FROM CHINA, LET ME INTRODUCE

A COOLOE

Years ago we had a coolie whose name was Yong Mok. Because the characters were partially similar in sound to those for eternal and wood, and because of his slow comprehension of our meaning, he was dubbed, "The Everlasting Blockhead."

One evening, I was practicing the use of the Chinese language in describing to him the beauties of America, and I fear shot through with some national if not race pride. As Yong Mok came in from emptying the ashpan from the kitchen stove, he turned and looked at me with the brilliantly smiled eye above him, and asked innocently, "And do you also have these heavenly bodies above you in America?"

A DOCTOR

In 1937 after the Japanese army had captured and occupied the section of Shanghai under Chinese municipal control, a hospital for Chinese refugees was opened by Chinese direction in a local university plant, formerly directed by the Central government. Dr. Lincoln Pan, of Liuho Grace Hospital, was chosen as superintendent of this refugee work. When Japanese military authorities came to demand the beds on which the sick were lying, Doctor Pan quietly but firmly stated: "We do not turn the sick out of bed, and let them lie on the floor. You will have to look elsewhere for beds."

No further demand for beds was made.

A GROUP OF MEN

It is a well-known fact, as pointed out by Madame Chiang and others, that one of China's most grievous national sins is the "counsel" system, or "squeeze method," literally, the "wiping oil" custom.

Many are the ramifications of this universal though decidedly questionable, because unchristian, pursuit of gain, which begins in the home and spreads to the outermost sin of the Chinese nation. There is the custom of "wiping off quite a little oil" from the chain connecting some business or professional men with small business and the customer. A group, possibly six or eight, of serious Christian Chinese doctors in Shanghai were convinced during quiet deliberation together that, as for them, they did not make their income source, thus releasing the druggists from being forced to charge the customer or patient more than a reasonable price. This decision was put into action and produced, to their joy, results in better relations and, incidentally, in increased business. Among these doctors were four with whom we have worked for a Christian China.

A SCHOOLMAN

(Extracts from letters from T. M. Chang.)

The school is opening for the fall term. We have a total enrollment of more than 1,200 pupils. Every classroom is overcrowded. But it is the quality rather than the quantity that we want. I think that now the war is over all schools will have much more to do in the big program of national reconstruction than ever before. I also believe that in that program all Christian schools should assume a double responsibility—the responsibility of fitting each school into the national program as an efficient unit, and also the responsibility of the training of real Christian leadership which is, I think you will agree with me, far more important than anything else. I pray that God will bless us and guide us in all the days to make this school always a truly Christian school.—October 19, 1945.

In the school, things have been going on fairly well, in spite of the fact that since last April the three girls' buildings have been under Japanese military occupation. At one time they wanted to mount two anti-raid machine guns on our playground. To this we strongly objected, and they finally gave it up. However, they did take some kind of guns to the cemetery ground across the street when the raid was on, and fired almost in front of our doorsteps. That made our place hotter than ever before, and as a result quite a few families in the neighborhood moved away.

On several occasions airplanes were directly over our heads. We heard the buzzing of the machines, and we felt we were standing on the Great Divide.—Sept. 1, 1945.

A CHINESE PASTOR

He had been appointed to represent one of the denominations at a yearly conference in America. In his preparations were completed; his passage secured, his baggage delivered to the ship. But the heart, the confidence, the responsibility, the opportunity, the pleasure, the needed vacation all seemed a maladjusted burden. He boarded the last launch leaving for his ship, walked to his stateroom, fell upon his knees, and cried, "O Lord, if you don't want me to go, show me, and get me off this boat." He arose and hastened to the gangplank as it was being drawn in, and fled to his home, minus his baggage. Within the week, the Japanese attacked Shanghai, and when the pastor had recovered from that mighty experience of God's direction, his most vital ministry to his people began under fire.

The Denominational Budget may be looked upon as the bridge between our churches and a needy world. We are the tiny wires that support the bridge.

(See Page 405)
A CENTURY OF SERVICE

One hundred years ago a Seventh Day Baptist church was established in New York City and consistently through the years since then that church, though small, has radiated a mighty influence into a great city and throughout the denomination.

That Seventh Day Baptists in New York City have given spiritual as well as material benefit to a multitude of people and myriads of good causes was testified to by those who spoke at the one hundredth anniversary exercises November 10. Ministers from other denominations who have served from time to time as supply pastors spoke warmly of the Christian fellowship always evident in the group. They commended the church for being broadminded in its Christian service, always ready to enter into worth-while inter-faith activities. An outside visitor at the exercises was overawed stating, with emphatic finality: “These Seventh Day Baptists are people of conviction—of strong moral responsibility. You know where you stand when you deal with them.” The former pastors, many of whom furthered their ministerial training in New York City while serving the church there, all spoke words of personal satisfaction, thanking the church for a rich heritage gained there.

To have built up, and maintained, such a reputation over such a long period of time is highly commendable. When we consider this, and add to it the fact that the New York Church has contributed more personnel to our denominational boards and Conference organizations than any other of our churches, large or small, we are compelled to pause in reverence and admiration of a century of real Christian service.

Let our churches all strive to exist in such a way that the world will hold them in equal esteem with the New York Church.

PAINSTAKING CARE

An outstanding feature of the New York Church centennial program was the accurate and well-documented history of the church prepared and read by Dr. Corliss F. Randolph, clerk of that church and president of the Seventh Day Baptist Historical Society. Preparing the history, after some revisions and additions will be published, Doctor Randolph is to be highly commended.

The main purpose of this editorial, however, is to call attention to an important church responsibility—a job which Doctor Randolph makes reference to in his paper, a job well done for the New York Church. In his paper Doctor Randolph says:

I should fall short of a rare privilege, if she a duty, if I failed to record here some thing of the labors, the devotion to what she esteemed a sacred duty, if I failed to note a member of the church in 1893, and was made clerk in 1893. Every page of the records inscribed by her pen shows a painstaking care of exactness of statement not so often found in such records as could be wished.

