Members from the church will attend the ordination service for Wardner Fitz Randolph to be conducted at the Pawcatuck Seventh Day Baptist Church at Westerly.

A special Thanksgiving service will be held on Thanksgiving morning with members from Jordan Baptist Church as guests.

Correspondent.

Wilton, Iowa

Mr. and Mrs. Arthur Burns arrived here from Schenectady, N. Y., on November 14 to help re-establish and revitalize our dear old church. The first service was held November 18 with twenty-four persons present. Mr. Burns spoke on "Time for Action," and he used as a text, "Not by might, nor by power, but by my spirit, saith the Lord." Sunday evening services are being planned, hoping all happy when Pastor and Mrs. Wing arrived from Jordan Baptist Church. The first service was held November 5. We have revived and we will be happier while here.

At present they are making plans for a church Thanksgiving dinner. Guests outside the church will be the aged, lonely, sick, or needy persons in the community. They are also making plans for Christmas gifts to those less fortunate than we. We all believe we will be happier in doing for others.

The weekend of October 26 we entered the Semi-annual Meeting of the Michigan and Ohio churches. A very successful Bible school under the direction of Chaplain Maltby was held on Thanksgiving morning with members from Jordan Baptist as guests.

Correspondent.

NATION-WIDE BIBLE READING
Sponsored by the American Bible Society
THANKSGIVING THROUGH CHRISTMAS
(The recommended passages for the week beginning with Thanksgiving, December 18, to Christmas are found within this issue.)

Contents

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THE SABBATH RECORDER

Vol. 157
Plainfield, N. J.; December 4, 1944
No. 23

Correspondent.

Our Ladies' Aid is again meeting every two weeks, after the summer season. We do Red Cross sewing and any other work that may be brought to us. We have made eight wool lap robes for Percy Jones' Hospital at Battle Creek. We plan to have an all-church night with supper once in two months.

The Young People's Auxiliary seems to have revived and is very active this fall.

At present they are planning for a church Thanksgiving dinner. Guests outside the church will be the aged, lonely, sick, or needy persons in the community. They are also making plans for Christmas gifts to those less fortunate than we. We all believe we will be happier in doing for others.

The weekend of October 14 we entertained the Semi-annual Meeting of the Michi- gan and Ohio churches. A very successful Bible school under the direction of Chaplain Maltby was held on Thanksgiving morning with members from Jordan Baptist as guests.

Correspondent.

White Cloud, Mich.

Going back to the first of the year, we were all happy when Pastor and Mrs. Wing arrived from Coudersport, Pa., to take over the pastorial work of the church. They have been, and are, very faithful in their service to the church and community. We feel we are fortunate in having them with us.

During the summer we lost one family in presence but not in membership. Mrs. Leon M. Maltby spent the early part of the summer in California with Chaplain Maltby and the month of August in New York. In September she moved to Verona, N. Y. We know that our loss is in vain and now the family will be a help in the work there. At the present time Chaplain Maltby is at Camp Howe, Texas.

For two weeks in June and July we had a very successful Bible school under the direction of Nettie Fowler. Although the enrollment was not as large as it had been some years, due to the fact that some of the other churches in the community saw fit to conduct another school, we had forty-five enrolled. We hope much good may be done and that the seeds sown may bear much fruit.

Our church sponsored the gathering and packing of clothing for European relief. We packed almost one thousand garments.

"I press toward the mark for the prize of the high calling of God in Christ Jesus."
LAUGHING AT ONE'S SELF

Can you laugh at yourself? To do so is a saving grace and marks an element of character that makes for success. A great philosopher of long ago defined a person as "an animal capable of laughter." A recent writer is quoted in one of our contemporary periodicals as stating: "The ability of man to laugh at himself..."

If you find yourself in the company of some pompous, ambitious, self-centered leader to laugh at himself. In the dictatorial world, it is a sign of grace and marks an element of character that makes for success. A great philosopher of long ago defined a person as "an animal capable of laughter." The ability of man to laugh at himself marks an element of character that makes for success.

A CHALLENGE TO YOUR CHURCH

A recent sermon has come into our hands which holds a challenge to Seventh Day Baptists everywhere. It rings true that makes for success. A great philosopher of long ago defined a person as "an animal capable of laughter." The ability of man to laugh at himself marks an element of character that makes for success.

In all of this to my remembrance, there has not been more than one comment—one that goes for the future of this church from any of its people. Instead, I hear on all sides: "I'm sorry we're so few. If we could just have more people out today, and at times I have given way to such feelings. But it goes on and on. It goes on: 'We can't succeed in any attempt to enlarge—to reach men.' It's the influence of the area. It's nice to try, but it won't do any good.' "We can't have this large group of people preach for us because we are so few. "Some of the attitudes of defeat. It is not good to be ashamed of how you worship or where you worship, or how many come. It's not the place or the number that matters. It is how you feel about it that matters. It's because you care so few that you can't do this. But if this church is dying. It's because of your attitude toward it, and your preoccupation with things that by your actions you must consider more important.

