth, and had been active in Christian work throughout his life. He became a member of the Board of Managers in 1915, and thus had been a member for thirty years. He was regular in attendance at the meetings of the board, faithful in his services on committees, and wise in his counsels. His presence, help, and fellowship were much appreciated by the other members of the board and he is greatly missed.

## II. Second Century Fund

It may be truly said of Seventh Day Baptists that they were among the first American Christians to organize for and carry on foreign mission work. Our present missionary society was organized in 1842, and soon began to plan to carry the gospel to foreign countries.

The first missionaries sent out were Rev. and Mrs. Solomon Carpenter and Rev. and Mrs. Nathan Wardner. December 31, 1846, a service consecrating them to the work was held in Plainfield, N. J., and they sailed for China on January 5, 1847. The year 1946 completes the first century of foreign missions, and in a few months we shall be starting on the second century of such work.

Some of us had been wondering how we should celebrate the beginning of the second century of foreign missions, and more especially what could be done to rehabilitate them on the various fields. Officers of the board took up the problem with the Commission of the General Conference, suggesting that a special fund be raised for this purpose. The Commission at its meeting held last August recommended the raising of a fund amounting to \$25,000, to be called the Second Century Fund. (See 1945 Year Book, page 10.)

The board gladly accepted the recommendation and immediately began work on the project. It appointed a committee consisting of Karl G. Stillman, George B. Utter, William L. Burdick, and David S. Clarke to promote the Second Century Fund. The committee organized by electing Mr. Stillman as chairman and Mr. Clarke as secretary. It prepared a four color folder and that, together with other literature, was sent to every Seventh Day Baptist. The response has been gratifying and there is promise that the entire fund will be raised, in addition to the regular contributions.

The purpose of the fund is to rehabilitate missions in foreign countries, particularly in China and Germany, and to expand the work at home. In accomplishing this it is planned to send men to foreign countries to see what the needs are. Also it is planned to bring students and leaders to this country.

## III. China

These have been trying years for mission work in China, and the same may be said regarding missions in all countries smitten by the tragedy of war; but the year has seen some improvement.

At the time Japan began undeclared war on China, nine years past, we had a prosperous mission in Shanghai and Liuho with hospitals, churches, schools, and a strong force of missionaries; but at the time of the last annual report, which was shortly after VJ Day, the church in the Old City of Shanghai had been destroyed, all the buildings at Liuho except one were rubble, and only two of our missionaries, Dr. Grace I. Crandall and Mabel L. West, were in China. Dr. Crandall was in Lichwan, Kiangsi Province, and Mabel West and her mother were in a concentration camp.

The Japanese had allowed the schools in Shanghai to continue, but no foreigners were allowed as teachers. The buildings connected with the mission in Shanghai were all intact, but were in sad need of repair. There is not much change except that Dr. Crandall has returned to Shanghai, and Mabel West and her mother have been released from the concentration camp.

For many months we received no word from our missionaries in China; but the first of November a letter came from Mabel West, and a little later one from Dr. Grace I. Crandall. In September we received a letter from Professor T. M. Chang, reporting regarding conditions of the school, church, city chapel, and hospital at Liuho. This was published in the Sabbath Recorder of October 1, 1945, and a condensation of the letter gives the following information.

I am happy to inform you that our church and school here in Shanghai have come through safe and sound.

Since the death of Miss Anna West more than two years ago, the two schools—the Boys' and the Girls' Schools—have been united into one institution under a new board. There are seven members on the board, namely, Mrs. Koo, Mrs. Chen, Mrs. Yu (all former pupils of the Girls' School), Mr.

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# Woman's Work

Frances Davis, Salem, W. Va.

## Women Are Citizens

By the Foreign Missions Conference  
of North America

"They'll be teaching the cows to read and write next!" That was the scornful comment when Christian missionaries first started a school for girls in India. "A girl doesn't need an education to feed the fire!" they said. In China a century ago the feeling was, "What could a girl do with a book except keep her strands of embroidery silk in it?" But gradually education for women in the Orient has been winning its way and today an increasing number of women may even aspire to higher education.