“Not so often found in such records.” What a pity! Too consistently church records are very casually kept with only hit-and-miss accuracy. Happenings, as they occur, seem so unimportant: “everybody knows all about it,” the clerk assumes. The assumption may be right—for the moment. But what if the church exists for one hundred years or more, as it should? Those who “know all about it” are sure to be gone some day. Then the records that are kept day by day, month by month become invaluable and ofttimes the only source of information.

Church clerks, become more conscientious in your “sacred duty.” Emulate Miss Rogers in your “long and faithful service,” and strive toward the perfection of the master clerk of them all, Doctor Randolph.

GUEST EDITORIAL

TO VOTE OR NOT TO VOTE

During the past weeks a number of inquiries have come to this office asking whether the method of voting for a pastor during the year, as his term of service is determined, be such as to allow the pastor to know that he is riding along on a keg of gunpowder, blissfully unaware that a militant minority will like to blow him out of the community—better for his peace of mind and thus better for the church, for he would then be able to do better work in his ignorance than whether it would be better for him and the church to know just where he stands year by year. It might even be a challenge to him to do better work if he knew someone voted against him.

After that introductory paragraph, it is easy to see how just this pastor stands on the matter in question. And he is not trying to speak for the ministry in general, for among Seventh Day Baptists he would know that anyone who would dare to speak the mind of another without consulting him.

For he is convinced in three pastors, out of my limited experience, I would say it is better for the church to vote year by year for its pastor. It may do this in an impersonal way by having the members vote for a “change” or “no change” in pastors. This does not bring in the names of other pastors and thus confuse the issue. If there is a large enough vote for a “change,” the church can get a “personal” later on. If the vote reveals a very small minority opposing the present pastor, the church may vote to make the call unanimous. This is a very fine gesture, and even those members who wanted a change on the first vote may decide to go along with the majority, thus revealing their willingness to co-operate with the present pastor for another year even though they may believe sincerely that it is time for him to move. However, the first vote should be recorded accurately in the church record book, and the smart pastor will know the records and act accordingly.

It seems to me that the above-mentioned method of procedure is conducive to harmony in the church and peace of mind in the pastor than the practice of calling the pastor once and apparently for life, leaving it to whispersings and gathering dissatisfaction and finally a committee to go “wait on the pastor” to inform him of something that “the whole denomination has known for years.” If there is anything more devastatingly, crushingly, humiliating than that experience, please let me know.

Alfred, N. Y.

Pastor Everett T. Harris.

EDITORIAL FROM THE PAST

DEGRADING HABIT OF SWEARING

It is not easy to perceive what honor or credit is connected with swearing! Does a man receive a promotion because he is a notable blusterer? Or does any man advance to dignity because he is expert in profane swearing? How low must be the character when an important man will not degrade. Inexusable, therefore, must be the practice which has neither reason nor pasteur to support it.

The drunkard has his cups, the lecher his preferments—what has the sinner? Nothing! He is a fool at large; he sells his soul for aught and drudges in the service of the devil, gratis. Swearing is void of all plea! It is not the native offspring of the soul, nor interwoven with the texture of the body, nor in any way allied to our frame. For as a great man (Tillotson) expresses it, “Though some men pour out oaths as though they...
Sunday supply the vacancy of good sense. Hence, equalled by the silliness of those who adopt it.

As time passed there came to be little connection one with the other, and the institutions were closely linked together and of equal importance. As time passed there came to be little connection one with the other, and the institutions were closely linked together and of equal importance. As time passed there came to be little connection one with the other, and the institutions were closely linked together and of equal importance.

As followers of this Jesus of Nazareth, we too need to go about doing good. It is a blessed opportunity to let the redemption experience work out within our lives. Carelessness on the part of Christians may blind others to the gospel of God’s love in Christ. Jesus and cause them to stumble. It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come!” Luke 17: 1 A.R.V. Let service be our motto, that our lives may be practical demonstrations of God’s redeeming love—finding salvation in Christ, following his teachings, committed in his service, and winning others to him.

SABBATH SCHOOL LESSON
FOR DECEMBER 15, 1945

Exalting Christ in the Life of the Nation


Memory Selection—Isaiah 9: 6

REACHING THE UNREACHED

When a church leader talks about “reaching the unreached,” one may properly enquire whether he means “reaching the unreached” in the Church or outside? While we must approve of sincere efforts of spreading the good news, it is well to remember that more concern over the state of religion in the Church and in ourselves would be the most persuasive argument in the world as to the validity of our religion. Meanwhile it is well to avoid the hypocrisy of an assumption that all of us church people have been “reached,” while those outside the Church are “unreached,” even though many of them may be more truly religious than we are.—James Myers.

**PIN POINT EDITORIALS**

The main trouble with “the straight and narrow” is that there’s no place to park.

* * *

The Alabama Christian Advocate reports, graphically, a message delivered by Dr. Pierce Harris of Atlanta. Doctor Harris, in comparing the United States and ancient Rome that went down to the graveyard of nations, presented five parallels that he declared exist between the downfall of imperial Rome and the path our nation is following now.

The five parallels are the breakup of the home, high taxes, and reckless spending, pleasure madness, military preparedness and its concomitant ills, and the breakdown of religious institutions.

Do you see any parallel?

“Devotion to duty is a fire that warms us, but worldly ambition is a fire that consumes us.”
Bridge: This Needy World With the Church

~Gift and Service Are Important

By Rev. Herbert C. Van Horn

(Corresponding Secretary of the American Sabbath School Union Society)

One of the world's longest and largest suspension bridges is the George Washington Bridge across the Hudson River in upper New York City. The mighty structure reaches from the heights of Manhattan on the New York side to the Palisades of New Jersey shore. Let your eye sweep the neck wires from almost any direction, and the magnificent curves of the cables that reach from shore to shore. The length of the main span is 5,688 feet. The total length between any chasories in solid granite is 8,200 feet. The cables look spidery far away, but they are the strength of the bridge. They must support the tremendous weight of 160,000,000 pounds. These cables are three feet in diameter. They are made of sixty-one interwoven strands or one-hundred-and-twenty screws thick. The smaller cables supporting this important bridge between the local church and the needy world. There is waiting traffic. Hands are held out to us and opportunity waits in other lands and here at home. Seventh Day Baptists are expected to give. Not one strand of the cable should be broken. The bridge will hold.