It's not the place or the number that counts. It's how you feel about it. Do you honestly care? Is there in your heart a real desire—an active desire to help, or is there only a feeling that something must be done and a hope that it will succeed with your efforts?

The church grew. The Holy Spirit worked mightily through them to convince men of the truth. They became strong leaders of church and community. And not they only, but the church became a strong influence for right. Its congregation sent swelling hymns of praise heavenward.

Since coming here as your pastor I have heard complimentary comments on my own personal characteristics and my work. I have had the privilege of speaking before large audiences on any subject that might be of interest to our church and community. I have been here long enough to find that out. I have been here long enough to find that out. I have been here long enough to find that out.

In all of this to my remembrance, there has not been more than one comment—one that goes for the future of this church from any of its people. Instead, I hear on all sides: "I'm sorry we're so few. If we could just have more people out today, and at times I have given way to such feelings. But it goes on and on. It goes on: 'We can't succeed in any attempt to enlarge—to reach men.' It's the influence of the area. It's nice to try, but it won't do any good.' "We can't have this large group of people preach for us because we are so few. "Some of the attitudes of defeat. It is not good to be ashamed of how you worship or where you worship, or how many come. It's not the place or the number that matters. It is how you feel about it that matters. It's because you care so few that you can't do this. But if this church is dying. It's because of your attitude toward it, and your preoccupation with things that by your actions you must consider more important.

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might be earning. Sacrifice a few dollars that might be earned for the sake of a soul that might be lost (for if lost souls are not more important than more than a dollar then this church has no right to be). Sacrifice for Christ and his church a little time you might use for pleasure of a little of the time you use for family fellowship. Jesus said: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Matthew 10: 37. Give of money—not just what you can spare; cut into that which you seem to need—reduce your needs. Give of that which means hardship for the sake of missions here and abroad. Give long after it begins to pinch.

Not practical, my friend; it is not Jesus practical, and neither is his gospel practical. And the Christian church has no place in our world. These are the efforts on your part that are needed for the building of this church. I have not lived up to the challenge of these words, but I am ready now to make the work anew. I am ready now to try once more under God's guidance to work unceasingly with you for the Kingdom. Are you ready also? If you do not want to take up this work, if you do not believe it is practical, if you do not believe that it can be done, if you believe that I have stepped outside the demands of Christ in placing these demands on you (and I want to know how you feel)—if you believe that I have had enough, do not hold another service of worship in this sanctuary.

For, to me, it would be a mockery of God, and "God is not mocked: for whatsoever a man soweth, that shall he also reap;" and we may say whatsoever a church soweth that shall it also reap.

If a church sows materialism and defeat and dismay and inactivity, it will reap materialism and dismay and defeat and total inactivity in death. We are in grave danger of it now.

If you are ready now to toil and sweat and sacrifice, then the way is opened for an active growing church—a church growing in spirit and numbers and in influence for good.

A Renewed Faith Needed
All this is impossible without the undergirding of your faith—a firm faith in the love of God toward you and toward all men—a firm faith in his saving power in Jesus Christ. This is the foundation of faith which undergirded the founders of this church and held them true to purpose through hardship and defeat and toward heaven. It can do the same for us today.

When it does, "Sharon shall be a fold of flocks, and the valley of Achon a place for the herds to lie down in, for my people that have sought me." This church fellowship can make this building more than a house of worship. It can make here a sanctuary—a retreat where torn and tired hearts may come to be refreshed by the healing streams of God's grace.

What is it that makes this church big and important? What is it that can make this church big and important?

It is not the size or the beauty of our building. It is not the height of the steeple pointing toward heaven.

It is not the smallness or lack of a mortgage.

It is not the smallness or largeness of the congregation.

It is the soul of the people.

It is our collective soul as we reach out for God and for our collective soul as we strive and make ready for hardship. It is our collective soul as we pray for his guidance that can make this Seventh Day Baptist Church great in the eyes of God, and great in bringing unto him those children who have strayed from his protective love.

It is up to you—now—not in the future. Not tomorrow or next year, but now, it is up to you to decide whether or not there will be a church continuing on this spot.

HAT-REGION WIDE BIBLE READING
Sabbath, December 16 John 17
Sunday, December 17
Monday, December 18 John 15
Tuesday, December 19 John 10
Wednesday, December 20 Matthew 20
Thursday, December 21 Matthew 21
Friday, December 22 Matthew 22
Saturday, December 23 John 1
Sabbath, December 24 John 1
Sabbath, December 25 Luke 2

"If ye then be risen with Christ, seek those things which are above."
The Sabbath Recorder

UNIVERSAL WEEK OF PRAYER FOR THE CHURCHES

The Sabbath Recorder of November 20 announced that the week of January 7-14, 1945, has been set aside as the Universal Week of Prayer for the Churches. This is a global institution, and in countries other than the United States it is sponsored by the World Evangelical Alliance with headquarters in London. In the United States it is promoted by the Federal Council of Churches through the Commission on Evangelism. All pastors and church leaders will soon receive a copy of the booklet outlining a program for the week. Additional booklets may be secured by addressing the Department of Evangelism, 297 Fourth Ave., New York City. The usual price is $c for single copies and $2.50 per hundred.