For a quarter of a century American women have been helping to maintain eight union Christian colleges for women in the Orient, one in Japan, four in India, and three in China. Through them they have been influential in shaping the lives of countless women so that they were able to give their best contributions to God and country. In each of those lands, Japan, India, and China, developments now make it vastly more imperative that Christians of America emphasize this type of educational effort. There is greater need than ever before to train women for the responsibilities and opportunities of Christian citizenship.

The women of Japan have suddenly had the suffrage conferred upon them. Quiet, self-effacing women, they have thrust upon them now, equally with the men, the duty of remaking Japan after a democratic pattern. Where shall they get the necessary preparation? Shall it not be from women Christian leaders like those we have helped to train at the Woman's Christian College of Japan at Tokyo? Word has come that the buildings are intact and that seven hundred students are enrolled. There are new departments of history and economics, a significant fact for these times, and it is expected that shortly the college will receive recognition by the board of education as equivalent in standing to the men's universities. In recent years the share of this college in World Day of Prayer offerings has been held in reserve but shortly now it

can be on its way to continue the life of the fine institution in equipping selected, gifted Japanese women to aid their sisters in assuming their vast new tasks.

In India the government is sponsoring a great educational advance, a fifty-year plan including compulsory free education for every child between six and fourteen, nursery schools for younger children, subsidized higher education for the most promising students, industrial and technical instruction, adult education. Thousands of teachers will be needed, especially for the nursery schools and the primary grades. From where shall they come? Shall it not be from schools like the Women's Christian College of Madras and St. Christopher's Training College in the South and Isabella Thoburn in the North? Already there is pressure for them to enlarge their enrollments, increase their facilities, get ready to take their place in this huge educational development among 388,000,000 people. No one belittles the influence of a teacher, especially in the lower grades. Christian teachers can make a Christian India.

An advance in medical education is a part of the Indian government's proposal. India has only 42,000 doctors for its 388,000,000 population. We have three times as many in the United States for one third as many people. There are 330 mission hospitals. From where are the faculty and staff members to come? Only a trickle can receive their training at government medical schools, since the basis of admission is the numerical strength of one's religion and Hindus and Moslems far outnumber the Christian population. Will the medical leadership not have to come from the one all-India Christian medical center for men and women, the great institution now being built up on the foundation of Dr. Ida Scudder's famous Missionary Medical College for Women at Vellore? Students there will not only be able to secure a first-class medical and surgical training for general practice but pursue special studies in public health and mental hygiene, in tuber-



culosis and in leprosy and other tropical scourges.

China is to have a constitutional convention. Chinese women must prepare for a larger share in democratic government. From where is their leadership to come? Shall it not be from Christian women trained at colleges like Cheeloo, Yenching, Ginling, the splendid institutions which, torn by the war from their home campuses, have carried on valiantly in refugee quarters in Chengtu? From their crises they have wrested opportunities. They have gone into near-by villages and blessed the countryside with rural reconstruction projects, health clinics, child welfare services, literacy classes, every type of activity that benefits their fellow men. Kept from their home locations for at least another term or two, they are demonstrating the kind of service that can be reproduced throughout the land by women with similar preparation for good citizenship.

Leaven penetrates the lump. Salt distributes its savor. Buried seed insures a crop. A candle sends its rays afar. Throughout the Scriptures we find warrant for believing that if only we set in motion the proper forces, under God we can be sure of the results. The Master himself left his work in the hands of a small group of disciples, satisfied that it would live and grow. Through the clear-eyed, consecrated young women we prepare at Tokyo and Madras, at Vellore and Lucknow and Chengtu, we can insure a group of competent Christian leaders, ready to assist other women also into the widest scope of activities in Christian citizenship, in service for God and country and in that international understanding between peoples of differing cultures which alone can insure the peace of the world.

In all this work you have had a part through sharing in the offerings on the World Day of Prayer. A portion of all offerings is expended for the eight union Christian colleges for women in the Orient mentioned above.

#### MISSIONARY REPORT

(Continued from page 180)

David Sung, Mr. Stephen Waung, Mr. Tsan (all former students of the Boys' School), and Dr. Miao who was general secretary of the National Christian Educational Association for nearly twenty years. I was asked to be the principal, and in that capacity I have served during the past two years.