DE RUYTER SEVENTH DAY BAPTIST CHURCH CONCLUDES SPECIAL EVANGELISTIC SERIES

Rev. Alton L. Wheeler, Battle Creek, Is Speaker


Many have expressed the feeling that this series of meetings was well worth while. The average attendance for was a good half of which were not members of the church. One new profession of faith was made; there were several reconciliations; and much seed was sown, the harvest of which may not be realized for some time. Some are expected to join the church by letter. Prospects who had been prayed for came to the meetings, challenging our lack of faith.

NEW BOOK ON EVANGELISM


The book is a handbook on visitation evangelism, and Dr. Bryan is well prepared to write on that subject. He writes from experience, not mere theory. By the methods described in the book, he has taken one thousand members into the church in seven years. Furthermore, he indicates that Dr. Guy H. Black, the famous visitation evangelist, has aided him in producing the book.

The title of the book, "A Workable Plan of Evangelism," describes it in five words. It is a complete handbook on visitation evangelism, a plan of evangelism by which laymen are winning thousands to Christ and his Church.

One of the admirable features of the book is the brief and clear manner in which the topics are discussed. The entire field is covered in a concise way. Some of the subjects are as follows: How to Find and Prepare Lists of Prospective Members, How to Make Effective Personal Work Among Personal Workers, Various Methods and Occasions for Using Trained Visitors in Personal Visitations, How to Train Visitors to Do Effective Personal Work, How to Integrate New Members into Church Life, Securing the Decision, Efficient Visiting, and Difficult Cases.

The book will be an indispensable help to all pastors and workers in evangelism. The publishers are the Abingdon-Cokesbury Press, 150 Fifth Ave., New York 11, N. Y., and the price is $1.50.

W. L. B.

The world would have been redeemed long ago if money could have done it without a little personal help from the givers.

(Continued on page 411)
First Seventh Day Baptists in New York had service and Christian Fellowship

Probably No Other Group Has Contributed More to Denominational Personnel

In November, 1845, the First Sabtabarian Church of New York was constituted. At that time rapidly developing modern commerce was making New York a seething center of business and was attractions young men from various parts of the country, all bent upon successful business and professional enterprise, many of whom were leaving all church affiliations and religious life behind them. God-fearing and loyal Seventh Day Baptists were alarmed by the condition and felt that a closer bond of mutual Christian activity and union was greatly to be desired. Also certain denominational interests were being established in New York. With this motivation, the church was begun.

On the seventh day, November 10, this year the First Seventh Day Baptist Church of New York City (the name having been changed in 1892) held its one hundredth anniversary exercises. The program revealed that through its entire history the church, though small, has remained strong in upholding Christian principles and has contributed much to many worth-while enterprises.

The meeting places of the New York Church have been many and varied, the first gatherings alternating between private homes and a fish market. The Rogers families, with interests in the Fulton Fish Market, and the Stillman family, operating the Novelty Iron Works, were the founders of the church. After the first trustees were elected in 1846, the house of worship was acquired; when that building was torn down, the church members used the Historical Society auditorium for a time and then a YMCA room. In March, 1900, the church accepted the gracious invitation of Rev. Edward Judson, then pastor of the Judson Memorial Baptist Church, to meet in the Judson, and the meetings have been held in that beautiful edifice ever since, where all of the varied facilities of the extensive institution have been made available for use by Seventh Day Baptists.

The majority of Seventh Day Baptist churches are located in rural areas; but here is a significant part of America's greatest city, that has maintained its church interests through the years. Unfortunately, the city situation has affected the membership and the attendance at church to some extent. At the beginning the members lived in two small, compact areas on the island. Now only one member lives on Manhattan. A former pastor was accustomed to say that his parish was as large as the State of Rhode Island.

Former Pastors Attend

Attending the centennial celebration this year were two members of the church who were among the thirty-nine living members on the roll fifty years ago; three are still living. Also in attendance were all but one of the living former pastors: Rev. Harold R. Crandall, Westerly, R. I., who presided at the meeting; Rev. Geo. B. Shaw, Alfred, N. Y.; Rev. R. B. Snook, Waterford Conn.; Rev. Edgar D. Van Horn, Alfred, N. Y.; Rev. James L. Skaggs, Salem, Va.; and Rev. Albert N. Rogers, Alfred Station, N. Y. Each of these brought a short message of greeting to the church, except Mr. Van Horn, who sent his greeting by letter. Other faithful church leaders were Rev. Guy T. Stella, present pulpitu supply; and Rev. Elbert R. Tingley, minister of Judson Memorial Church. Laurence T. Hosie, a former pulpit supply, sent a letter of appreciation and encouragement.

The central feature of the program was the reading of the history of the church by Dr. Gorham, the first secretary of the church and president of the denominational Historical Society. In reviewing the history of outstanding leaders and workers in the New York Church, Mr. Randolph made mention of three in particular—Thomas B. Stillman, eminent engineer in the early days, founder of the Novelty Iron Works, great benefactor in New York City, and prominent in all church and denominational activities; Stephen Babcock, of the American Sabbath Tract Society, who, when stricken with blindness, went to the city and became one of the outstanding teachers and officials in the New York Institute for the Blind, as well as being a "pillar" of the church; and Charles C. Chipman, one of the foremost architects of his day, who held many church positions and was chief supporter of church activities over a long period of time. It was Mr. Chipman's efforts, largely that of two volumes history of Seventh Day Baptists in Europe and America.

Contribution in Personnel

Mr. Randolph's paper, from which information for this write-up is taken, revealed the fact that probably no other Seventh Day Baptist Church has contributed so much in its one hundred years, not only denominational organization as well as to society. Mr. Randolph ended his review on a high note of spiritual optimism.

Leadings of Holy Spirit

"As I have followed the record of this very special and interesting church from the Fulton Fish Market and the Novelty Iron Works, year by year and decade by decade, and have seen its cloud by day and its pillar of fire by night constantly moving ahead and beckoning onward, I am filled with awe at the marvellous leadings of the Holy Spirit. Though we be but a church very small in numbers, our opportunities and tasks may be all the greater because of that.

