

ABRAHAM LINCOLN HELPED A BOY

The following incident occurred in the summer of 1847, at the South Forks Schoolhouse in Sangamon County, Ill. Mr. Lincoln had been invited to address a temperance meeting by Preston Breckenridge, one of the prominent farmers of that vicinity.

The weather was warm and the meeting was held in a grove near the schoolhouse. At that time, Mr. Lincoln was a member of Congress and his reputation had already begun to grow. A large audience had come to hear what he had to say in regard to the general custom of drinking, which was so prevalent at that time, especially where frontier customs largely prevailed.

Mr. Lincoln was a very earnest advocate of temperance and in his speech, he earnestly pleaded with old and young to sign the following pledge:

“Whereas, The use of intoxicating liquors as a beverage is productive of pauperism, degradation and crime; and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage.”

The pledge had been prepared and signed by Mr. Lincoln himself, and after his address, most of those present signed it. Mr. Preston Breckenridge, who had asked Mr. Lincoln to come and give the speech, had a ten-year-old son named Cleopas. The boy was present at the meeting in the grove and was evidently deeply moved by Mr. Lincoln's appeal. The future president was always interested in boys and he said to Cleopas, “Sonny, don't you want your name on this pledge?” The boy earnestly answered in the affirmative but said that he was unable to write. The hand of Abraham Lincoln signed his name to the pledge as his agent.

Dr. Howard H. Russell, founder and first superintendent of the Anti-Saloon League of America, many years later, visited Cleopas Breckenridge who was then living about 16 miles from Springfield, and heard the story from his own lips. On Sunday, May 29, 1927, a commemorative bronze tablet was erected near the spot where Lincoln delivered his South Forks address.

Mr. Lincoln who was first in so many things and whose magic control of the English language was one of his greatest gifts, put the entire philosophy of the temperance movement in 52 words:

“Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks, seems to me not now to be an open question. Three-fourths of mankind confess the affirmative with their tongues and, I believe, all the rest acknowledge it in their hearts.”—
From his speech on Washington's Birthday at Springfield, 1842.

—Clipsheet.

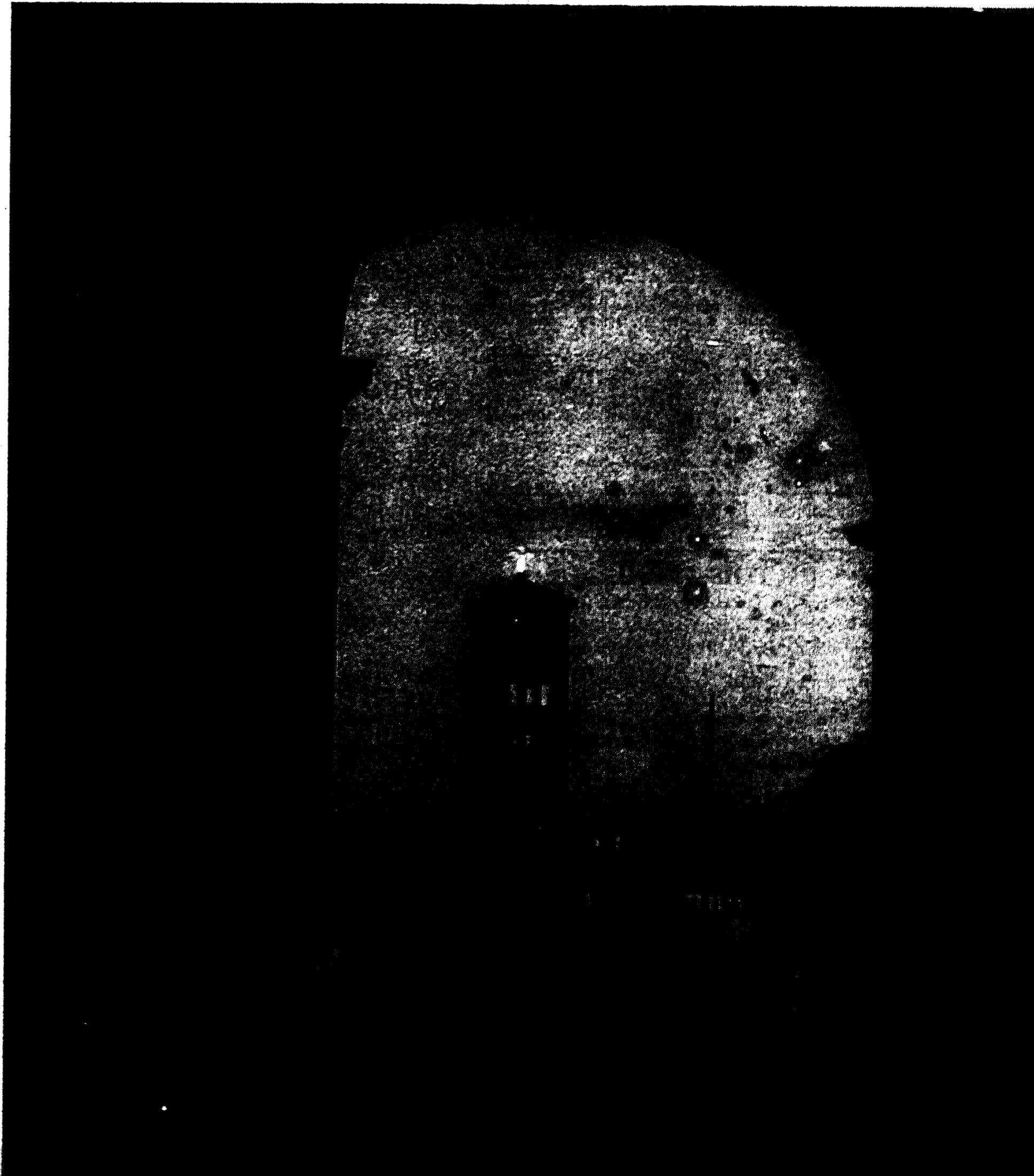
Seventh Day Baptist General Conference

RIVERSIDE, CALIFORNIA, AUGUST 16-21, 1949

The Sabbath

FEBRUARY 21, 1949

Recorder



The Sabbath Recorder

First Issue June 13, 1844

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Front Cover Picture

"Silhouette Against the Evening Sky"

—RNS Photo.

Dominating this twilight scene is the tower of the Judson Memorial Church, Washington Square, South, where the First Seventh Day Baptist Church of New York City has held, and continues to hold, services since March, 1900. Topped by an incandescent cross, the tower is viewed through Washington Arch at the foot of Fifth Avenue.