At present, all the school buildings are in fair conditions. During recent years we have not done as much repair work as we would have done in peace time, but in one way or another we have taken care of all the minimum necessary repairs. I am glad to report to you that the work of the school has been carried on practically uninterrupted throughout all those turbulent years. We are thankful for your prayers and for those of our friends in America.

The church building and the pastor's house are in fair conditions. Rev. Tshang has been our pastor for the past several years. Mrs. Koo is doing her evangelistic work as usual in co-operation with the pastor. The church has been steadily growing in membership, and the services are usually well attended.

According to information on hand the hospital buildings were all destroyed. The chapel building alone has remained. A certain Mrs. Chu, formerly of Liuho, has used the chapel building for a school which she started for the local children, and in this way the chapel has escaped the fate of the others in the neighborhood.

The above is what I wish to report this time. Now that the war is over, the problem of rebuilding the work is before us. We feel that by necessity, as well as for the sake of tradition, the old city chapel should be rebuilt as soon as possible. We feel the same way in regard to the Liuho hospital. The doctors by their untiring services had built up a good repute for the hospital, and we feel that we should not let it die as victim of war. We know that in China's national reconstruction after this protracted war all Christian institutions including hospitals, churches, as well as schools, will have a greater part to play than ever before.

During the year Seventh Day Baptists in the service of the United States government have visited our mission in China and among them were Dr. George Thorngate and his son Stephen. Dr. Thorngate has been connected with the U. S. Navy and his ship was in Shanghai harbor for considerable time last winter. This enabled him to get in touch with Dr. Crandall and the mission in China and to give the board firsthand knowledge of conditions and needs. We are gratified to report that Dr. Thorngate will again take up work in China when he is released from the Navy.

#### DENOMINATIONAL "HOOK-UP"

(Continued from page 178)

Mr. and Mrs. Alvy Kagarise. These nicely match our communion table upon which they rest. The other gift was long needed banisters for the steps at the entrance, donated by Mr. and Mrs. John W. Kagarise. This remedies a once dangerous place.

—Church Echo.

## Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

### TEACHING FOR DECISIONS

By Harry C. Munro

(Director of National Christian Teaching Mission of the International Council of Religious Education and the Federal Council of the Churches of Christ in America.)

Decision is the stuff of character. A strong character is decisive, positive, poised, consistent. Habitual uncertainty, vacillation, or hesitation are marks of weakness. Decision of character is the expression of an inner principle to which a life has become committed. That is why the Christian teacher exerts such a powerful character-building influence. That is what makes religious teaching the climax of all teaching.

The Christian teacher is one through whom Christ teaches. To teach for Christ means to teach for decisions. It is in the realm of decisions that all teaching reaches its climax. General education deals with facts, knowledge, skill. Christian education deals with values. General teaching presents all the various opportunities and possibilities which open up before the student as he faces life in a very complex world. Christian teaching guides his decisions in the light of what he is after in life. The general teacher transmits ideas. The Christian teacher shares an experience. That experience of the indwelling Christ determines the meaning and the influence upon life of all other experience. Christian teaching is the climax of all teaching.

#### Influences of Christian Teaching

When one compares the time and attention given to general education under professionally trained and employed leadership, with the program of the church school under its voluntary leadership, one wonders whether Christian teachers have any chance whatever of measuring up to their supreme task. Any quantitative comparison makes their work seem trivial and marginal. It is the qualitative difference that counts. One through whom Christ teaches may exert an influence all out of proportion to the time involved. Christian teaching is the climax of all teaching because of its quality and purpose. This

only emphasizes the high place of teaching in all the work of the church and the supreme place of Christian teaching in all education.

Technology has answered most of our questions beginning with "What" and "How." General education gives these answers. Christianity answers the questions beginning with "Why." Because whole nations of people in our generation have followed wrong answers to the "Why" of life, our whole world staggers under its weight of knowledge and starves in the presence of potential abundance. Christ has the right answer. He gives it through his teachers. The Christian teacher is one through whom Christ teaches.