"Then with a humble prayer of thankfulness to Almighty God, for his protection, and for the guiding hand of our divine heavenly Father all the way through the century just closed; and invoking his protection and guidance for the future, as in the past; and with renewed courage and with strength, let us face the century which lies ahead of us."

K. D. H.
NEW FLORIDA GROUP CHOOSES NAME FOR CHURCH

Members Search Scriptures for Truth; Prayers and Singings Helpfully Discuss Question

By Rev. Elizabeth Randolph

The First Seventh Day Baptist Church of God. Why the name? The question has been asked many times. A group of people in various sections of Putnam County became interested in searching the Bible that they might understand God and his will for man, and know when and how they should assemble together for the worship of God.

Now there are many well-established churches throughout Putnam County with open doors inviting people to join in worship. But the afore-mentioned group and, much more, could not be presented in churches throughout Putnam County with freedom of thought and freedom of expression, essential, if the spirit of truth is to lead one into all truth.

As the group studied their Bibles and examined the principles upheld by Seventh Day Baptists, they decided they wished logically it would be Seventh Day Baptist, and there are many "tired radicals" with high ideals, but who lack the fortitude to remain active in a movement after they discover its imperfections. I am convinced such an organization, and yet keep alive the fires of self-criticism and purification from within, is perhaps the most difficult task of the social or religious idealist.—James Myers.

A REPORT FROM FLORIDA

Dear Sister Randolph:

Greetings in the Lord. This is the report of the missionary work that my wife and I have done as co-pastors of the First Seventh Day Baptist Church of God of Putnam County, Florida; also as mission workers for Putnam County.

September 8 to November 1, 1945, we held thirty preaching services; fifteen regular services in the church at Carraway, and fifteen services in other homes. Each night, besides three Sunday morning services in a local church, Pentecostal Holiness.

We have visited over fifty homes; twelve children were dedicated to the Lord, and one family, a man and wife with three children, have come into the Sabbath truth. Also another couple is considering keeping the true Sabbath.

Now, Sister Randolph, we are sorry (but because we have had to spend our whole time with adults at Carraway and Palatka) we were able to hold children's meetings and Sabbath school only for the Carraway children.

My wife spent several nights sitting up with the sick. We made seven calls to local hospitals to visit and pray with the sick. For two days we were not able to work ourselves because we had influenza.

We desperately need a special fund for aid to the poor. Food, clothing, stove, and other articles are badly needed. We also need Bibles, New Testaments, good books, paper for Sabbath school work, and other such items.

As a notary public, I have made out deeds and signed papers for needy people. As a missionary I gladly did these services free of charge. Several times we parked the car at home and walked to places of service. Please remember this needy mission field in your prayers.

Yours in his service,

SPECIAL EVANGELISTIC SERIES

SPECIAL MUSIC ARRANGED FOR EACH SERVICE

The choir sang at the two Sabbath services, the first Sunday night, and the second Tuesday night. Accompanists for the meetings were Mr. and Mrs. Wendell Burdick, Miss Iris Benedict, and Mrs. Harry Gast, and Madalin Burdick, Miss Iris Benedict, and Mr. Harry Parker. Mr. and Mrs. Arthur Gatsch, members of a Evangelistic Mission Church, rendered several duets for one service. Accompanists for the meetings were Mrs. O. D. Blowers, Mrs. Wendell Burdick, and Mrs. Dixon. Mrs. Wheeler was song leader.

Lantern slides illustrating Bible stories were used during the meetings. Florida; and fifteen services in different homes, besides three Sunday morning services in a local church, Pentecostal Holiness.

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We have visited over sixty homes; twelve children were dedicated to the Lord, and one family, a man and wife with three children, have come into the Sabbath truth. Also another couple is considering keeping the true Sabbath.
COMMUNITY YOUTH CENTER STAGED AT ALFRED, N. Y.

A Youth Center is under way at Alfred where the young people can gather on Saturday night for games and refreshments. A Youth Council Executive Committee has been set up. Representatives on the council are as follows: from the intermediate department of the Sabbath school, Miss Jeanette Pieters, David Hildebrand, and Willard Sutton, Jr.; from the Christian Endeavor young people's group, Miss Genevieve Polan, Stanley Burdick, Miss Mary Alice Butler, secretary, and Rev. Marion Van Horn; and Mrs. Pauline Pieters, and pastor Harris has helped plan for the program.

For each night there will be a chairman of games, a person to sell refreshments, and a hostess.

Volunteers will work in the kitchen, and in this way all will have a chance to help put out and make possible for the young people of Alfred to have a center for fun and fellowship every week.

This sounds like a fine idea. It would be interesting to hear from other groups where this idea is carried out.

When I was visiting at the Berlin, N. Y., church last June, Pastor Maxson took me to see their community Youth Center in action. There is a community committee and a constitution which gives the rules by which the center is governed. A number of adults take turns in being leaders. A letter from the governor of the commune concerned them for the program.

INAUGURATION AT ALFRED

Friday, November 16, was both Founders' Day and the Inauguration of President Walters at Alfred. Dr. J. Nelson Norwood, president emeritus of Alfred, will have a report in next week's Recorder.

From the address given by President Walters it was very evident that he is vitally concerned with the religious education of young people.

STUDENT CHRISTIAN MOVEMENT ANNUAL GATHERING HELD

Conference Lives Up to Theme: "Students and the Building of Peace" By Genevieve Polan "Students and the building of the peace" was the theme for the annual fall conference of the Student Christian Movement, October 3-7, at Syracuse University, Syracuse, N. Y. I was among the delegates from Alfred. Among the outstanding speakers were Dr. T. Z. Koo, vice-president of the World Student Christian Federation, and Dr. Charles W. Harris of the United Student Christian Federation.

The conference was well attended, and I believe every student profited very much from the program.

Conference Lived Up to Its Theme

I felt that the conference had lived up to its theme. Representatives from some colleges and other institutions came to me on campus and off, and because they were willing to share their experiences, representatives from less dynamic religious groups included all the names of those who make up the committee will appear in that report.

