"Mold the World ~ Through Daily Christian Living ~ Through Unbounded Christian Fellowship"

(Indianapolis Radio Message, Page 5)
EVEN AS CHRIST ALSO LOVED THE CHURCH

This is the beginning of the first full week of the new year; as such it is also the Universal Week of Prayer held annually at this time.

Christian anniversaries are always interesting and important, but this year’s Week of Prayer is particularly significant. The Week of Prayer has been observed by the churches around the world during the past one hundred years; therefore, this glorious event is a special observance.

Christians prayed much during the war; it seems to be a natural tendency for people to seek God’s presence during times of stress. Now, they need to continue praying during the dark days of rebuilding. More than ever before, the stricken world stands in the need of prayer.

This week gives opportunity for concerted prayer, centered about the theme “Even as Christ also loved the Church.” Without prayer it is impossible to contact the infinite resources of God for power in order to live abundantly and to work effectively during these difficult days. Prayer should be a daily part of the individual Christian’s experience, coming into a great surge during the Week of Prayer.

In many communities the Week of Prayer is being observed unitedly by the churches, another hopeful sign of church peoples working together—where cooperation is possible and imperative—in establishing a world order based on the great, universal Christian principles. It shows a love for the work of the Church “even as Christ also loved the Church.”

Between the humble and contrite heart and the majesty of heaven there are no barriers; the only password is prayer. —Helen Ballou.

MOLDING THE WORLD

Prayer and Bible study go hand-in-hand. Together they form the basis of Christian living; through them unbounded Christian fellowship is made possible.

Rather, fortunately, as 1946 begins—a year faced with postwar problems, we have two outstanding Christian experiences to emphasize the importance of building for the future on Biblical teachings and getting strength for the daily tasks involved through communion with the Almighty. The Week of Prayer, early in the month, sets the stage; Youth Week, coming at the end of the month, raises the curtain on the opening scenes of the pageant of a new age and reveals the actors destined to play the leading roles.

“Youth Week offers Christian young people their first opportunity to speak unitedly for Christ and the Church since the ‘shooting war’ ceased,” Dr. Daniel A. Poling, president of the International Society of Christian Education, points out. “In no previous time has the opportunity been so large, because never before in human history has the threat to mankind been so great. The millions of our brothers and sons who fought, and the hundreds who died, have won for us the chance to make a decent world and build a brotherhood.”

GUEST EDITORIAL

SOME VALUES OF THE CHURCH

One of the things of consideration with many people when moving into a new community is, “Will we be near a church?” With Seventh Day Baptists that question is already answered, as most of our people already know where our churches are. With most of us when contemplating going into a new community the Church is the main object of consideration, and for this our people are to be greatly commended, for the Church does have wonderful values. It is the place where we meet God in a special way, and commune with him in his sanctuary, learning much concerning his will and our duty. With this it affords us with that Christian fellowship which is so necessary to the growth of a Christian. Since we are a small denomination, that fellowship seems all the more valuable, and we get so much out of it. It is a tie that holds us very close together. “Blest be the tie that binds.” Furthermore, the Church is a constant reminder of the Sabbath. The Sabbath means so much to a true Seventh Day Baptist and the church is to him a “palace” every Sabbath.

He forgets the weekday worries and concentrates on the spiritual things which are food and drink to the soul. The church is only a place to take in the things of spiritual value to the soul; it offers an opportunity to serve. “We can serve the Master, the founder of the Church, in our worship there, and are inspired to serve better our fellow men. The Church is a blessing we would not be without.”


EDITORIAL FROM THE PAST

EVIDENCES OF HEALING

[Here I will come some good; at least the philosophes of old have expressed much interest in this theme which perhaps is timely in giving encouragement for the present day.]

Evidences that the breach between the North and the South, caused by our Civil War, is healing are multiplying. A son of South Carolina, who was a Confederate soldier, sent a hand-written note to the fund started for the widow of the late General Logan, with a note saying: “Gen. Logan was a hard fighter, and dealt the South some terrible blows during the war; but our brethren of the North came so promptly and so generously to the relief of our Charles-
ton, when suffering from the earthquake’s desolation, that I should like to start a fund from South Carolina for Mrs. Logan, as an expression of our appreciation of this hearty good will.” And so earthquake shocks and national bereavements become the almoners of peace and good will.

January 6, 1887.

Rev. L. A. Platts.

VICTORY CLOTHING COLLECTION

During January the annual effort for overseas relief will be made through the Victory Clothing Collection. The Church Committee for Overseas Relief and Reconstruction has this to say about the January drive:

“The UNRRA program has been consistently supported by the churches in various ways from the very beginning and the Victory Clothing Collection in 1944 is essential to enable UNRRA to carry out its task of relief in enemy invaded countries.

The Material Aid Committee of the Overseas Committee has developed a continuing long-term overseas relief program. This committee plans to send some of the supplies it collects to churches in enemy countries and to UNRRA, on whose behalf the Victory Clothing Collection is organized, and is used abroad to help in the postwar rebuilding of the world. The distribution of these gifts is a demonstration of our concern for our fellowmen wherever they may be.