RIVERSIDE CALLING

There are numerous routes to Riverside; in fact "all roads lead to Riverside" this summer. If you travel by auto, allow time going or coming, or both, to see the beauties along the way. Yes, there are beauties even in the desert. Sometimes you need to leave the main highway a little distance to see some of the grandeurs. Don't put off too many of those places to be seen "some other time."

Along southern routes you may see cliff dwellings, the Petrified Forest, Painted Desert, Grand Canyon, and other places of interest. Especially we would recommend a side trip to Carlsbad Caverns. Take a good dictionary along for you will not be able to think of the right adjectives by which to express yourself. Allow an extra day for this trip. Spend the night at White City so you will be near enough to go into the caverns with the first party in the morning. This makes it possible to see all and come out in time to reach El Paso that night.

By the northern way you will find it grand crossing the Rockies by any of the highways. If you have never been there you will want to visit the "Temple" in Salt Lake City for a noonday organ recital and an escorted tour about the grounds. From there to Riverside is not too hard to drive in two days but again allow much more time, for there is Bryce Canyon, Zion National Park, and the north rim of Grand Canyon. Don't miss any of them. It is a choice view of Grand Canyon. It is reached by way of a most interesting forest which is "alive" with wild life different from any other place. All three parks are made more wonderful by viewing at either or both sunset and sunrise. It is also interesting to walk down the trail into Bryce Canyon. As you approach Zion National Park through the long tunnel you will miss much if you do not stop at most of the "windows" to view the "pictures" revealed.

Plan your probable route soon, then write the Conoco Travel Bureau, Denver, Colo., telling the places you wish to see. They furnish, without charge, the best "Touraide" I have seen with pictures of interesting places along the way. Come to Riverside for Conference!

BROTHERHOOD WEEK



The Week of Washington's Birthday

February 20-27, 1949

Brotherhood

Must Be Lived!

"to bigotry—

no sanction"

George Washington.

CHRISTIAN BROTHERHOOD

Our attention is again called to Brotherhood Week, February 20-27. It is being sponsored by the National Conference of Christians & Jews, Inc. This year's observance will mark the twentieth anniversary of the founding of the national conference by the late Honorable Charles Evans Hughes and others.

Chairman John Farrar of the Magazine and Book Committee of the national conference informs us that Nelson A. Rockefeller is serving as general chairman of the Brotherhood Week observance for 1949.

Mr. Rockefeller addresses the editors of the religious press as follows:

The Principles of Brotherhood

Today, in a troubled world, the people search desperately for a new spirit of brotherhood and hope — leadership in all walks of life in which they can have trust and confidence because of its integrity, justice, and understanding.

We in the United States are one of the few nations in a position to give not only material leadership but moral and spiritual leadership as well — a leadership that will strike at the very roots of conflict, disunity, and misunderstanding which bar the paths to brotherhood.

The principles of brotherhood which animate the annual observance of Brotherhood Week constitute the very essence of our way of life. They provide the basis for the spread of lasting peace, freedom, and respect for human dignity at home and throughout the world. Brotherhood Week gives us an opportunity as

a people to rededicate ourselves to this high purpose. On behalf of the conference, I would like to ask your co-operation in making the 1949 observance a success.

Sincerely,
Nelson A. Rockefeller.

Can We Co-operate?

Regardless of our divergent views concerning the National Conference of Christians & Jews, Inc., and of our differing convictions in regard to the possibility of accomplishing brotherhood among those so diametrically opposed in matters of religious faith and practice; nevertheless, can Seventh Day Baptists withhold co-operation, where co-operation is at all possible, and remain Christian? By no means would we recommend agreement with un-Christlikeness for does not the Apostle Paul plainly teach:

"Do not enter into inconsistent relations with those who reject the Faith. For what partnership can there be between righteousness and lawlessness? or what has light to do with darkness? What harmony can there be between Christ and Belial? or what can those who accept the Faith have in common with those who reject it? What agreement can there be between a temple of God and idols? And we are a temple of the Living God. That is what God meant when he said—

'I will dwell among them, and walk among them; And I will be their God, and they shall be my people.

Therefore "Come out from among the nations, And separate yourselves from them," says the Lord,

"And touch nothing impure;

And I will welcome you;

And I will be a father to you,

And you shall be my sons and daughters,"

Says the Lord, the Ruler of all."

With these promises, dear friends, let us purify ourselves from everything that pollutes either body or spirit, and, in deepest reverence for God, aim at perfect holiness." 2 Cor. 6: 14—7: 1 (Twentieth Century Version).

The Apostle's Appeal

The burden of the apostle's appeal here is for the Corinthian Christians to open their hearts to him and to God's message which he brings. It is the appeal of a spiritual father to his children in the faith. Paul has opened his heart to them. Can they not, in return, open their hearts to him?

The apostle further warns against heathen influences in the Scripture passage cited.

The Basis of Co-operation

In making our choice of areas of co-operation, there must be a rule, a standard, a basis for such choices. Surely, Seventh Day Baptists try to make their choices in this respect by the Christian rule, the Christian standard, on the Christian basis. Consequently, if co-operation in the observance of Brotherhood Week as sponsored by the National Conference of Christians & Jews, Inc., will lead to a "corrupt mixture," then we ought to have none of it. On the other hand, however, if any entrance for Christ can be made through our co-operation in the nation-wide observance of Brotherhood Week, we ought to co-operate.

The Churches and Brotherhood

Churches stand for brotherhood in Christ. Sometimes they become so clannish that they relinquish their right to be called either Churches or Christian. One reason for so many organizations outside the Church today which are undertaking Christ's work is that the Church has "left undone what ought to have been done."

The Spirit and Purpose of the National Conference

Let us now turn to a consideration of the spirit and purpose of the National Conference of Christians & Jews, Inc., which is stated as follows:

"... to promote justice, amity, understanding, and co-operation among Protestants, Catholics, and Jews, and to analyze, moderate, and finally eliminate intergroup prejudices which disfigure and distort religious, business, social, and political relations, with a view to the establishment of a social order in which the religious ideals of brotherhood and justice shall become the standards of human relationships." NCCJ By-laws.

In the light of these expressed purposes, which is more Christlike: to co-operate or not to co-operate?