It is well that the churches of the world begin the new year with a week of prayer. It will be found helpful if plans are carefully laid and worked out. Those who cannot attend can join in the Week of Prayer in their homes. The statements of the booklets will help them to do this.

W. L. B.

STATEMENT OF CHRISTIAN EXPERIENCE AND CALL TO THE MINISTRY

By Rev. Wardner T. Fitz Randolph.

A Missionary to Jamaica

(Given at the time of his ordination by the Pacifica Seventh Day Baptist Church, November 18, 1944.)

My early Christian experience was like that of many other Seventh Day Baptist children. My parents were strict disciplinarians, and praying mother and of family worship. The Sabbath was a very important event in our young lives. Frigidity was forced upon mother very busy cleaning and baking for the Sabbath. Then as the evening sun began to drop behind the treetops a holy hush seemed to settle over the whole establishment, and the clear mellow notes of the church bell calling to the Sabbath prayer meeting.

The sun rose bright and Sabbath morning. The dewdrops sparkled like a million diamonds, a diamond on every speck of grass. The dew was very evident why, in church, one more vivid blue. In every way the Sabbath seemed a special day as we gathered for Sabbath school, and home Bible study. At the age of thirteen I became convicted of sin, accepted Christ as my Saviour, and was baptized—together with twelve of my childhood companions, and united with the Fouke (Ark.) Seventh Day Baptist Church. Many happy hours were spent by this little group as they gathered for Bible study and fellowship, and it was a proud moment in my life when one of this little group consented to become a Christian and union with the church. At the age of twenty-three I felt a compelling urge to enter the Christian ministry. The building up of an organization before making Christ King, and the leading of men to Him, is to make the same mistake as did the Greek solution, but a mistake most important. After all is said and done, the best way to build up a church is to make Christ supreme and become ambassadors for Him to sinning men. Christ and needy men first.

W. L. B.

CHRIST AND NEEDY MEN FIRST

There is danger that we forget the object of our Christian activities. To work for the upbuilding of such an organization as a church is very worthy, a work of prayer, and a righteouse pride in supporting our own church and in making it efficient and influential in every way, but much more is the sight of the fact that making Christ supreme over all the winning of men to Him are far above the building up of any organization. These are the great goal of a church and everything that pertains to it. It is entirely possible that in our church and denominational work we think more about making the organizations succeed than we do about the object for which they exist. It is reported that one of Alexander's soldiers found a leather bag of peals, he threw away the pearls and kept the bag. To put the

FOUKE CHURCH LICENSED TO PRAISE AND BUILD

I graduated from Alfred University and studied theology in the summer of 1941 under the direction of one of my student pastors at the Hartsville (N. Y.) Church. As the years passed, the road seemed to close instead of open up. The fact that I had spent some time in foreign experience circumstances over which I had no control forced me into other avenues of endeavor. For twenty-two years I worked as a civil servant, but always tried to be true to my God and His Sabbath. I have always been a member of the Fouke Church in which I have worked in my humble way. This group of faithful believers has made me a member of its Board of Directors, also its Church Committee of these offices. I have performed as best I could with prayerfulness and humility.

The opportunity to go to Jamaica on missionary work called for much consideration and prayer. It seemed nearer for ties, of which associations which reach back through the years to childhood.

It meant taking up life in a new and strange land, amid different economic and social conditions. It meant adjustment at an age when readaptations are not so easily made as they are earlier in life. Besides these there were many other problems to mention.

Upon the other hand there were the words of Jesus: "Go... make disciples of all nations, teaching them to observe all things that I have commanded you." The conviction within myself that those words were spoken to me.

And I heard the voice of the Lord saying, "I will send you... and who will go for us?" Then said I, "Here am I, send me." 

TREASURER'S MONTHLY STATEMENT

October 31, 1944

Karl G. Stillman, Treasurer

In connection with the Pacifica Seventh Day Baptist Missionary Society.

|| Cash on hand October 1, 1944 | $3,650.00 |
|---|---|
| Tithe | $3,550.00 |
| Employees' wages | $3,600.00 |
| Church income | $3,500.00 |
| Miscellaneous income | $3,400.00 |
| No. of members | 1,200 |
| Missionaries | 50 |
| Board members | 10 |
| Officers | 5 |

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The Sabbath Recorder

DECEMBER 29, 1944

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The Board of Trustees of the American Sabbath Union met in special session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, October 22, 1944, with the following members present: Dr. Corliss F. L. Burdick, president; Dr. Laverne C. Bassey, Rev. James L. Skaggs, Rev. Herbert C. Van Horn, Mrs. Charles F. Harris, Mrs. Lucy Whitford, Rev. Victor W. Skaggs; and L. Harrison North, manager of the publishing house. Visitors: Dr. J. Nelson Norwood, Mrs. Alva J. C. Bond, Mrs. Lester G. Osborn, Mrs. Charles F. Harris, and Mrs. Irving A. Hunting.