The board is very grateful to Pastor Van Horn and the group of men who will accept this work. Because the Seventh Day Baptist denomination is so small, and because we need help in this area, the board hopes that there will be cooperation from ministers and laymen with the board and the committee to promote this fellowship.

Suggestions as to what might be accomplished by the fellowship are as follows: encouraging students to remain in rural work; giving financial help to worthy young couples to help them settle on farms; and providing for rural life institutes to be held in certain church centers.

Your suggestions for promotion of this rural work will be welcome. Send them to Rev. Marion Van Horn, Lost Creek, W. Va.

Do men gather grapes from thorns or figs from thistles?

Matthew 7: 16

By Mark R. Sanford

Let us keep this verse in mind as we go into the thought that has been upon my mind for a long time.

We have been doing some very good work in certain lines of religious education, but I cannot help feeling that in the general field of education we have been trying to gather grapes from thorns and figs from thistles.

No effort at religious education can be really effective as long as it is not a real place in our state and national education systems. Our fathers printed, "In God We Trust," upon our coins and our schools were founded by the church, yet how much religion is included in the curriculum of the classes? What is the place of the church in the building of the state? To this conference.

Our schools and colleges are not trying to build Christian citizenship while denying the power thereof.
There is enough common ground among which Catholic, Protestant, and Jewish schools can legally agree to give every child who attends our public schools a foundation upon which to build a real faith.

Let me repeat that I am not thinking of this as a special course of study. I am against just enough change in the regular texts to keep the child conscious of religious truths and to make him familiar with some of the great religious literature and history.

**Elective Courses in Religion**

After this has been done, then we are ready for special elective courses of more intensive religious study. But we are not going to reach many of those children who do not have a strong foundation upon which to build a real faith.

**The time is ripe for real action.**

Fear of the bomb and concern over juvenile delinquency have set the stage for constructive changes, and we have better organizations carrying those changes to pass than ever before.

Why should we let minor differences keep us from united action upon those great truths about which we all can agree?

Do men gather grapes from thorns or figs from thistles?

As we sow in our public schools, so shall we reap in our public life.

Little Genese, N. Y.

**CLASH BETWEEN THEISM AND RELIGION ATTRACTION, NATION**

(Furnished by Philip C. Landers, Director of Public Relations, National Council of Religious Education.)

The question of whether churches and schools can legally cooperate in weekday religious education was the center of national attention September 10-14 when suit was brought by Mrs. Vashii McColllum, Champaign, Ill., against the city's school board. She contended such classes are violations of the principle of separation of church and state.

The case now rests with the three judges of the Sixth Illinois Circuit who will make their decision about November 28. Whatever their ruling, it will be carried to the State Supreme Court and will then be appealed to the United States Supreme Court.

Action was brought by Mrs. McCollum, professor of physical education, and her ten-year-old son, James Terry, was embarrassed by teasing from his schoolmates because he did not enroll in the classes. Through her attorney, Landon L. Chapman, who represented her on behalf of the Chicago Civil Liberties Committee, she appealed to forbid the classes on the claim they violated the United States Constitution and the Illinois statutes.

Basing their contention on the same legal principles, an interlocutory order was won by Mr. and Mrs. Elmer C. Bash and daughter, Wanda, ninth grade student in Champaign. Attorneys for the defense, John L. Franklin representing the Champaign School Board, and Abe Peterson and Owen Rall of Chicago representing the Bash family, declared that removal of the classes would deprive Wanda of her freedom of choice in school subject matter and would ban unjust, infraction of her rights.

This clash between church and religion which followed attracted attention of the entire nation. Reporters from newspapers and wire services covered every detail of the trial. Many newspapers, both city and rural, headlined the story.

Representing the International Council of Religious Education, sponsor of weekday religious education on behalf of its 414 THE SABBATH RECORDER

**OUR LETTER EXCHANGE**

Dear Mrs. Greene:

How are you feeling? We are feeling quite well, except my sister Anna who has written today that she has been quite sick. I think I have been feeling quite well, except my sister Anna who has written today that she has been quite sick.

Speaking of weddings, I'll tell you about the funny part of a wedding which occurred a while back. Since it was raining so hard at the time set for the wedding that most of the guests were unable to arrive on time the wedding had to be postponed one hour. Then during the ceremony the thunder claps were so loud and frequent that the responses of the bride and groom could scarcely be heard. Someone jokingly remarked that he couldn't hear enough of the ceremony to know whether the bride promised to obey or not. I'll leave you to guess whose wedding it was.

Yes indeed, I would enjoy reading more children's letters in the Sabbath Recorder. The more the better, and do you know that many grownups enjoy these letters fully as much as you children do. So I very much hope that you will continue to write to me.

Children's Page

**CHILDREN'S PAGE**

Dear Mrs. Greene:

How are you? I am all right. It has been some time since I have written to you. In school we are studying about the desert. It is very interesting.

We are going to have two pigs killed tomorrow.

Are you glad to see winter time come? We are going to have a big Thanksgiving dinner. But we have not decided whether to have a Missa et Thanksgiving dinner. Are you going to have turkey? We are going to have duck.

Next Sabbath day our church (Marlboro) is to celebrate the 7th Shiloh Church. It is our annual joint Communion.

I think this is enough for now.

Your friend,

Jean Davis.

Bridgeon, N. J.

Dear Jean:

When you spoke about killing those two pigs I wondered if you were going to have roast pork for your Thanksgiving dinner; and it would be pretty good but it would be hard to get here in Andover. But probably duck, turkey, or chicken is much more appetizing for the day. Our daughter has a turkey ordered, but they are so scarce that it may prove to be a chicken. Who knows? We were invited to a dinner tomorrow, and I feel quite good about it.

There is to be a union Thanksgiving service at the Methodist church tomorrow (Wednesday). Mrs. Greene is to preach the sermon, and our choir will join with the Methodist choir in hymn and anthem singing.

I usually enjoy the winter season, especially its enjoyable holidays. But if it proves to be as long and severe as last winter, I don't believe I'll welcome it with very much gladness. But I am quite sure you can too.