SUMMARIZED REPORTS OF GERMAN RELIEF WORK

Receipts

November, 1948

From Churches, Sabbath schools, and individuals\$226.56

December, 1948

From Churches, Sabbath schools, and individuals 130.32

Total\$356.88

Disbursements

November, 1948

10 lbs. cord for packing\$ 5.00
Cleaner 1.00
73 lbs. Dexo food 55.50
24 lbs. salad oil 19.40
60 lbs. oatmeal 4.80
.....\$ 85.70

December, 1948

Parcel post fee for 41 packages at 22 lbs. and shipment with 305 lbs., total, 797 lbs.\$150.65
Stamps 3.00
..... 153.65

Balance on hand January 1, 1949 117.53

.....\$356.88

1948

Receipts

Cash on hand January 1, 1948\$ 77.28

From Churches, Sabbath schools, ladies' societies and individuals 2,538.05

Paid by Irvington Church 614.84

Total\$3,230.17

Disbursements

Food\$1,782.83
Fee for parcel post and shipments 1,275.38
Stamps 9.80
Medicine 9.38
Typewriter (used) for Br. Miltz, Berlin 25.75
Bible, repair 3.50
Cord for packing 5.00
Cleaner 1.00
Balance on hand January 1, 1949 117.53

.....\$3,230.17

1946, 1947, 1948

Receipts

From Churches, Sabbath schools, ladies' societies, and individuals\$ 9,261.61
Paid by Irvington Church 2,571.20

Total\$11,832.81

Disbursements

Food, 1948\$1,782.83
Food, 1946-1947 4,902.28
.....\$ 6,685.11
Parcel post fee and freight 5,005.74
Miscellaneous 24.43
Balance on hand January 1, 1949 117.53

Total\$11,832.81

Shipments

1948—
359 packages at 22 lbs. 7,898 lbs.
1946, 1947—
1,952 packages 27,775 lbs.
Total 2,311 packages 35,673 lbs.
Freight shipment (in 1948) 5,100 lbs.
Total 40,773 lbs.

Summary of Shipments

1946, 1947, 1948

Clothing from the Seventh Day Baptist Churches of America (approximately) 12,500 lbs.
Food, soap, oil, etc. (approximately) 28,273 lbs.
Total 40,773 lbs.

This relief work was made possible only with the help of the Seventh Day Baptist Churches of America. We are all very thankful for this big helping hand they have given us in ministering to the needs of the German Seventh Day Baptist Churches during the hard time. May God bless all for this co-operation.

Frank Schober, Clerk.

Seventh Day Baptist Church,
Irvington, N. J.,
January 14, 1949.

LOS ANGELES TO BUILD A NEW CHURCH

Editor of the Sabbath Recorder,
Plainfield, N. J.

Dear Friend Hurley:

We are anxious to make 1949 a red-letter year in the Los Angeles Church, and we would like to share with the entire denomination our decision to build a new Church in Los Angeles. At a called meeting on January 2, the members voted to purchase three lots on North Figueroa Boulevard. This property is now in escrow — our first step in the direction of realization of this new Church home.

Our Church attendance has been good, and we anticipate increased attendance and membership, in spite of the strange winter we have been having here. "The people have a mind to work," — so we ask your prayers and interest in the task before us. "Now, therefore, O God, strengthen our hands and our hearts."

One of our recent experiences was to have a service which was presented by the well-known composer of many hymns and other sacred selections, Mr. Robert Harkness. We had met him some time ago, having been privileged to render him service, and he kindly offered to come to our Church some Sabbath morning. He came to us on January 8, and gave us an inspiring message through "Song and Story." He has written many songs used in present-day song services, and is a world-wide figure in the realm of musical evangelism. He has been living in South Pasadena for some time, but is a native Australian. Our sailing to that part of the world, New Zealand, has been unavoidably delayed as boat reservations are not available for the present.

Fraternally,

G. D. Hargis.

5203 Mt. Helena Avenue,
Los Angeles 37, Calif.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind. — Phillips Brooks, in the Church Woman, November, 1948.

BROTHERHOOD WEEK FEBRUARY 20-27, 1949

(Sponsored by the National Conference
of Christians and Jews)

In Germany, recently, I was able to visit a number of camps for displaced persons in the American zone. In the camp at Bad Neuheim, about forty miles north of Frankfurt, I met a middle-aged Polish doctor, a D.P. who had survived the ordeal of Buchenwald and Majdanek. He had humility without weakness in his manner and carriage, and there was about him an air of great gentility and quiet dignity.

I was anxious to ask him about his experience at Bad Neuheim, particularly as it concerned relations between Germans and Jews. For the camp at Bad Neuheim was not located in a single area within a single enclosure but was spread around the center of the city with houses here and there. D.P.'s and Germans shared the same neighborhood and intermingled freely.

"How do the D.P.'s get along with the German people?" I asked. "Are the Germans still infected with the old hates? Is there much trouble when Germans and D.P.'s get together?"

The doctor looked at me squarely, then said, and I don't think I shall ever forget it:

"Here in this city, there is very little trouble with religious prejudice, but tell me; I am worried about America. I am told that prejudice is growing very fast in the United States. What can be done about it?"

For a moment, I couldn't say anything. I was overwhelmed by the irony that in the heart of Germany, to which I had come on an official mission connected with the denazification of Germany, I should find — and in a D.P. camp at that — grave concern about prejudice in our own democracy.

I tried to answer the doctor's question as best I could by telling him that the fight against prejudice in the United States had been going on for a long time, and that periods of insecurity or war fears — such as we were now going through —

made the fight both harder and more necessary, but that there were many people you could count on to see the fight through to the end. I told him, for example, about such organizations in the United States as the National Conference of Christians and Jews, in which the fight against religious prejudice was regarded as the responsibility of all citizens of all faiths. I told him of specific projects undertaken by these groups, and how it was possible to observe effective and constructive results.

I told him honestly that I had no way of knowing whether the war against prejudice would be won but that at least American citizens of good conscience were not without opportunity for joining in that fight.

I don't know whether I answered his question correctly. One good way of finding out, of course, would be to measure the support given this year to the National Conference of Christians and Jews.

—Norman Cousins.

BROTHERHOOD WEEK

FEBRUARY 20-27, 1949



SUPPORT THE DENOMINATIONAL BUDGET

"Christian stewardship is the managing of life and its resources for God and the good of all. Therefore, Christians who recognize themselves as stewards, acknowledge Christ as Lord of life, of time, talents, influence, and possessions."

—From the Budget Committee.

QUARTERLY REPORT OF SECRETARY (Given at January 23 Meeting)

During the quarter from October 1 to December 31, 1948, your secretary has spent approximately two thirds of his time in the office with the rest of the time about equally divided between field work and sick leave.