The board was led in prayer by Rev. William L. Burdick.

After the minutes of the meeting of the board were read, the Committee on Denominational Literature presented the following report:

Since its last report on March 14, 1943, the committee has met twice, on October 30, 1943, and November 16, 1943.

Pursuant to action in adopting our report with its recommendations, the committee proceeded to complete and publish the seven New Testament volumes, as a New Series, numbered 1 to 6, inclusive, as follows: John, from First to Aboweth, No. 3; Salvation by Faith, No. 4; A Change for Better, John; and a Growth in the Spiritual Life.

The committee feels that traces teaching the doctrine of the seventh day, or a given evangelist, or a tract, or showing a different treatment of these related subjects, may be desirable, and will be glad to extend the series somewhat, if suitable products can be obtained. But, though such productions have been solicited, none has been received.

The committee is well aware that to meet the need of the church, a field, or a given evangelist, a tract, or series, showing a different treatment of these related subjects, may be desirable, and will be glad to extend the series somewhat, if suitable products can be obtained. The committee offers to prepare it, if the board so approves. The committee further recommends that a committee, consisting of Mr. Courtland V. Davis, of the Committee on Distribution of Literature, and the chairman of this committee, be empowered to select a color scheme for the colors to be used in these future reports, on the understanding that any change will be made by them, and that none shall be made unless of a smaller type.

The committee recommends the printing of the tract, "The Founders of the Seventh Day Adventist Denomination," by Rev. L. R. Conradi, to which the committee has previously recommended for printing; and that its publication will be necessary to await the coming of some other editor of the larger tract, if any, in favor of recommendations as to its disposal. In the meantime, it seems desirable that the secretary of the committee be sent to each of our ministers and seminary students, and to certain libraries in this country—a list of which will be furnished through the chairman of this committee.

This tract tells the biographical history of Seventh Day Baptists—essentially a series of biographies of prominent Seventh Day Baptists, which the committee publishes under the authority of the Board of Trustees of the Sabbath Recorder. The series was started in 1943, with the object of publishing a series of tracts, which would include the biography of our denomination, and be adapted to its need. Some tracts have been issued to that end, and by this board, particularly some by J. B. Conyers. There are 32 tract rooms for other specifically prepared for that field.

While the committee feels that while those interested must see this problem in the south, perhaps none seems more pressing than this area today, in that only living son of our highly esteemed and most revered Dean Archibald Day, is still with us. Last year, Mr. Main has been an indefatigable student of this area, and has prepared a report for the committee, which has brought him more intimately than heretofore into contact with the class of people which he feels, Seventh Day Baptists ought to reach. To that end, he prepared, with much care and thought, the manuscript for a tract, which he strongly feels will appeal to these people and submit this to the committee a few months ago. The title is, "Peace, Prosperity, and the Work." The board has approved the committee's report and recommendation, and the tract is now in the process of being published.

There is an important document, prepared with great care and in a form as suitable, as possible, and the author gave the committee a wide latitude in editing the manuscript, in the event of its receiving favorable consideration.

The committee reports that since its last report, this manuscript occupied the attention of the committee for the most part. Meanwhile, a series of "Brotherly Love," to be used as a study and investigation. The committee recommends its printing as a New Series, numbered 1 to 6, inclusive, as follows: "Brotherly Love," No. 3; "Salvation by Faith," No. 4; "A Change for Better," No. 5; "Growth in the Spiritual Life," No. 6.

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Confusion concerning our history in England is greatly increased by the reports of Charles J. Davis, who is a serious question, has been raised by an English Baptist historian of report, and the early Sabbath keeping practices of the Mill Yard Church, and, though, he doesn't come into ours with clean hands, his statements do carry weight, and their accuracy or inaccuracy must be proved before further committee consideration. This and other related questions will have to be reviewed during the next meeting of the committee.

This committee has recently been in conference with the Committee on Distribution of Literature, and made its report to that Committee. The president of the board called a meeting of the committee and took place this morning. The president reported that the committee is working on the reproduction of this tract during a part of the session. In this conference the problems of the Committee on Distribution of Literature were presented by that committee and discussed with the utmost frankness and a cordial, good spirit. One of the results of that discussion appears in the foregoing recommendations; and the committee has been greatly aided, and naturally helped in its outlook as to its future problems.