(Concluded on page 417)
A TRUE STORY
By Edwin Ben Shaw
(Continued from issue of November 26)

Father made friends with the birds of the prairie. There were many kinds: game birds; prairie chickens by hundreds on our own farm; large flocks of wild geese; brants; ducks, large and small; sandhill cranes, all nesting in the tall grass of the unbroken prairie and the small marshes, once little lakes as the ancient glacier gradually melted and retreated northward. Here were game birds, even the bobwhites, the little plump-bodied quails, nested during the spring and summer in the grass; but were young in the grass during the summer, and then fed and grew fat on the stubble fields of wheat, oats, and barley in the autumn. But father never disturbed the nests, or trapped the young, or shot the birds when grown. He had a gun, an old army rifle—the barrel of which had been bored out thus making a smooth barrel, muzzle-loading shotgun, a relic of earlier Indian days. But father never missed the run to shoot birds, never. It used to hang in the house on two large nails driven into one of the logs of which the house was made.

Then there were birds of prey a plenty: hawks, and crows, and owls, and then an eagle. But father never shot one of these birds either. A scarecrow set up in the open field, and the one in the cornfield was the extent of his hospitality towards these birds of prey. There were many other kinds of birds, and father knew them all. It seemed to him that they had a share in the goods of life growing there on the prairie; they were there before he came and would be there after he went. They were right to belong to the birds. He made them his friends, his comrades. He learned their ways, their mannerism, their notes of warning to their fellows on approaching danger, their conduct when weather changes foretold coming storms; all such habits father learned to interpret. But whenever he told us boys, who were growing up and learning to help in the farm work, about these things he always had the memory of the wild life of the prairie, the almost perfect adaptation of the elements of nature, and in all he saw the wisdom, the excellent wisdom of God, the Creator and Protector of nature.

Father also knew, in his way, and loved plants, as he knew all the prairie flowers were all sorts of grasses, with flowers without number. His meadow was a section of unbroken prairie and marsh land; and his hay when cured and stacked was a bed of botanical specimens. Two miles from his home was a small tract of woods which had been protected from fires by Freeborn Lake. Here he cut and hewed out the logs for his first house, selected the right kinds of timber for ax handles, for the poles of his homemade sled, for a crib and a high chair for his first-born. In fact, with but a few tools, out of these trees he managed to fit up after a fashion his house and stable. Then he set up quite a grove of trees for shade and protection about the place. When the boys were yet under school age, a move was made to a new place; and here the woods were ten miles distant; but father bought a woodlot there and found a greater variety of trees and shrubs for use and study. And here, as with the stars, birds, and even with the creeping things in the grass, father always saw and felt all the time the goodness and loving kindness of his heavenly Father, his God. He saw divine wisdom guiding adaptation in all the ways the generally harmonious way that soil, sun, and wind now and then an eagle. But father never shot one of these birds either. A scarecrow set up in the open field, and the one in the cornfield was the extent of his hospitality towards these birds of prey. There were many other kinds of birds, and father knew them all. It seemed to him that they had a share in the goods of life growing there on the prairie; they were there before he came and would be there after he went. They were right to belong to the birds. He made them his friends, his comrades. He learned their ways, their mannerism, their notes of warning to their fellows on approaching danger, their conduct when weather changes foretold coming storms; all such habits father learned to interpret. But whenever he told us boys, who were growing up and learning to help in the farm work, about these things he always had the memory of the wild life of the prairie, the almost perfect adaptation of the elements of nature, and in all he saw the wisdom, the excellent wisdom of God, the Creator and Protector of nature.

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THE SABBATH RECORDER

The annual father and son banquet was held in the parlors of our church on the evening of November 3. George Davis was toastmaster, and Alden Vierow was song leader. Floyd Sholes spoke on "What We Expect of Our Sons," and Duane Davis gave a talk on "What We Expect of Our Fathers."

Our all-day service was held on the Sabbath of November 10. Pastor Polan delivered the morning sermon from 1 Thessalonians 4: 12, "that ye may have lack of nothing." After Sabbath school a cafeteria dinner was served. Following the dinner, a short program, consisting mostly of chorus singing, was enjoyed. In the afternoon the Christian Endeavor meeting and Local Temperance Legion were held.

Mr. and Mrs. Stanley Warner, Mrs. Ira Newey, and Mayola Williams left for Florida and Camp Shelby, Miss., last week. They will visit Per. Garth Warner at Camp Shelby. Mrs. Newey expects to spend the winter in Florida.

The Pearl Seekers Sabbath school class was entertained at the home of Mr. and Mrs. Orla Perry in Oneida for their November meeting.

Pastor and Mrs. Polan recently visited their daughter Mrs. William Turck and father Mrs. William Warner, both of North Loup, Neb.

Members of the church met Thursday, November 15, and husked Deacon R. O. Babcock's corn, since he was unable to do it because of illness. Dinner was served at the church by the Missionary Circle. During the afternoon the ladies had their meeting and quilted.

The union Thanksgiving service will be held in our church Wednesday evening, November 21. The sermon will be brought by Rev. Samuel Mitchell, pastor of the Methodist Church, and music will be furnished by a union choir, under the direction of the choir leader, Dell Barber.

Practice has begun on the cantata for Christmas. "The Song and the Star" has been selected for this year.

Farmers are busy picking corn. The quantity and quality is not so good this year because of a severe hail storm which destroyed many fields.

Rev. and Mrs. A. C. Ehret entertained the young people at the pasrsonage at a Hallowe'en masquerade party.

Pastor Ehret, Mr. and Mrs. George Maxson, L. L. Lewis, Darrell Barber, and Gloria Babcock attended the yearly meeting of Midwestern Seventh Day Baptist Churches in Boulder, Colo., the first weekend in November.

Pastor and Mrs. Ehret entertained his daughter and son-in-law, Capt. and Mrs. Eugene Van Horn the week of November 11. The captain recently returned from overseas duty in India and China.

The Missionary Circle served luncheon for the Loup Valley Inter-Country Federation of Women's Clubs held November 8. The meeting was held in the main body of the church.

Mrs. Hattie Clement is recovering from bruises and hurts received when struck by a car recently.