Administration

In administrative work, it is interesting to note that aside from regular promotion through the Sabbath Recorder Missions Department, the Missionary Reporter, and normal correspondence, much time has been spent with China field arrangements — a field in which World War II left more problems than it solved. Regulations on passports collected more red tape about them, and we hunted up more certifications for Jay Koo's admission to the United States than had been required previously. Evacuation for the Wests and Sarah Becker was decided on by the China Mission and we were glad to do what we could in arranging safe travel home. We are indebted to Rev. Wayne R. Rood, who is busy at work on his Ph. D. in the Pacific School of Religion in Berkeley, Calif., for his help in contacting the missionaries in San Francisco. The communist crusade calls for an even wiser crusade on the part of the Christian missionary forces.

Seventy-one per cent of Churches Correct Their Lists

We have secured corrections on Church membership lists since sending a letter to pastors and clerks November 1 and a follow-up card later to delinquents. Seventy-one per cent of all our Churches have responded with corrections (including the period from January 1 to date). This shows definite improvement in keeping accurate membership lists — a necessity in Christian work. Also we have improved the "Measure of Achievement in Evangelism" certificate and plan to present it soon with a "Call to the Churches in 1949." The judging of these "Measures of Achievement" and the nature of the "Call to the Churches" have been discussed with other boards' executives. This board will no doubt be asked to choose the judges.

Foreign Missions Conference Votes Against Participation in National Council

Within the quarter a report on the Foreign Missions Conference's proposed relationship with the National Council of the Churches of Christ in the U. S. A. was prepared. The Foreign Missions Conference voted 63 to 51 against National Council participation with the following resolutions passed January 5 at the annual meeting of that body:

Whereas, The proposal that the Foreign Missions Conference join with other interdenominational agencies in forming the National Council has not received the required two-thirds majority of votes of this conference:

Whereas, This action is evidence of the conference's desire to maintain unbroken the fellowship which has obtained between its member boards throughout the fifty-six years of its existence to the great joy and satisfaction of its constituents and their increased effectiveness in their work: and

Whereas, The conference, while taking this action, is in sympathy with the general purpose to foster fuller co-operation among the eight interdenominational agencies; now, therefore, be it

Resolved, 1. That the Foreign Missions Conference express to those sister agencies which may unite in forming the National Council its best wishes and prayers for their undertaking;

2. That the Committee of Reference and Counsel be requested to study the whole matter of future relationships with the National Council with a view (a) to continuing those forms of co-operation with interdenominational agencies entering the National Council which in the past have proved profitable, and (b) to developing future relationships to the proposed National Council which would be mutually helpful in the better accomplishment of its co-operative purpose;

3. That the Committee of Reference and Counsel be requested at the same time to consider future relationships with others of the eight interdenominational agencies which may not become members of the National Council; and

4. That the Committee of Reference and Counsel from time to time report on these matters to an annual meeting of the conference.

The Missionary Board as a Working Unit

Upon adoption of the recommendation for a committee to study the board as a working unit, I prepared a series of suggestions for committee members. It has been impossible for the committee to meet and prepare a report for this January session.

Field Contacts

Your secretary has spoken to the Churches in New York City, Rockville, and Hopkinton, R. I., and Plainfield, N. J., and conducted two sessions of the New England Senior Youth Fellowship. A display was arranged for the fall New England Yearly Meeting, and a sermon delivered to the group of Sabbathkeepers in Providence, R. I.

I attended the largest Protestant gathering in America since 1923 when I represented Seventh Day Baptists at the Foreign Missions Assembly at Columbus, Ohio, October 6-8, 1948. Rev. Leslie O. Greene, pastor at Indianapolis, Ind., and Curtis Groves of Jackson Center, Ohio, attended two sessions of the assembly. An experiment was tried with our pastors — 116 copies of the advance program's popular presentation book, "Let's Act Now!" were mailed out on a ten-day trial offer November 4, and purchases since that date total 67 books. Twenty-seven books are still in the hands of the Laymen's Association of the Western Association for sale. Comments on the book from many quarters reveal its ability to draw together supporters of missions of all shades of opinion. Pastors have indicated they are passing the book around and finding interest from readers generally. Our board needs to look further into the future advances necessary.

United Evangelistic Advance Lay Sponsors

After consultation, a list of lay sponsors from our Churches was sent to the head of the United Evangelistic Advance. Names are to be selected by the executive

committee of that advance from suggested lists of all participating denominations.

Educational Preparations

During the quarter, I worked on the following promotional and educational projects: a young adult course on Jesus Christ, You, and Mankind (using "Seventh Day Baptist Beliefs," "Kingdom Without Frontiers," "Let's Act Now," and "A Protestant Primer"); a Sabbath-Sunday Weekend-for-Religion scheme; a catalog of our educational materials; Week of Prayer promotion; publication of "The Sabbath Wins Again"; one issue of the Missionary Reporter; outline of "Tomorrow Is Here," the course I used at the 1948 Pre-Conference Retreat (using "Tomorrow Is Here," "1948 Missionary Society Annual Report," and visitation evangelism materials); and a supplement to the "Surveys and Their Analysis" section of the annual report.

Co-ordination Program

In the field of co-ordinated effort during the quarter, I have met twice with the co-ordinating group. I have prepared messages for the recordings used in budget promotion and for the leaflet distributed for the Denominational Budget. Through our office materials were secured, edited, and published as a Co-ordination Calendar for 1949. Arrangements were made for the co-ordinators to meet with one of the staff of the United Church Canvass, January 3.

Thanks be to God for strength to attempt great things for His kingdom in days of severe trial for the Church.

Respectfully submitted,
David S. Clarke.

PROHIBITION, THE GREATEST EXPERIMENT

On February 11, 102 years ago, Thomas A. Edison was born, a man never satisfied with past achievement. After inventing the first practical incandescent lamp — just 70 years ago — he continued to work hard to improve it.

His experiments revolutionized the world. But he declared, "I feel that Prohibition is the greatest experiment yet made to benefit man." — The National Voice.

THE MEANING OF SEGREGATION

By Rosa Page Welch

As a member of the colored race I know what segregation is like: I know what it does to the segregated and to the segregator. If the white people responsible for segregation could be Negroes for a brief time — perhaps one experience would be sufficient — they would learn by heart the full meaning of such discrimination in its many and varied areas.