For your convenience a copy of a series of notes concerning the activities of this committee, together with the report of the last session of this committee, is appended to this report. The committee is now working on the reproduction of the tract, "The Founders of the Seventh Day Adventist Denomination," which was adopted by the Board of Trustees of the Sabbath Recorder, on March 14, 1943, as recommended by the committee, and is the subject of the report of the committee at its last session, and is now ready for production.
WOMEN'S WORK

LITERACY LITERATURE

Some months ago Mrs. Skaggs named your editor a member of the Literacy Christian Literature Committee of the Foreign Missions Conference. The committee meets in New York City, so it has never been possible for your representative to attend a committee meeting; but as a committee member she receives valuable inspirational literature which she endeavors to pass on either directly or indirectly to the readers of the Recorder. The dual function of the committee, making illiterates literate and preparing suitable material for the newly literate should be of particular appeal to a people as deeply interested in Christian education as is our denomination.

Think what it would mean if you lost the ability to read and write! Suppose you could not write to absent members of your family, nor read letters from them, could not follow a recipe on baking a cake, or read any of the legal papers you make your mark, could not read street signs, nor price marks in stores. These are a few instances.

Eleven hundred million people, almost two-thirds of the earth's population cannot read and write. They are called "the forgotten people with which to make their cry reach us. There are no illiterates in important conferences. Illiterates are never heard on radio. They print no newspapers. In part or in whole the Bible has been printed in over a thousand languages. But we have not opened the Bible to the illiterate. And we cannot have the face of Jesus until we have opened the blind eyes of these forgotten men. If we confine our investigation to the non-Christian portion of the world's population, the facts are even more startling. Nine out of every ten of them are unable to read. That is why in many lands illiteracy is called "enemy no. 1 to the cause of Christ."

SABBATH SCHOOL LESSON

FOR DECEMBER 16, 1944

Christianity: Living at Its Best

Scripture—Galatians 5: 20-21; 10

Sabbath School, December 16, 1944

"God shall supply all your needs according to his riches in glory by Christ Jesus."

Sabbath School.

Dr. Frank Laubach writes of the awakening of Asia and Africa to the need of literacy. "Our imperialist invasions, our missions, radios, and airplanes have stabbed these sleeping giants awake, and now the passion for progress takes fire in their veins." But their illiteracy problem is one of surprising difficulty, and in their extremity the governments seek aid of the missionary.

"At a moment when missions find doors closing to many other programs, literacy is the wide-open door. Here is a cause in which every country believes. If the Christian Church will help these countries out of their dilemma, it will win their cooperation and their hearts." In Afghanistan which is 99 per cent illiterate, and where no missionaries have ever been allowed to live, the officials invited Dr. Laubach to put on a literacy campaign. "What other missionary opportunity equaled that which we saw here?"

Spreading literacy lies at the heart of missions, and five reasons are listed to maintain the assertion:

First: This enterprise is necessary in order to open the eyes of three-fifths of the human race to the reading of the Bible. Second, it is a necessary part of any nationalization and gratification of governments in illiterate areas. Third, spreading literacy is at the root of the spread of missionaries and popular Christian culture which has been characteristic of American country life since frontier days. This rural philosophy is being threatened by such forces as the popularization of the city recreation and "booming times." There are other forces at work which if not thwarted will in time destroy this treasure in our hearts as being essential to a wholesome way of life. Whether in city or country. City churches recognize that the greatest source of future membership will always be the country. Leaders of national life as well as Church life come from rural sections.

Other work in the Recorder reports from our ministers who attended the meeting of the National Convocation for Town and Country Churches at Elgin, Ill. We are all glad that our denomination could be so well represented at that meeting.

RURAL YOUTH CONFERENCE

A national meeting of the youth section of the Country Life Association was held at Frederon, N. Y., October 25-28. Young people from the Church, the Dairymen's league, the Grange, Four-H Clubs, and other rural organisations made up the group which numbered about two hundred fifty from states east of the Rocky Mountains. It was my privilege to take Lyle Palmeter of Alfred Station and Don Sanford of Little Genesee to this meeting as delegates since I am a youth of this section. Their reports of this conference are being published that you may see how much it meant to them.

American Rural areas face all the problems common to the whole world, and also the particular rural problem of a rural American culture which has been characteristic of American country life since frontier days. This rural philosophy is being threatened by such forces as the popularization of the city recreation and "booming times." There are other forces at work which if not thwarted will in time destroy this treasure in our hearts as being essential to a wholesome way of life. Whether in city or country. City churches recognize that the greatest source of future membership will always be the country. Leaders of national life as well as Church life come from rural sections.

A SABBATH AT LAST CREEK

Sabbath, November 14th, was an all-day meeting at Last Creek, W. Va. It was a delight for Mrs. Sutton and me to meet friends there and to worship with them at the morning and evening services.