#### New Scale of Values

The war made "priorities" a household word. Wartime priorities introduced a whole new scale of values. Things and activities had value in proportion to their contribution toward winning the war. The word "priority" may be new. The principle is as old as the Sermon on the Mount. There Jesus expressed the principle of priorities, not with respect to war but with respect to the kingdom of God. "Seek first his kingdom and his righteousness, and all these things shall be yours as well." Once a life is organized around this priority principle, it has a scale of values by which to guide every decision. The Christian teacher teaches for decisions in accordance with that scale of values.

The values for which one lives and by which he makes his decisions form the essence of his religion. In his parables of the Pearl of Great Price and the Treasure Hidden in a Field, Jesus defined the kingdom of God as that supreme value for which everything else would be gladly sacrificed. The Christian teacher is always seeking to establish this principle of priorities with respect to kingdom values in the lives of those whom he teaches. It is not a mere matter of dealing with isolated "life situations" one after another as they arise. Rather it is a matter



of using and even deliberately planning experiences which will confront the learner with the necessity of discriminating among values which are related to the Supreme Value.

#### Christian Teachers Are Evangelists

To teach for decisions makes the Christian teacher an evangelist. The many day by day decisions root back in the one supreme decision. And that one supreme verdict for Christ comes as the climax to many lesser decisions. Like trickling rivulets they flow together through tributaries to form the deep, flowing, decisive currents of a life. Whether one teaches little children or seasoned Christians his work is always momentous when Christ teaches through him. All his teaching is related to the main verdict, either as antecedent or as consequence.

These tributary decisions are important. It is thus that Christian teaching issues in Christian living. Nothing is taught until it is learned. And nothing is learned until it is lived. Teaching for Christian living is the Christian teacher's perennial commission. Yet there is a principle of priorities among these many decisions. The lesser tributary decisions must never be allowed to obscure or to take the place of the one supreme verdict for Christ. At some favorable "season of the soul" this must become the direct and conscious aim of the teacher. All the lesser decisions should illumine and magnify this major verdict. Teaching for decisions sharpens to teaching for Decision.

Evangelism and Christian education thus merge. They ought never to be separated. A major weakness in the program of many churches is the tendency to separate them as to leadership, program, and responsible agency. Christian teaching without the evangelistic motive and passion is less than fully Christian. It tends to fall to the level of ordinary teaching. Evangelism which lacks the full-orbed long range educational approach to its goal is superficial and partial. Teaching for decisions which are effectively related to the supreme Decision is educational evangelism.

#### Mission Stresses Educational Evangelism

It was the purpose of our national agencies of Christian evangelism and Christian education in setting up the National Christian Teaching Mission to demonstrate and dramatize the merging of their work in a program

of educational evangelism. The teaching mission brings a program of enlargement in educational evangelism into full operation in every participating church in the communities which it serves. It enlists, trains, and inspires the lay workers of each church to undertake their full responsibility to the unchurched of the community. It helps them to lift the church's program of teaching to the level of its evangelistic opportunity in every life which it touches.

The strength of the Mission is its unique plan of centering the task and the program of training for the workers of each church in their own church under a leader of their own choosing from their own denomination. Yet it is a community-wide interdenominational movement in educational evangelism making a united impact on the community and enlisting the support of the whole community. The Mission is interdenominational at the points where that is essential to community-wide success but denominational at the points where the local church's special interests and contributions are concerned. Further information about the Mission may be secured from your own denominational agencies or from its director, Harry C. Munro, 203 North Wabash Ave., Chicago 1, Ill.

#### Enlistment and Training

The article above is so timely that it was used in full. There is a united effort being made by many denominations to stress the message, "Teaching for Decisions." This will be done not only by Sabbath school teachers, but by parents, and by every Christian whose very life is a textbook from which those outside the Church learn of Christ. What kind of reading does your life make?

The Board of Christian Education is pushing in every way possible the idea that we all need to be trained to do better whatever God has called us to do.

H. S.

#### SABBATH SCHOOL LESSON FOR SEPTEMBER 14, 1946

##### Jesus and Covetousness

Basic Scripture—Exodus 20: 17; 1 Kings 21: 1-16; Job 31: 16-25, 28; Proverbs 11: 23-28; Luke 12: 13-21; 18: 18-23; John 6: 26, 27; 1 Timothy 6: 6-8; Hebrews 13: 5

Memory Selection—Proverbs 11: 28

## Children's Page

Mizpah S. Greene, Andover, N. Y.