I was invited this year by the president of the Southern Baptist Women's Union (white) to serve as guest soloist for the union's annual convention held in Memphis. I accepted and anxiously anticipated such an opportunity. When I arrived in Memphis I was most cordially received by the executive committee. At the opening session I was well received by all on the platform. I found myself wondering, "Is this really true?" There had been no mention of my racial background on the program but I sensed no feeling of resentment at my presence. I sang "The Lord's Prayer" by Malotte. At the close there was warmth and I received many expressions of appreciation by delegates from all these states.

I was invited to eat lunch in the room provided by the local Churches.

While I was backstage a little before the afternoon session a charming lady pulled up a chair next to me and began saying excitedly, "Mrs. Welch, I think I've never had a more difficult thing to do and I'm so sorry to have to do it."

I asked, "What has happened?"

"I don't know how to tell you," she said. "We do not want to embarrass you."

"There isn't anything anyone here can do to embarrass me." I interrupted. "I feel so sorry for people who hurt others purely because of race or color."

She continued, "It isn't any of the convention people. It's the city government and a city ordinance. After you sang this morning the manager of the city auditorium told our president it was against the law for you, Mrs. Welch, to be in this auditorium."

"I marvel at the courage of you Christian women," I replied. "I am not hurt. I admire you; we are all trying to be Christian."

"We have not given up, however!" she said. "We have a conference with the management this afternoon. You will have to await our call."

I told her that while they were in conference I would be in prayer for guidance.

The women changed the mind of the management. I sang as scheduled to that audience of more than 4,500. Never before have I had a more glorious manifestation of answered prayer and never have people been more generous with appreciation. I thanked God for those Christians in the South who dare to adventure in the experience of real brotherhood.

Segregation comes close home to you when your own child asks why he can't play in the cool shady park, or swim in the municipal pool (which your taxes help maintain) or even swim in the ocean; why he has to walk to school in rain, mud or dust while white children ride past him in a bus; why his school building is dilapidated, poorly equipped, poorly heated, while the white children go to a large beautiful brick building, with a spacious playground adequately equipped. And then one day, which you knew would come and for which you have tried to have ready a satisfactory answer, the child comes home heartbroken because he has been called by one of the nicknames used to make him feel inferior, "nigger," "darker," or "coon."

Something is wrong, it seems to me, with any intelligent Christian who says that such a way of life is satisfactory to both Negroes and whites or who attempts to justify such a system. Either his motives are selfish, he is possessed with fear or frustration, or he has an inferiority complex. The Negro certainly is not contented or satisfied with segregation. True, there are those who pretend to be satisfied or who unwillingly submit to it, especially in the presence of white people, for it is their safest way out. I believe one of the reasons for their readiness to fight back and abuse even sympathetic white people, when they come North, is because of the pent-up emotion and resentment they were forced to hide while in the South. As Myrdal in his "Ameri-

can Dilemma" says, "The real problem is the saving of the Negro's skin and the white man's soul."

When I see doors and entrances marked "colored," "white," I find myself asking, "Why, oh why, does this need to continue? Aren't there enough courageous, right thinking Christians to make this impossible? What about the ministers, the elders, and members of the Churches? Is this because it is the only way they have to make themselves feel they are better than someone else — superior?"

Whenever one has to humiliate another in order to appear superior, the very act is an indication of inferiority. He enslaves himself by his own selfishness and hatred.

As much as it hurts, as much as it imprisons my body and sometimes my mind, I am determined that it will not imprison my soul. But sometimes my effort to keep my soul and heart free becomes a terrific struggle. Because of my opportunities for wholesome, Christian fellowship with many fine, truly wholesome Christian white friends in every part of our country (and especially in the South) who are concerned and are doing something about the situation, it becomes easier for me to be sympathetic instead of feeling hurt. I pray forgiveness for myself and for those who condone the system by their failure to speak out against the practice.

The system of segregation in many ways is downright absurd. For instance, in the South on some streamliners where there is no separate coach for Negroes, curtains are drawn instead with big signs "white" on one side and "colored" on the other. But when the train arrives at the Kansas state line, the weary-looking conductor takes down the signs and pushes the draperies back to the wall. Then the same people, colored and white, continue the trip in the same car. Returning South, people who converse with you above the sectional line suddenly and mysteriously close up like clams or become as frigid as ice below the line.

If a Negro gets a Pullman reservation through a white friend, he often finds, on arrival at the station, that his reservation is quickly changed from a lower berth in

SOME FOLKS DO NOT KNOW WHAT THEY ARE MISSING

It was potato harvesting season, and we had a big crop; prices were good, and we were putting in long hours getting potatoes out of the ground and to the market. By Friday night I was tired out. I woke up Sabbath morning and said, "I don't believe I'll go out to Church today." It just seemed like too big a task to clean up the two horses, change the tongue of the wagon, and go.

My daughter started on me: "Pa, we want to go to Church." The boys joined in. I said I was too tired; I said the horses were worn out from so much work; I made every excuse I could think of. Finally, my wife said, "If the children want to go so badly, we'd better go and take them." So I went out, cleaned the horses, changed the tongue, hitched up, then went in to get ready myself.

Well, I think that was the best sermon I ever heard. Elder S. R. Wheeler preached on "Partnership With God." It was just made for me. I sat there and hardly moved. And, do you know, when I reached home, I felt rested. And, just think! If I had stayed at home, I would have missed that sermon. — As told to one of our pastors.

a regular Pullman car to a roomette, a compartment or even a drawing room. He is given the most luxurious accommodations, for no extra pay, all in the name of segregation.

But to segregate or "jim-crow" worshipers in the house of God! When I am "jim-crowed" or segregated and sent to the balcony, God is "jim-crowed," segregated, and sent to the balcony, for God is in me and in every black person as He is in every person of every race, color, or creed.

Would God that all races, colors, and creeds were given full opportunity and freedom to develop and share their skills and abilities! What a much more wonderful, beautiful, and happy America we would have! — (With permission of the Christian Evangelist of the Bethany Press.) — The Church Woman, November, 1948.

YOUTH WEEK ESSAY

YOUTH IN THE COMMUNITY — OUR CHRISTIAN RESPONSIBILITY

By Miss Mae Randolph

(Miss Randolph is a member of the Lost Creek Church and a freshman at Salem College, Salem, W. Va.)

What is our responsibility as Christian youth in the community?

God has given us a means by which we can answer this question. He has given us two gifts. Over nineteen hundred years ago, God gave "his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. Jesus became a human being and lived a life on this earth which is an example for you and me today. God's second gift to us is His Holy Bible. This book contains the truths and teachings of God and Jesus from which we can mold our lives. From these two gifts we can learn of our responsibility in the community, as well as all our other responsibilities.