A note from one of the group who would adequately define the dinner which is served at noon of these all-day meetings: "Sword songs, beautiful songs, Bible readings, and a meal. It would require the poetic ability of Orville Bond of Last Creek to do it justice. It brought to visit the Sabbath school classes and find that the teachers are working faithfully to present Christ through their leadership and the lesson materials. It was my privilege to use the time given for the noon meeting in discussing the work of the board, the Certificate of Progress Plan, and the building committee. Orville Bond who is the new superintendent of the Sabbath school reported that emphasis is being given on having substitute teachers for all classes and that the substitute be prepared each week to take the class in case the regular teacher could not get to church. This is a point of emphasis in the whole line of work in every Sabbath school. Four members of the

THE SABBATH RECORDER

SABBATH SCHOOL LESSON

FOR DECEMBER 16, 1944

Christian Education

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"At a moment when missions find doors closing to many other programs, literacy is the wide-open door. Here is a cause in which every country believes. If the Christian Church will help these countries out of their dilemma, it will win their cooperation and their hearts." In Afghanistan which is 99 per cent illiterate, and where no missionaries have ever been allowed to live, the officials invited Dr. Laubach to put on a literacy campaign. "What other missionary opportunity equaled that which we saw here?"

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group enrolled in the plan which is being called, "The Certificate of Progress Plan." It was encouraging to hear Pastor Marion C. Van Horn tell of hopes and plans for the church. One definite plan is to cooperate with other churches of the community in having a school of Christian education in which courses of Bible study and teacher training will be given. It was encouraging to me as a former pastor to see that ideas of church program are being carried on to fruition. Marion and Irma are making a real place for themselves in the lives of the Lost Creek folk.

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Cuyahoga Valley

John Foster Dulles, addressing the biennial meeting of the Federal Council of Churches today, supported the Dumbarton Oaks Proposals, saying that, despite defects, they "provide the framework for continuing collaboration of the United Nations and in due course, neutral and enemy nations." Such continuing cooperation, he added, "is prerequisite to anything else, and its realization will be a great accomplishment."

Dulles, chairman of the Commission on a Job and Defense of the National Security Act of the Federal Council of Churches, made the address in opening a discussion of the Dumbarton Oaks Proposals which is expected to result in an official announcement by the council of a federal fellowship of the Protestant churches. He warned, however, against the present tendency to treat the proposals of Dumbarton Oaks in terms of the provision for the use of force to the neglect of the constructive aspects such as the Economic and the Social Councils. In this connection he said: "Those proposals disturb many. They seem to camouflage a military alliance whereby a few powerful nations shall govern other nations without regard to justice. On the other hand, many feel that only material force is dependable. Opposing viewpoints could seriously divide America and public opinion even to the point of paralyzing our national action. That would be a catastrophe and, I think, a quite necessary catastrophe for the force proposals of Dumbarton Oaks have been played up out of all relation to what the facts justify. But some such scenario may be necessary to secure the indispensable support of the many who, particularly in wartime, think that peace can be assured only in the same way that victory is won, that is by military might."

Dulles pointed out that in the present state of the matter, the realization of the Dumbarton Oaks proposals might be handled by a "clear definition of rules of national conduct so that force could be harassed to law. It is necessary to make its use largely a matter of discretion."

"It is difficult," Dulles said, "to quarrel with that conclusion, but it involves attaching to force some kind of string that it cannot be used in an effective instrument of order. Thus, each of the nations so far participating in the plans for world organization has accepted the right of the Security Council to invoke force, but on the assumption that, through its representatives, it will have a string on its use. In the case of the veto, the veto power would be reinforced by national military establishments which will far surpass any peace quotas which will be made available to the world organization. Other prospective member states will also seek immunity from possible arbitrary action by the council, and they may get it. If they do not get it directly, in the form of a veto power in the council, they may get it by side understandings with some member states acting as their protectors. Even as now planned there must be at least one concurring vote in the council by a small state and five others will cast a vote which, while not controlling, will be morally very potent."

"The cumulative result of all of this will, in effect, make the 'force quota,' as such, in any case, impossible of enforcement. The effect, practically, is that the Economic and Social Councils of the United Nations will have to be utilized, with some difficulty, if at all, because of the political potency, on paper, will deter some minor disturbances. However, their use may be fruitful even though the United States is not a member."
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came and went in swift flights. They must have had nests around there somewhere, but so evasive were they we never knew where. Numbers of purple finches used to come, too, and they are beautiful birds that nested out in the mulberry, we knew, because they flew more sedately than the wrens. As I say, we saw them come and go in that direction.

The rose-breasted grosbeak was a thrilling sight, for he would sit in the tree quite a few minutes. I suppose, with that thick beak of his, he enjoyed cracking the seeds in the mulberries, and I wonder if he found any special flavor—or vitamins maybe—inside those hard little seeds.

Perhaps it will interest you, as it did me, to know how many of the birds seen at that northern mulberry tree visit Florida winters.

To begin with, the last one mentioned, the rose-breasted grosbeak, is rarely seen in Florida except in the northwestern part of the state.

Of the warblers, there are thirty-five kinds that visit Florida. There is much to learn about them because of their variations in plumage; and it takes a long time to learn it all, even if one can follow them northward and southward, as some do. I have seen them in the mulberry trees in Florida, and they eat many insects both North and South, besides the mulberries.