### OUR LETTER EXCHANGE

Dear Mrs. Greene:

How are you feeling? We are feeling quite well ourselves and hope to hear the same from you.

This is Sunday morning and the weather is very beautiful out. Yesterday being the Sabbath, we had Brother Arthur Burns preach to us in church because Pastor Maxson is away at Camp Lewis. My sister Anna and my cousin Alice are also there. We have received a card from my sister Anna.

Yesterday my daddy, while he was on his way to church, met a minister whom we heard last Sabbath night in Perth, N. Y., who just came back from Palestine, and he told us all about the return of the Jews. My daddy also met another minister who has been in Palestine a good many times, and who wrote a book, "Rebuilding Palestine According to Prophecy." His name is George T. B. Davis. My daddy was glad to meet them both.

Have you received my letter that I sent two weeks ago?

This will be all for now and may God bless you and all your loved ones.

Your Recorder friend,

Esther Naomi Fatato.

Schenectady, N. Y.

Dear Esther:

We, too, are well, one and all. Our little granddaughters, Joyce and Gretchen, spent last week with their Aunt Betty, their daddy's sister, in Elmira, and had great fun playing with their baby cousin. Their little dog Blackie was very lonesome without them, and when they returned home he nearly knocked them off their feet; he was so glad to see them.



Mizpah Greene

Yes, I received your letter sent two weeks ago, and you have probably read it in the

Recorder before this. You see, I have to send my material to the Recorder two weeks before it is published, so it is several weeks after I receive your letters before they appear on the Children's Page.

Do you enjoy organ music? Pastor Greene and I attended an organ recital in the Methodist church, Monday evening, August 5, presented by Mr. Curtis York, noted Buffalo artist. It was the first recital given on the new pipe organ recently installed in the church. Mr. Morris Kille, a leading baritone soloist of Buffalo, sang a group of songs accompanied on the organ by Mr. York. The church was crowded and we all enjoyed the recital very much.

Yours in Christian love,

Mizpah S. Greene.

#### BOBBY'S LESSON

Little Bobby Potter was at the kitchen sink, just before dinner, washing his face and hands. He was in a very great hurry, for there was to be strawberry shortcake for dessert. Yum! Yum! What little boy wouldn't be in a hurry; especially a little boy who had been helping daddy around the big automobile for an hour or more.

"I do declare," said mother, "did anyone ever see a dirtier little boy?"

"Course," said Bobby proudly. "I'm a working man. Men can't work without getting dirty, can they?"

"I see," said mother with a smile. "Be sure to wash up nice and clean, as a man should."

Now Bobby never did like to wash often; his morning bath ought to be enough, he thought, and although he always washed—after a fashion—it was often a queer kind of washing. He would splash the water around with his hands, rub them hurriedly over his face, and then wipe his face and hands on a clean bath towel. I wonder if any other little boy ever washed as Bobby did.

This time Bobby thought he had no time to waste, so he did not take quite as much pains as usual, and he hung the towel over a chair near a sunny window.

Baby Sister, Ruth, who was toddling about the kitchen, spied the towel which had been warmed by the sun, and pulling it down, rubbed it all over her rosy face. Then she held up her mouth to Bobby for a kiss. Bobby gave her one look and then looked very much ashamed, for little Ruth's face was streaked with mud from the towel.

"Your face is not very clean either," said mother. "Don't you think you had better really clean up?"

Then Bobby washed his face and hands until they shone, and afterwards washed the mud from little sister's face. I am sure that after that he really tried to wash like a man.  
M. S. G.

## The Sabbath

A Little Sermon for Little Folks

By Rev. Loyal F. Hurley

"Remember the sabbath day, to keep it holy."  
Exodus 20: 8.

There are many helps for the Christian life. We are studying some of them in these little messages.

We have studied prayer. We learned that prayer does for the life of the spirit what breathing does for the life of the body. We have studied about the telephone inside our hearts through which the Holy Spirit speaks to us. "Quench not the Spirit," we read.