In Exodus 20: 3-17 we find the Ten Commandments which God gave to Moses and the Israelites. They are just as valid today as they were at that time. The first four commandments deal with us personally and our relationship to God. The last six commandments are a necessary foundation for our relationship to our community. "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

In Jesus' Sermon on the Mount He taught us much about our responsibility as Christians in the community. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Matthew 5: 38, 39. "Ye have heard that it hath been said, Thou shalt love thy

neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matthew 5: 43, 44. "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matthew 6: 14, 15. "Judge not, that ye be not judged." Matthew 7: 1. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matthew 7: 12.

Among the many teachings of Jesus which help to answer the question, "What is our responsibility as youth in the community?" is the parable of the Good Samaritan. This parable, recorded in Luke 10: 30-37, teaches us that anyone who needs our help is our neighbor, not just the person who lives on either side of us. It also teaches us that we should show mercy to our fellow men and even go out of our way to help anyone whom we can help.

These are only a very few of the teachings to be found in the Bible which will help us, as youth and adults, to understand our Christian responsibility in our community. As we read and study the Bible and pray to God for the ability to understand, He will disclose more and more of His teachings on this subject.

Charles M. Sheldon has written a book, "In His Steps." It is based on a passage from the Bible, 1 Peter 2: 21: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." This book describes a movement which began in a small community. Christians pledged to act only after answering the question, "What would Jesus do?" The results were amazing. Many miracles were performed. I believe we Christian youth could perform the same type of miracles in our communities today, if we would follow in His steps.

All these responsibilities which I have mentioned are general principles which we as Christian youth must follow. But

what are some specific tasks which we can do?

First of all, we have a responsibility in our Church. The Church is the center of every community, so this responsibility is of greatest significance. Our presence alone is of importance. But there are several other ways by which we can contribute to the activities of the Church. Any choir is improved by the voices of youth. Youth play an important role as teachers in primary classes and as leaders in various Church affairs. Youth organizations such as "Youth Fellowships" and "Christian Endeavors" afford a good background for all youth in every community. Here they grow together in Christian fellowship. They learn by sharing. Opportunity is afforded to youth in these organizations for leadership in programs, discussion, and prayer. This is an excellent basis for all their other community activities both now and in later life.

School is another fundamental institution in all communities. Here, we as Christian youth, can "set the pace" in the activities. The school belongs to us. We must take a pride in it. There are many ways by which we can improve our schools. We can pick up papers and trash which we see lying around, and never throw down any ourselves. Nor should we mark or damage any school property in any way. We can say good things rather than bad, about the school, the faculty, and the students, as individuals and as groups. There is always good to be said if we but look for it. We can co-operate with the faculty and the student organizations in all things that are for the welfare of the school; take a definite interest in all school activities; give helpful criticism in a friendly way. These are only a very few of the kindnesses we can perform at school every day. Our individual action in these school activities can influence the action of the mass of the students.

In the community in general we have a place. Some activity needs to be provided for the youth in the community to keep them out of mischief. Such organizations as Boy Scouts, Girl Scouts,

Campfire Girls, Brownies, 4-H Clubs, YMCA's, YWCA's, and others, are most helpful for this purpose. Our participation in these clubs and our leadership in the clubs for younger children is of vital significance to the community life. We can provide wholesome activity for the children. If there is a park in our community we can give some of our time in supervising the children's entertainment. If there is no park or playground, we as youth can have a tremendous influence in getting one established. Every community should have a place where the youth can gather and be entertained. If there is no such place in our community, we can gather at different homes. At these places, Christian youth can have a lasting influence on the type of entertainment and on the lives of the other youth. We can lead in games or in singing which would be fun for everyone. Taffy pulling, candymaking, corn popping, wiener roasting, or corn and potato roasting would be excellent suggestions for special gatherings. Many ideas can be found for providing good Christian entertainment in our communities.

We as youth also are responsible for preparing ourselves for our later adult responsibilities in the community. We should read about, study, and try to understand the social problems facing our communities. Some of these problems are labor, industry, politics, racial prejudices, and religious differences. Although there is little we can do about them now, we need to be prepared to meet and help solve them when we reach adulthood.

Christian youth definitely have a place and responsibility in every community all over the world. This is, of course, somewhat varied for different youth in different communities. I have discussed some of the main tasks which apply to all youth. No one can tell us of all the seemingly insignificant deeds which are waiting each day for some Christian youth to perform. It is our individual responsibility to be alert, watching for these little things which we can do to help someone and better our community. When we have seen, it is our responsibility to act accordingly. (See next page)

Our Children's Letter Exchange

Dear Mrs. Greene:

You should see what Jack Frost has done this morning. Everything outside is covered with a heavy frost. We have had several frosty days this winter. Christmas was a truly white Christmas. Thursday and Friday before about a foot of fluffy snow fell and covered the banks of snow we already had. The wind let it lay where it fell, so with frost on the trees and everywhere, the scenery was beautiful. We went to Church by driving the tractor ahead of the car part way.

Our first blizzard came a week before Thanksgiving. One bad one began January 2. The coldest weather we have had is 20° below.

My sister Neva came home from her work in Battle Creek, Mich., for the holidays. We went coasting and had lots of fun.

When the weather is not too bad for me to go to school, I walk two miles on snow banks right over fences. The next time I write I'll probably tell you about wading through water.

I enjoy the Children's Page in the Recorder. I read "Wee Wisdom" magazine and have just finished reading books about Jet. If any of the Recorder children read "Wee Wisdom," they know him.

I must close.

Homer Brannon.

North Loup, Neb.

Dear Homer:

We, too, had a white Christmas and it was quite cold. It was not until a few days ago that we had weather colder than 2° below zero; then it was less than 10° below. What was our surprise this

This little poem which I have written expresses the prayer which should be found in the hearts of all youth.

Help me, dear God, to be alert,
Missing no chance, great or small,
To serve Thee in this community
By lending aid to one and all.

Help me to know what is my task;
Then to fulfill it every day,
Honoring Thee in all I do,
In Thy steps walking all the way.

morning to see everything covered with snow, even the topmost branches of the trees! But now with a bright sun shining the snow is confined to roofs and ground, and I found our walks needed plenty of shoveling.

Two miles is a pretty long distance to walk to school, in the winter time most of all. When I was a little girl I lived quite near the schoolhouse on a Wisconsin farm but I remember walking over fences which were so buried in snow that they were out of sight. Many boys and girls had to walk even more than two miles to school. Sometimes I would be the only girl able to get to school.

I'll be looking forward to your next letter.