In our back yard in Daytona Beach, Florida, there is a mulberry tree, bearing berries much larger than those in the North. Before we left for the North, the birds ate a large block of robins hovered around that tree and vicinity till those berries were all gone.

The phoebe, wren, and catbird are also common winter visitors in the South. I have not stayed in Florida long enough to learn for myself much about this end of bird migration, but I have read with interest and made notes from the book by R. J. P. Longstreet, president of the Florida Audubon Society, who has worked hard in bird studies; and I was fortunate to see and hear one of his illustrated lectures on shore birds.

In his book he mentions one thing that will help all of us in studying birds, and that is the learning of Latin and Greek names. He tells us that the use of these names is necessary because common names of birds vary in different localities. There are many other times when knowledge of Latin and Greek is helpful, but it is best now for me to sign off till another day, hoping all the "bright eyes" will be learning all "can about their feathered friends.

Daytona Beach, Fla.

Dear Recorder Children:

I am sure you will join me in thanking Mrs. Powell for this interesting letter about birds. Most of the birds she mentions are no doubt familiar to you and me as well. But the birds I see mostly from my window are robins, starlings, and pigeons. The robins I see most of, for they are so tame and friendly. They hop up on the porch for crumbs, and some of them will almost eat out of my hand. They did have a nest in our front yard but this was located back of the house. This year I saw two of them flying around it and scolding at a great rate. I went out to see what was the matter and found that the bird house was so full of straw and twigs that the bottom was being almost pushed off, and there wasn't room in it for anything else. I put about an inch of straw in the bottom and I hope the robins will nest there again next year.

I have only room now to say, "Girls and Boys, please write." Sincerely yours,

Mabel S. Greene.

THE BUSINESS OF BEING A CHRISTIAN

By Rev. Neal D. Mills

(From the Semiannual Meeting of the Dodge Center, Minn., Oct. 28, 1944.)

"Ye therefore shall be perfect, as your heavenly Father is perfect." Matthew 5: 48.

Most people believe in the importance of their own occupations. They look upon their city, who has worked hard in bird studies; and I was fortunate to see and hear one of his illustrated lectures on shore birds.

There are multitudes of people who see no great difference between the business of the churchwarden and the head of a corporation, no challenge of heroism in its program: The Crusades of long ago are to them, the work of the modern religious reformer. For centuries, they see only the mistakes and failures, and the travesties committed in the name of religion by selfish, scheming, political churchmen. Of course, those people are the victims of ignorance and prejudice. They have never come face to face with any real, heroic, achieving Christians. The humble, sacrificing disciple of Jesus is not always widely known, for he "does not advertise himself." Yes, there are people who are "nominally Christian," but they know nothing about the importance of Christianity. They are in the church but not of it. They think of the church much as they do of a political party, a lodge, or a club. Some are active in the church, running the machinery of its organizations, but quite unconcerned about the business of transforming the lives of men and society. Being a Christian is vaguely understood as a rather impractical ideal. There are some for whom ritualism and creed take the place of religion in their lives.

I believe that being a Christian is not only a business but the chief business of every person who has the right to be called a Christian. It is the greatest, most exciting, most exacting and most challenging enterprise that anyone ever entered upon. Christianity is essentially and essentially a human interest. It is a thrill, it is a crusade, not a drab intellectual creed; a serious undertaking, not a hobby.

One last thing. We are going to spend the next few minutes now in the business of believing in a Christlike God. It is our business as Christians to believe in the kind of God that Jesus preached and taught. We must believe in him, that isn't so easy as it sounds. After months of constant fellowship with Jesus, Philip said, "Lord, show us the Father, and we will believe." And Jesus answered not with any theological definition of God but by pointing to his own life. "Have I been with you so long, and do you not know me, Philip? He that hath seen me hath seen the Father." It seems to be easier to believe in "a Supreme Intelligence," in "a Master Mind," or in an "All-powerful Creator" than in a heavenly Father who knows us and loves us and cares.

Jesus told the story of the following Father and the prodigal son to show us what God is like. Our heavenly Father forgives completely; even when we confess, and he takes us to his heart in love. Our heavenly Father will not withhold punishment or any period of probation. Of course sin "carries its own punishment." The father didn't restore the lost fortune, nor the wayward shame. "He was just where he was when his own Son died." As a

The spirit of "an eye for an eye, and a tooth for a tooth" has nothing to do with the God of Jesus. He sends his rain upon the just and the unjust alike. Jesus said, "Love your enemies and pray for them that persecute you." He not only said it; but he lived it. One of the greatest and most thrilling qualities of a Christian is the grace of not being confused to keep him upright the disciples suggested that a curse be put upon the town, but Jesus said that they would just go along to the next place. When Peter drew his sword in defense of his Master's life, Jesus said, "Put up again thy sword into its place; for all they that take the sword shall perish with the sword." And finally when they nailed him to the cross for no fault of his he prayed, "Father, forgive them; for they know not what they do." But they had no idea that what they are like; that is what the true Christian's God must be like.