Today we are to think of the Sabbath, the first religious help mentioned in the Bible. God gave us the Sabbath so we would remember the Lord who made us and all the world in which we live.

We are commanded to "remember." Once the grandfather of Rev. Leon Maltby got mixed up about the days of the week. It was Friday, as he thought. So Mr. and Mrs. Maltby loaded the wagon with grain to go to the mill. They passed the church where they worshiped on Sabbaths and saw everybody was there.

"Why, there must be a funeral," they said. "I wonder who is dead." But they went on their way to the next village where they got the grinding done.

When they were ready to leave for home the miller said, "This is surely a surprise to see you at the mill today, Mr. Maltby. I didn't know you ever came to mill on Saturday."

"Why, this is not Saturday, this is Friday," said Mr. Maltby.

"No," said the miller, "you are mistaken, Mr. Maltby. This is Saturday."

Well, you may imagine how badly they felt. It was not a funeral at the church after all. The Sabbath keepers were just remembering the Sabbath as God said. On the next Sabbath Mr. Maltby asked the people of the church to forgive him for breaking the Sabbath.

Of course the folks said, "Why Brother Maltby, that is all right. We know you just got mixed up and forgot which day it was."

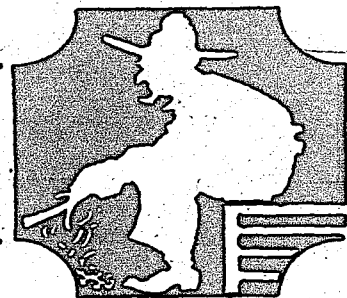
"Oh," said Mr. Maltby, "that is just the trouble. That is why I feel so ashamed. The Lord commanded us to 'remember,' but I forgot."

Yes, it is our duty to remember the Sabbath. Not only to remember it, but to keep it holy and sacred. To use it in such a way as will remind us of God and his blessings. And to lead us to know and do his will.

Everything that reminds us of God and his care and love will prove to be a blessing to us. The Sabbath is not a burden, but a privilege. If we use it aright it will grow to be a joy and a delight. Those who have kept it all their lives seem to love it more and more.

God gave it to his children just after he had created them. He set it apart and made it holy time. The Sabbath is holy. God made it so. It will prove a blessing to us as we learn to keep it holy. "Remember the sabbath day, to keep it holy."

OLD-TIMER  
S E Z . . .



"My married daughter had some purty red roses that her man got fer her. She says to me, 'Daddy, I hate to see them fade.' I've noticed that lots of the purty things in life do fade, but I also noticed the Lord pervides some other nice things to take there place. Some of the nice endurin' things don't ever fade like roses do."

## FROM THE EDITOR'S DESK

Dear Editor:

Father Davis (Rev. Riley G. Davis) is very poor in health, and he hasn't been well for three months. He has sciatic rheumatism in his hip, and it is very painful. He has been bedfast for four or five weeks.

Father was eighty-three years old May 2, 1946. He would have enjoyed attending Conference this year, but of course it is impossible now.

Sincerely yours,

Mrs. Vesta Davis.

3918 S. W. Thirteenth St.,

Des Moines, Iowa,

August 7, 1946.

Dear Editor:

I think the acceptance of the Sabbath by the world and its holy observance would help solve a great amount of our present-day troubles. I believe a large portion of the falling away of religious interest and the increase of sin has its main root leading back to Christians forgetting and polluting the Sabbath of God. Man has put himself in the way of his own desires.

Yours in the Master's service,

Jerome Boyd.

Woodbury, Pa.

### ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Church, Shiloh, N. J., on Sunday afternoon, September 15, 1946, at two o'clock.

Franklin A. Langworthy,  
President,  
Courtland V. Davis,  
Recording Secretary.

### ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Church, Shiloh, N. J., on Sunday afternoon, September 15, 1946, at two thirty o'clock.

Franklin A. Langworthy,  
President,  
Courtland V. Davis,  
Recording Secretary.