Sincerely, your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I have read and enjoyed all the letters in the Recorder. My cousin Donna Gray wrote to you a few weeks ago.

This summer I went to Colorado with my mother, father, and brother to visit my grandfather and grandmother. They are Rev. and Mrs. Erlo Sutton in Boulder. My mother asked me if I wouldn't like to stay there and then go on to Conference; I said I would love to. So I stayed and went to the Young People's Camp on Lee's Hill. I had a wonderful experience and enjoyed God's wonderful outdoors. The mountains and wonderful smell of pine trees have been the happiest part of my life. I met many friends there and liked everyone. I write letters to several of them. I was baptized by my grandfather and joined the Church in Milton.

I went with my grandparents to Conference in North Loup and enjoyed all of it. I came back home with my aunt and uncle, Rev. and Mrs. Trevah Sutton. They have just moved to Jackson Center, Ohio, where he is the pastor of our Church.

I am twelve years old and love to travel. I would love to have anyone write to me. I have one pen pal in Denmark and one in England.

I guess I had better close now.

Sincerely yours,
Milton, Wis. Roberta Randolph.
(See next page)

CHURCH NEWS

ASHAWAY, R. I. — Youth Week was observed at the First Hopkinton Church on Friday evening, February 4, when the young people of the Church took full charge of the evening service. Devotions were led by Miss Ruth Collings. A play entitled "The Sabbath Wins Again" written by Mrs. Iris Maltby was ably presented under the direction of Mrs. C. Harmon Dickinson. Members of the cast were: Mr. Moore, Robert James; Mrs. Moore, Barbara Anne Waite; Kathleen, Mildred Saretzki; Kay (twin sister), Betty Turner; Michael, Franklin Turner; Dave (boyfriend), Daniel Brayman; Pastor Hendrich, Jesse James. Other members of the Christian Endeavor taking part on the program were Maitland Crandall, Helen Saretzki, Louise Turner, Gwen Crandall, and Ruth Saretzki. There was a good attendance and the program showed much time and preparation spent on it by the young people.

It was a joy on Sabbath day, February 5, to enter our newly decorated and remodeled Church for the first time in six months. During that period it has been undergoing extensive repairs and redecorating. The pastor, Rev. C. H. Dickinson, spoke on the theme, "These Walls

Dear Roberta:

I have enjoyed reading your letter and rejoiced with you over the wonderful trip you were able to take and your inspiring experiences at Conference and Young People's Camp. I wish all our young people could have similar experiences for they cannot help but make them more consecrated Christians and Sabbathkeepers. That has been my experience through the years. I am happy to hear that you were baptized and joined the Milton Church. I have a very warm place in my heart for Milton and Milton people.

When Conference comes again to Alfred I hope I may have the pleasure of meeting you there. That's the only Conference I can attend nowadays but we used to take them all in.

I hope to hear from you again soon.

Yours sincerely,
Mizpah S. Greene.

Speak." During the service, Ira E. Murphy, chairman of the trustees, presented the Church key to Earl D. Burdick, Church president, who spoke briefly. The pulpit Bible was also presented impressively to the pastor by Deacons Clarence E. Crandall and James G. Waite. The junior choir rendered "Prayer Perfect," and a vocal solo, "Bless This House," was sung by Mrs. Florence Wells. Several beautiful bouquets added to the beauty of the service. A rededication service is planned for Tuesday evening, April 5, when a more detailed report of the re-decoration will be given.

Beginning February 11 and continuing until February 20, the Ashaway Church is co-operating with several other local Churches in an evangelistic campaign, "Crusade for Christ." Rev. David S. Clarke is the representative coming to our Church and will work with us during that time. Several interesting meetings have been planned for both young and old. — Mrs. Raymond M. Kenyon, Jr., Correspondent.

BERLIN, N. Y. — On December 29, rain began to fall and it rained hard for three days and nights. The Little Hoosic River, very harmless looking ordinarily, became a raging torrent, and New Year's night Berlin suffered the worst flood in many years. Trees were uprooted, bridges washed away, gullies dug in dooryards and fields, garages torn down or washed away, even a bulldozer and other equipment used in bridge building were washed out and carried away from the place where they were stored. About 30 or 40 families living near the river were moved to



Track near Station, Berlin, N. Y.



Little Hoosic River on Rampage

safety in the night. Cellars were flooded and oil burners put out of commission. (Fortunately the weather was mild.) Sand was deposited in dooryards and fields until they looked like the seashore or desert. The railroad tracks were twisted and undermined, and no trains could get through until January 22. A new bridge over the river had just been completed and the old one left in place to be taken down in the spring. During the night the flood washed away the old one as neatly as could be, and most of it has disappeared.

The driveway to our Church was washed out and the pastor's family could not get out nor could anyone get into the yard with a car. No Church service could be held, and the yearly meeting and New Year's dinner had to be postponed until the 23rd of the month. Yet we can thank our Heavenly Father that no one was killed or seriously injured and no serious illness resulted from the exposure and fright.

Rev. L. A. Wing and his wife are both closely confined, Mr. Wing because of weakness which keeps him indoors and much of the time in bed, and Mrs. Wing because of her faithful and devoted attention to the care and comfort of her husband.

Mrs. Ida Lewis Greene, widow of

Frank J. Greene, has been in a hospital at Cambridge, N. Y., for about a month, as the result of a fall which broke her leg near the hip. She is now more comfortable, and the break seems to be knitting well.

Our pastor, Rev. Paul Maxson, is a busy man these days. He not only preaches in Berlin Sabbath morning and in Schenectady in the afternoon, but also in the Methodist Churches in Berlin and Garfield on Sunday. Upon the death of Dr. Stetson, the Methodist minister, in the summer, our pastor was appointed as temporary substitute until the time of the Methodist Conference in the spring.

Dr. Stetson, a retired minister in Pittsfield, Mass., was called to make the address at the Armistice Day service in 1947, which was held in our Church. Upon rising to speak he said, "I want to first give you a little history," and much to our surprise began to tell the history of Seventh Day Baptists, going back to their migration from England and settlement in Rhode Island. It seems that he was descended from Seventh Day Baptists and had connections with Crandalls and Maxsons, and was then writing a history of the Crandalls. A little later, he was assigned to the Methodist pastorate in Berlin. — A. Mildred Greene, Correspondent.