But we find it so hard to believe in that kind of God. We keep saying, "If God is good and loving why does he let us suffer?" There are some things we cannot fully understand, but if we referred our understanding to God after all, if God suffers why should not his children suffer? Could we understand God as well as he? Could we share his suffering? How beautiful it is to see how a real Christ endures suffering?

There was a young man who was uncommonly brilliant and promising. He was the first son of a wealthy father, and when he was killed in a railway accident the grief of the father was terrible. When the first shock of grief was past he went straight to the bishop of the church to which he belonged. He walked into the house, seized the minister by the arm, and said, "Tell me, I am an orphan now. What will the world think of me?" It was a terrible moment, but the wise and understanding minister was equal to the occasion and replied, "My son, God was just where he was when his own Son died." As a
result that father soon pulled himself together and climbed farther along the road
that leads to God, the Christlike God. Oh, it's hard; it's challenging, this business of believ-
ing in the Christlike God!
Then beyond believing in the Christlike God there is living the Christlike life. There
is the business of cultivating the spirit of for-
giveness and love for both friends and ene-
emies. Not seven times, but seventy times
seven; not love and forgiveness and sympa-
thy for certain people, but for everybody.
Otherwise we are no better than the publican
and the sinner. How easy it is to find things
to criticize in people of whom we are a lit-
tle bit jealous, and to let fly those nasty little sarcastic remarks. Sometimes it is hard to
forget, but it is just those times when we
must forgive! For those are the times when
we are judged by the world. It is because we
sometimes fail, that the world refuses to
accept what we teach and profess. It contin-
ually says to us, "You do not live what you
Teach." Actions speak louder than words.
That is why Jesus said, "Ye therefore shall
be perfect."

The Christian is not only responsible for his
own personal conduct, but he has his share
of responsibility for the conduct of the social
groups to which he belongs, for public opin-
ion in his community, and for the conduct of
government—local, state and national. It is
the business of everyone who calls himself a
Christian to stand always for Christian prin-
ciples in every human relationship, private and
public. The true Christian cannot be a her-
mit. In this world of war and greed, of na-
tional, racial, and class jealousy we must stand
for justice and peace for all. It isn't enough just to admire Jesus and his teachings,
or to worship him however devoutly; we must
follow him, and that takes courage and hero-
ism. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom
of heaven; but he that doeth the will of my
Father who is in heaven."

Have I set the standard too high?—If all
these are just the things that we profess
as Christians. I'm only pleading that we live
the principles that we profess. But I hear
someone saying, "Then there's no hope for a
weak stumbling Christian like me. I can't
even make my own conduct perfect, and I
haven't the wisdom or ability to take part in
public affairs."
To such a one I would say
that we never know how much we can do till
we have tried very hard, perhaps many times;
and our influence may be far greater than we
think. Then if our goal is very high we will
achieve far more than if it is low. If the goal
of perfection seems to discourage anyone, let
him remember the words of Paul, "I can do
all things in him that strengtheneth me."

I realize it isn't easy, and it isn't popular
to be thoroughly Christian in this pagan world, in
politics, in society, or in personal relationships.
But as someone has said, "We are called to
build temples not to whistle sticks." It was
Jesus himself who set the goal for us when he
said, "Ye therefore shall be perfect, as your
heavenly Father is perfect." Isn't it challenging,
inspiring, and heroic, this business of be-
ing a Christian?

DENOMINATIONAL "HOO-HA"!

Berlin, N. Y.

We have been working quite a good deal
in the church this summer redecorating. We
took off the paper and painted the interior a
very light color. The woodwork is, of course,
white enamel. Our floors are golden oak.
The wainscoting is yet to be varnished,
but we have decided to wait for warm
weather before beginning that part of
the work. The seats are also to be sandpapered
and varnished. We also changed the covers
on the cushions in the pews. We think that
our church now looks wonderfully nice.
We are so glad to be able to have the work done.
We didn't hire any labor, and all of us
worked together, and really had a grand time
working in the "Lord's House."

One night after the Sabbath we had a
working party in the church and then had
coffee and sandwiches together up in
the balcony. The occasion was to be a farewell
for Mrs. Julia Dobbs and Ellen; since Ellen
is teaching home economics in the Knox-
Berne Central School in Berne, New York;
and the birthdate of Mr. Arlie Bentley. They
also gave Pastor and Mrs. Maxson an en-
velope containing $60.25 in appreciation of
the work they did in the church.

Last night, November 25, we had a bi-

birthday party for Julia Dobbs at the
home of Arlie Bentley. About thirty-five were
present. The evening was spent in playing
games, singing, and coffee. A good meal was
served. We also discovered that it was the
birthday of Delmar Ellis, so we had a double
celebration. — Correspondent.