## The Sabbath Recorder

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## A CORRECTION

The picture of Mr. and Mrs. C. W. Barber on page 129 of the Recorder of August 12, 1946, should have indicated that the cut was loaned to the Recorder through the courtesy of "Ord Quiz." We are grateful to both the "Ord Quiz" and Mrs. Myra Thorngate Barber for the use of this cut, and are sorry for the omission of the credit line.



## RESOLUTIONS ADOPTED AT GENERAL CONFERENCE

A request for amnesty and restoration of civil liberties and rights to conscientious objectors, a stand against calendar revision, and a plea for church people to educate and legislate against the liquor traffic were among resolutions adopted by the one hundred thirty-fourth session of the Seventh Day Baptist General Conference meeting in annual session at Milton, Wis., August 20-25, 1946.

Carrying a full program of both business and inspiration, the Conference of Sabbath-keeping Baptists was marked by the largest attendance of delegates in recent history with church members and leaders present from all parts of the nation. President of the Conference, P. B. Hurley, businessman from Riverside, Calif., presided at all of the meetings and emphasized throughout the theme for the gathering, "First Things First."

Notable among the undertakings authorized by the official body of the denomination was the doubling of the amount to be raised in a special fund designated for rehabilitation of missionary enterprises. Started one year ago as a two-year project, the undertaking has been called the Second Century Fund to commemorate the beginning in 1947 of the second hundred years of foreign mission work by the group. The goal has now been set at twice the figure originally named. Another outstanding feature financially was the over-subscription of the United Budget for the year, announced as an accomplishment seldom before realized in the history of the denomination.

Complete texts of the resolutions are as follows:

Whereas our belief in the freedom of the individual conscience leads to regret that during the recent war many were penalized by imprisonment or by commitment to Civilian Public Service as conscientious objectors without pay for their work and ineligible for the government's benefits to those who for conscience sake joined the military service, and whereas many of these men are still in prison and in Civilian Public Service while members of the armed forces are being rapidly released; therefore be it

Resolved, That we convey to President Harry S. Truman our earnest desire and hope that amnesty and restoration of civil liberties and rights be granted to the conscientious objectors now in prison, and that those now in Civilian Public Service be released when they have served a period

of time comparable to that of those drafted into the armed forces of the United States.

Whereas strong forces are advocating a calendar revision which would destroy the continuity of the days of the week, and are urging this change upon the government of the United States and upon the United Nations; and

Whereas the week has come down unchanged from time immemorial and millions of people hold religiously sacred either the first day or the seventh day of the week and the obliteration of these days would constitute the cruelest kind of religious persecution to all Christians and Jews who conscientiously observe a specific day of the week as a day of rest and worship; therefore be it.

Resolved, That we represent and declare our sincerest opposition to any change of the calendar, such as the so-called "World Calendar," which would destroy the continuity of the days of the week, and be it further resolved that we bring this resolution to the attention of the President and Congress of the United States and the proper officers of the United Nations, and that we urge our people to enlighten others concerning the dangers to religion and conscience inherent in this proposed "World Calendar."

Conscious of the fact that the legalized liquor traffic is responsible for much immorality, alcoholism, and irreligion and many of the traffic accidents in our country; be it

Resolved, That we will not neglect to teach our children the dangers of intoxicating liquor, and that we appeal to our young adults to use their influence against the practice of social drinking; and be it further