World Community Day, sponsored by the women of the churches, was observed Friday afternoon at the Seventh Day Baptist Church. A committee from all the churches had arranged the program, the theme of which was "The Price of Enduring Peace." Mrs. Edward Christiansen was master of ceremonies. Mrs. R. O. Babcock led the devotions. Lois Barber spoke on "Cause and Cost of Peace." After other interesting and worth-while talks, tea was served.

Shiloh, N. J.

A special offering for the Denominational Budget on Conference Sabbath amounted to $60.41. The church also voted to send the $75 specified in the budget for the pastor's expenses to Conference, to the Denominational Budget.

OLD-TIMER SEZ...

"If yer religion don't help ya none when ya hit yer thumb with the hammer, it ain't a good workin' religion."

THE SABBATH RECORDER

MONTHLY FINANCIAL REPORTS

"Where the heart is, there will be the treasure also."

The policy of the Sabbath Recorder during the months to come will be to publish all financial statements in this section of the magazine. For those particularly interested in the finances of the denomination, all reports will then be found in one place, facilitating comparisons and checks.

INVESTMENT COMMITTEE REPORT

Seventh Day Baptist Missionary Society

During the quarter ended September 30, 1945, additions to the various permanent funds of the society totaled $1,535.27 as follows:

Permanent Fund

- $2,446.52
Franklin F. Randolph Memorial Fund

- 88.40
Reconstruction and Rehabilitation Fund

- $5,535.27

The analysis of these increases is as follows:

Permanent Fund

Bequest Rhoda Maxson, W. Edmeston, N. Y. ............................. $ 100.00 Gifts Mrs. Edna B. Campbell, in memory of Benjamin Booth ................................. 155.64 Mary Green Booth .................................................. 100.00 Ann Adelia Foster Booth ........................................ 241.47 Bequest Jennie Grandall, Rockville, R. I. ............... 100.00 Profit on sale 100 McKesson & Robbins, Inc., common stock 794.46 Profit on sale 100 Lambert Co., common stock 21,930.70 Total additions ........................................ $2,466.52

Franklin F. Randolph Memorial Fund

Share dividend July 25, 1945, General Electric Co. ............... 50 Share dividend November 30, 1945, General Electric Co. .... 10 Total dividends ........................................ 60

Reconstruction and Rehabilitation Fund

Share Denominational Budget receipts ................................. 88.40 Total Share Denominational Budget receipts ................... 88.40 $5,535.27

Other changes in investments not affecting the principal of funds are as follows:

Purchase

Permanent Fund 100 shs. L. A. Young Spring and Wire Co. common stock ................................. $2,519.02 100 shs. McKesson & Robbins, Inc. common stock ........................................ 1,945.08 50 shs. Pacific Gas & Electric Co. 6% pfd. .......................... 1,998.99 155 shs. Hershey-Hershey Co. $2.25 pfd. (balance due on conversion like amounts of Class A stock) ........................................ 775.00 1 sh. Pacific Gas & Electric Co. common stock ........................................ 40.93 25 shs. Federated Dept. Stores common stock .................. 960.14 Total purchase .................................................. $11,138.26

Sales or Repayments

Repayment Eihol W. Hershey mortgage .................................. $2,500.00 All securities purchased or sold were in accordance with recommendations of our investment counsel.

The various permanent funds of the society are invested and classified as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Investment</th>
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</thead>
<tbody>
<tr>
<td>Stocks</td>
<td>$68,930.05</td>
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<tr>
<td>Mortgages</td>
<td>20,516.50</td>
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<tr>
<td>Bonds</td>
<td>29,879.90</td>
</tr>
<tr>
<td>Cash</td>
<td>3,513.07</td>
</tr>
<tr>
<td>Total</td>
<td>$124,639.52</td>
</tr>
</tbody>
</table>

It is interesting to note that the stocks and bonds had a market value on October 11, 1945, which was $16,199.05 in excess of book value. Respectfully submitted,

Karl G. Stillman, Chairman.

October 21, 1945.
THE SABBATH RECORDER

TREASURER'S MONTHLY STATEMENT

Seventh Day Baptist Mission Society

October 1, 1945, to October 31, 1945

Karl G. Stillman, Treasurer

Net income in account of Seventh Day Baptist Mission Society

Cash on hand October 1, 1945 $ 7,678.85
Bill Distribution Fund gifts 16.00
Abony Payment 1.00
Mrs. M. C. and Mrs. C. M. Crandal, Independence, Kansas, 287.66
Farina, Ill., Lads' Aid society 10.00

Total 8,066.51

Accounts payable as at October 31, 1945:
China $3,942.86
Holland 2,273.01

Total 6,215.87

Denominational Budget

Statement of Treasurer, October 31, 1945

Receipts

Total for October

Alfred, First $465.09
Alfred, Second 195.95
Albion 52.91
Andrews 249.00
Associations and groups 1,171.39
Ball Creek 131.00
Bark Creek 16.97
Boulder 130.00
Brookfield, First 136.25
Brookfield, Second 84.95
Dodge Center 17.76
Chicago 107.15
Daytona Beach 41.35
Denver 150.00
Edinburg 10.00
Farina 11.87
Fayette 150.00
Frenchtown 24.00
Friendship 161.77
Galesburg 8.00
Healdsburg-Ukiah 7.25
Hebron, Second 150.85
Hopkinskin, First 180.74
Independent, Second 11.05
Individuals 7.00
Ireton 170.00
Jackson Center 40.00
Little Genesee 116.85
Lone Creek 31.00
Marksville 55.00
Marlboro 286.55
Middle Island 110.97
Millville 111.10
Moneta 283.61
Mount Hope 412.75
Mount Olive 109.13
Mount Vernon 124.80
Mountainside 537.33
Pecaton 730.93
Pecaton 12.00
Plains 177.45
Richburg 5.00
Riverside 271.00
Rockville 20.00
Salmon 45.75
Saltville 59.50
Salemville 30.37
Shiloh 204.00
Virginia 243.89
Walworth 14.00
Waterford 10.00
White Cloud 30.67

Total 16,048.22

Disbursements

Budget Specials $135.20
Board of Christian Education 622.96
Womens' Society 157.8
Historical Society 59.34
Ministerial Retirement 700.92
Seventh Day Baptist Building 225.88
World Federation 61.36
Conference Committee on Sevens 6.50
Bibles for Jamaica 4.00
American Missionary Association 13.45

Total 2,574.31

Comparative Figures

1945 1944

Budget receipts $6,853.29 $6,486.88
For 4 months $375.51 $281.85
For October $338.37 $1,144

L. M. Van Horn, Treasurer.

Milton, Wis.