The Sabbath Recorder

Baptismal Service Shanghai, China



CHAPLAINS WHO MADE SUPREME SACRIFICE—In the annals of the United States Army there is no record of greater personal heroism than that of the courage of four young chaplains who gave their lifejackets to other men on a sinking troop transport and bravely went down with the ship. It was on February 3, 1943, when the USS Dorchester was torpedoed off the coast of Greenland. They have since been awarded posthumously the Distinguished Service Cross and a memorial postage stamp was issued in their honor. Above, left to right, they are George L. Fox, Methodist; John P. Washington, Roman Catholic; Alexander D. Goode, Jewish, and Clark V. Poling, Reformed Church.

“Greater love hath no man than this, that a man lay down his life for his friends.” John 15: 13.

THE SOWER BOOKSTORE OFFER

25 E. Main St., Madison 3, Wis.

Any individual, any organization, or any group of individuals ordering books under one name may now purchase religious books from The Sower Bookstore, 25 E. Main Street, Madison 3, Wis., at a saving as high as 20% on as little as \$1 worth purchased at one time, by enrolling in a new type of co-operative book club.

Increased prices discourage many Church people from acquiring the habit of reading serious books, and threaten those who already have a program of book buying and reading established. The need is a flexible plan for those of moderate means, limited leisure, and diverse interests in many Church tasks.

To obey the command — “Study . . .,” one must have books; and each housewife, student, farmer, factory worker, business or professional person should find a way to “work today,” and prepare for fuller service.

A deposit of \$25 will qualify for 10% discount, 30-day credit, and return privilege within 30 days. Postage of 10 cents minimum will be charged on each mail order. The deposit will be returned in full at the request of either party to the agreement, less only whatever may be

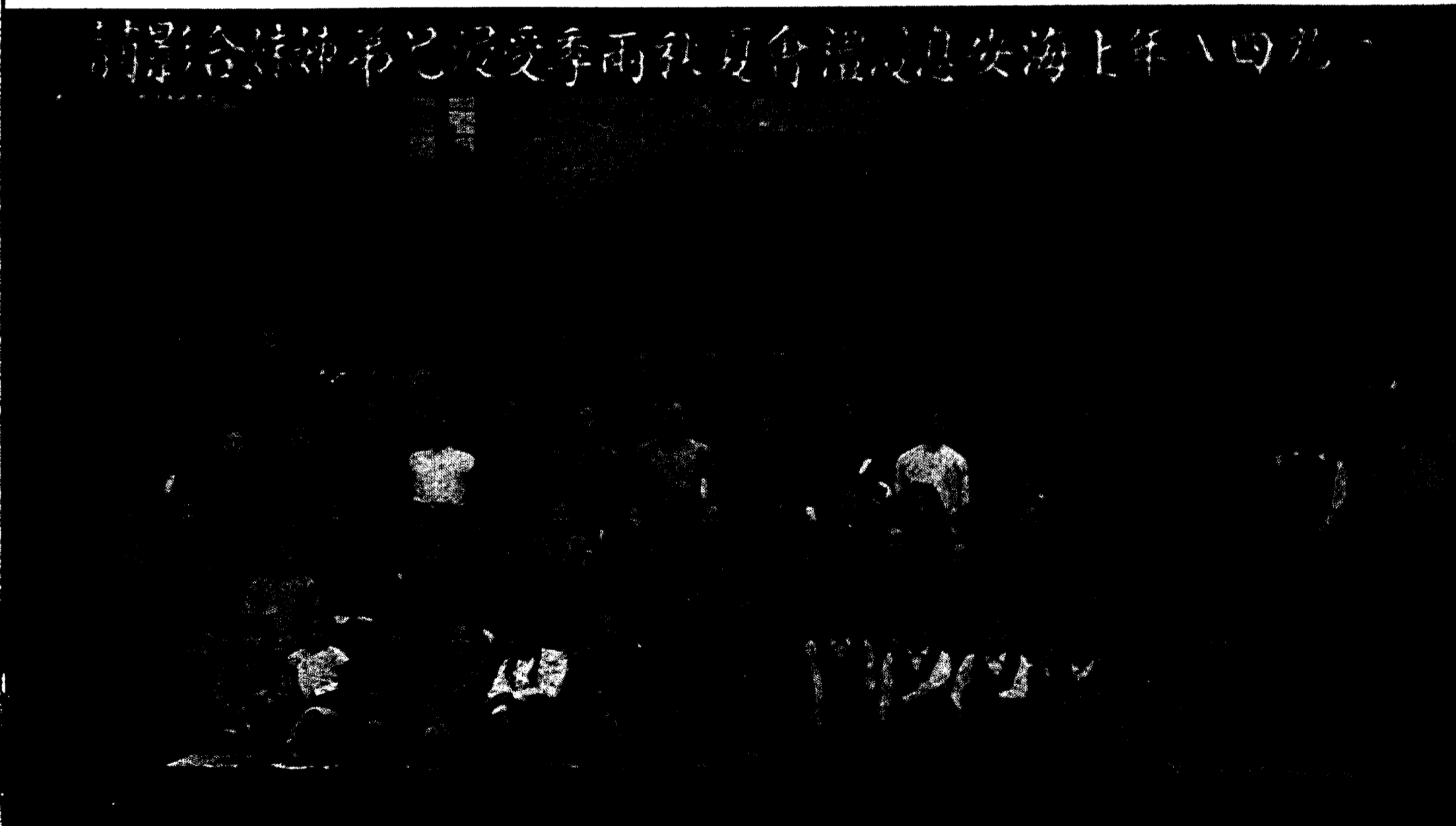
owing for merchandise. A \$50 deposit commands a 20% discount. A notarized certificate will be sent to each subscriber upon receipt of his deposit.

Subscribers are not required to purchase any minimum during a year's time, and may buy elsewhere whenever they wish. The customer decides whether savings will be much, little, or none. On as little as \$15 worth of books bought in a year, savings will equal 6% interest on investment. There will be no waiting until the end of the year for “patronage dividends,” for discounts will be a cash saving on each month's total value of books retained. Itemized statements will be mailed monthly.

Organizations can raise needed funds at the same time they raise intellectual and spiritual levels by maintaining displays of books to sell to individual members. Unsold books may be returned. Recommended book lists will be compiled on request, and announcements of new publications will be mailed from time to time. No merchandise will be sent until ordered.

Informal study groups can easily be formed, and \$10 from each of five members will entitle each person who buys under the one name to a full 20% discount.

請看合神第之受季雨乳夏會禮成恩安海上年八四九



Candidates for baptism at the October, 1948, baptismal service of the Seventh Day Baptist Church, Shanghai, China.

Mr. Tshaung, pastor, standing extreme left in picture; Mrs. Koo, Bible woman, standing extreme right in picture.