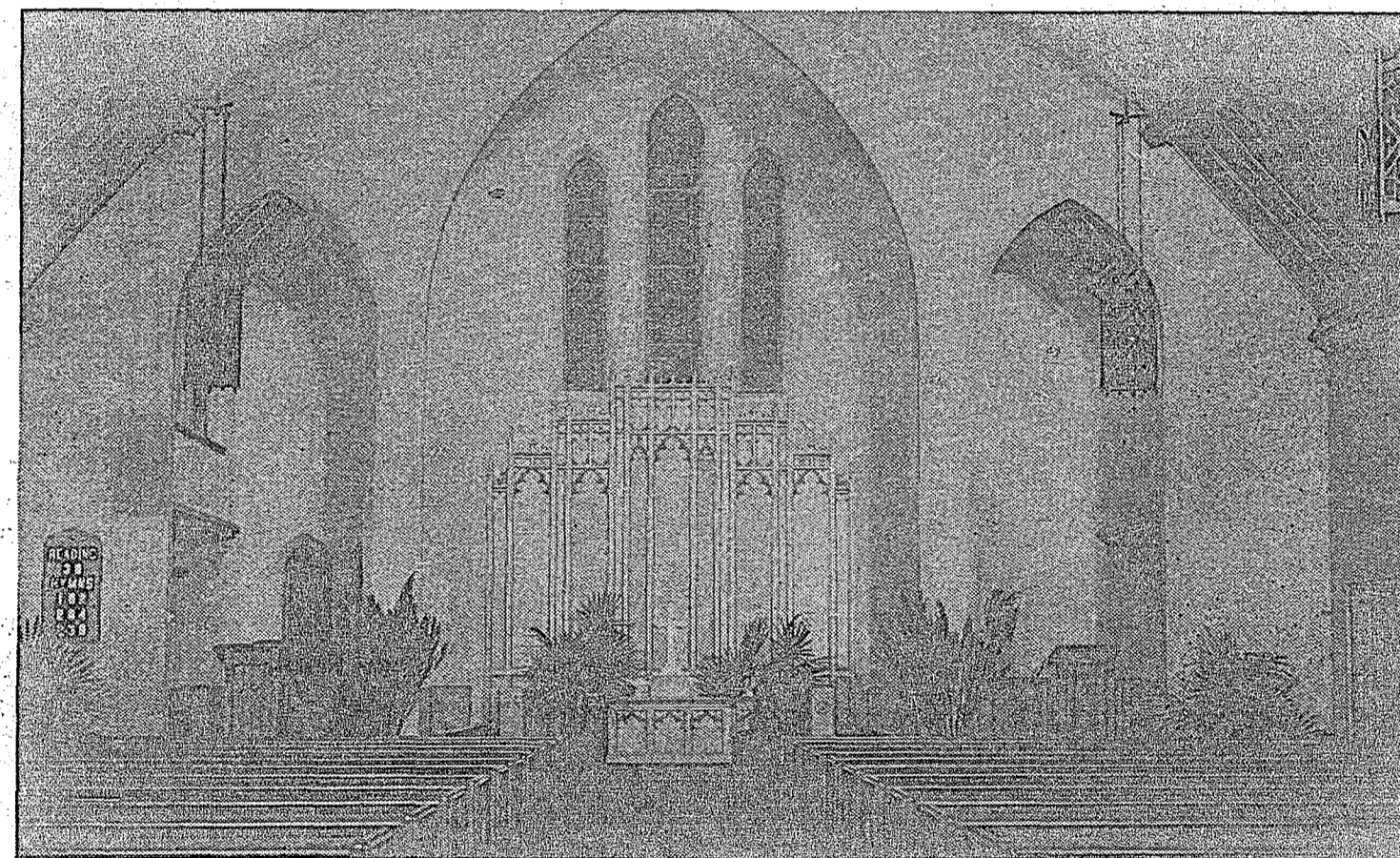
Resolved, That we call upon the members of all our churches to use every means possible under the laws of their several states to restrict the advertising and sale of alcoholic beverages.

### SOME WHO ATTENDED

Alfred, N. Y.

Among the Alfred people attending the Seventh Day Baptist General Conference, held at Milton, Wis., in August, were the following: Pastor and Mrs. Everett T. Harris and three sons; Dr. J. Nelson Norwood; Dr. and Mrs. Paul C. Saunders, Hannah, Stephen, and Philip; Dean and Mrs. A. E. Whitford; Dean and Mrs. A. J. C. Bond; Dean Dora Degen; Dr. and Mrs. Ben R. Crandall; Mrs. Luella Straight; Rev. Edgar D. Van Horn; George Stillman; Charles Palmer; Mr. and Mrs. Ray Polan; Genevieve and Donald Polan; Rev. and Mrs. George B. Shaw; Rev. and Mrs. H. Eugene Davis; Rex Burdick; and Theodore Hibbard. — Alfred Sun.

# The Sabbath Recorder



Interior of Milton, Wis., Seventh Day Baptist Church

"The main chapel of the Milton church . . . was full to capacity."

(See page 193 for summary report of General Conference.)