FROM THE EDITOR'S DESK

(Two letters from which the following extracts are taken.
From Channing College, where Mr. Maloney was stationed in October. More recent information received at the Recordar office that the chaplain was expected to leave Japan about November 20 and with good wishes. From Prof. Le, R. N.: No time before Christmas.)

Dear Editor:

This is Sabbath noon in Yokohama. So far as I know there is no Sabbath service in any church that is running my own plan to make the day as much as Sabbath as possible. One good way is to turn my thoughts to the churches and people back home.

It was quite a joy to meet up with Chaplain Wayno Rood after these several years. He walked into my office about two weeks ago to report on officers whom he had worked on New Caledonia. I knew he was on the island when I saw the 37th Division shoulder patches some time previously. Plainly, the experience to be in Japan in the initial stages of the change from war to peace. We came on September 2 to a ruined and almost completely deserted great city. There were practically no people in sight, and nothing moving but the electric trolleys and trains. There were some rusty iron holes in the ruins where people live with the barest necessities. Now the city throngs with people in the daytime. At five p.m. the Yokohama station and trains are more crowded than a New York subway at the rush hour. A good share of the people, especially the women, are carrying big bundles on their shoulders like a military pack.

Of course everyone has heard of the way the Japanese and the babies on their backs with cloth bands criss-crossed in front and holding the legs and shoulders back. In fact, Dr. Luke, the German university student gave me an old copy of the National Geographic which gave a glowing picture of Japanese culture and sights. It said that the practice of carrying babies that way was fast disappearing in modern Japan because it hindered the development of the babyhood. He didn't write that article this year.

WIDE, PAVED STREETS

Yokohama and Tokyo have good, wide, paved streets, many of which are going pieces under the heavy traffic of Army trucks which flow in a steady stream. Civilian vehicles, except for use as public and private, are very scarce, not nearly as plentiful as in Manila. Many of course were destroyed in the fire bombing. Japan seems to have no fuel for cars a disporporate and cars are equipped to burn coal, wood, or charcoal.

In short space I cannot describe the life and attitude of the people of Japan as I have seen them evident. Much to my surprise I have made a number of casual acquaintances and good friends. Christianity is now in Japan. Servant women, and in the churches all through the war there was close supervision of the preaching. As usual the churches are packed with an immense amount of fire damage. There were twenty-three Christian churches in Yokohama before the fire bomb raid. There are only four left.

Three or four mission high schools are still operating in this city. They have been permitted to hold chapel services but not to teach Christian religion. We will put more emphasis on English and the Bible.

I think that there is a good outlook for mission work here, with some difficulties, of course. In traveling it is easy to pick out the educated young people and almost as easy to pick out those who have been influenced by Christianity. It is said that
Mangle. 

They did. A minor racial miracle had celebration of the surrender. He hoped the can loyalty! word that there was to be a neighborhood stories of Japanese Americans bejng bed. But the new friend would not take 

They had heard thing to happen to them. They had heard 

October 6, 1945.

A RACIAL MIRACLE

Japan had surrendered! People swarmed the city streets. From windows and rooftops, flags were flying. Rejoicing and hiliarity were given free reign. Fear of death at the hands of the Japanese no longer filled men's hearts.

Less than a week before, the Ogima family had been settled in St. Louis' Japanese American Hostel. Many neighbors hadn't heard about this family of Japanese extraction. But some had. And that night one rang the Ogima's doorbell. Taken hurriedly from their West Coast home, then confined to a relocation center for months on end, and now planted in a strange city-these folks might have expected almost anything to happen to them. They had heard stories of Filipinos being subjected to all sorts of suffering by super-patriots who were keen to prove their American loyalty!

When the neighbor was admitted, his friendly face belied their fears. He brought word that there was to be a neighborhood celebration of the surrender that hope the Oigimas would share in the festivities. They demurred. Their children were already in bed. But the new friend would not take "No" for an answer. They must come. They did. A minor racial miracle had occurred in Japanese-American relations on the night when the world was celebrating the surrender of the Japanese armed forces.

—Maacenna Cheserton-Mangle.

Always do right. This will gratify some people, and astonish the rest.

—Mark Twain.
"WARM WEATHER"

While the Conference year is four months completed with October 31, the Budget year is only one month old. You will note that the thermometer registers "warm weather" around the hearts of Seventh Day Baptists. The Budget treasurer has reported that the gifts to the United Budget for the month of October reached the total of $2,574.31, plus $373.51 for special items. If this rate is maintained, the mercury will "hit the top" by the end of the year, for the normal would be approximately two thousand dollars per month. And this can be done, too. As enthusiasm grows and the thankful spirit manifests itself, there can be no question as to an oversubscribed budget.

But this is no time to become lukewarm; it is no time to lie back complacently and grow stale. The Committee on Budget Promotion must remind itself constantly that the boards are expectantly looking to the raising of the Budget—in full! The pastors must remind their congregations, not infrequently, that the harvest is ripe and that the workers are few, and therefore the support should be constant. If the pastors become indifferent to the calls, it will be reflected in the giving as indicated in the thermometer. The lay group will respond as it has before, when the call comes for advance.

Nehemiah, when asked to cease his efforts to restore the walls of Jerusalem, replied, "I am doing a great work, so that I cannot come down; why should the work cease, while I leave it and come down to you." The part of each one in the Budget raising should become a responsibility, and a personal responsibility; yes, it is a "great work."

At the halfway mark in the wall building, you will remember, Nehemiah reported, "And so the wall was built, unto the half thereof, for the people had a mind to work." When the "mind to give" is acquired there will be no question about the support of the work. When the treasurer reports a remittance every month from every church, then the mercury will register a very real "warming-up."

In a common cause,

The Committee on Budget Promotion.