“Blest he the tie that binds,” says Victor W. Skaggs, Seventh Day Baptist relief work chairman, “all who can are urged to support the Victory Clothing Collection during the month of January as well as the church relief programs.”

DON’T TEAR UP THOSE CARDS

“Too bad to destroy such beautiful cards—but what will come next?” How many of us have uttered such exclama-
tions a week or two after Christmas! Well, the Save the Children Federation can place the pretty cards from your friends where good use will be made of them—in remote rural schools where the federation carries on its service to underprivileged children, and where attractive pictures are rarely seen. For some years the federation has received and
distributed considerable quantities of cards, which go to many ingenious ways to the delight and cultural benefit of the children. Much larger quantities can be used. Just put as many cards as you like into a package, write your name and address on the outside or incline inside, and mail to Save the Children Workroom, Washington, D.C. N. Y. There the cards are sorted and forwarded to area centers for direct distribution. Postage is 3 cents per ounce. Packages one pound or over may be sent prepaid by Railway Express at a saving.

OBSERVATIONS
By Rev. Herbert C. Van Horn (Corresponding Secretary of the American Association of Seventh Day Baptists)

A good friend writes to one who has to lay down certain cherished activities and events, because of illness. From this little girl, who has been comforting, she passes on some helpful suggestions that are full of trust and encouragement.

The Psalmist (40: 3) says, "He hath put a new song in my mouth, even praise unto our God." Then the friend suggests that when we are singing a new song we may have to lay aside the tune we have been singing, at least for a while, so we may learn the new. If the new song is praise, surely the new lesson must be not to give up, but will surely bring us a new and abiding happiness. In some way, if God asks us to give up something, he will surely give us something else.

She goes on to say that since her friend has had a full life and given much and since the evening hours must be spent more quietly, God will make them profitable. "At evening time it shall be light." She feels, and we concur in the thought, that this is a wonderful promise; and that the light which comes from above will now shine from within. Yes, God who has been our strength and shield through all our lives, shall crown us with "the crown of righteousness;" again we read in the Holy Word, "that they wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." So to all such we say: look forward with hope and courage—thankful for good friends and an abiding faith.

BULLETINS
From Commission Meeting

Between December 27 and 31 hundreds of people read the name Seventh Day Baptist displayed on the large banner in the lobby of Hotel Sherman, Chicago, where the Commission was meeting for midyear discussion.

The conference President P. B. Hurley outlined plans for the program of the Conference session to be held in August. Now that the war is over, he is desirous of having the pre-Conference gatherings for pastors and young people.

A table of suggested contributions ministers may make to the retirement fund was adopted.

The Commission received and considered a proposal to subordinate the Northwestern Association; the matter has been referred to associational officers.

SABBATH RECORDER

"The early Christian Church faithfully observed the Sabbath of the Master."—St. John

Radio Message Proclaims Gospel Truths

By Loyal F. Hurley
Pastor, Seventh Day Baptist Church, Chicago, Ill.

Six Seventh Day Baptists are Baptists, and constitute a division of the great body of Baptists from whom they differ only in that they observe the seventh day of the week as the Sabbath, while most Baptists observe the first day of the week, commonly called Sunday. That Seventh Day Baptists that their General Conference is a member of the Baptist World Alliance.

The Sabbath Unchanged

The widespread belief that the Sabbath has been changed from the seventh to the first day of the week would not endure if the public generally knew the facts. Permit me to bring to you, not my own opinions, but the statements of recognized authorities in religion and history.

Let us turn first to Webster's Encyclopedic Dictionary, 1944 edition, which states under the article "Sabbath," "Sabbath, the name for the seventh day of the week, designated as the day of rest in the fourth commandment. It corresponds with Saturday in the literal calendar of the ancient Hebrews and is thus in agreement with the commandment of the seventh day of the week as fully revealed in the Holy Scriptures as it is in harmony with the testimonies of the Christian Church.

The Sabbath and Sunday

The history of the seventh day of the week as the Sabbath begins with the history of man. Sacred history upon this point, as evidenced by its various interpretations, is as follows:

SABBATH RECORDER

"The early Christian Church faithfully observed the Sabbath of the Master."
in the modern calendar. The Christian Sunday is the first day of the week though this day is not so in the Scriptures where it was called the "Sabbath." The same dictionary in defining the word "Sunday" says: "Sunday, the first day of the week. In ancient times it was the day on which the sun was worshipped. In the early days of the Church Christians began to observe the first day of the week in honor of our Lord's resurrection, on keeping the seventh-day Sabbath of the Decalogue. Gradually the seventh-day Sabbath was abandoned and the first day adopted, though without any Biblical authority, as the Christian rest day."

The Encyclopedia Americana says: "The day of Christ's resurrection, the first day of the week, grew up coeval with the Sabbath, and was identified with the word Sunday, being the same day that of the seventh day, as the Sabbath, or the first day of the week, grew up coeval with the Sabbath, and was abandoned without any Biblical authority, as the Sabbath of the Jewish people."

The following are extracts from the text:

"...and did not observe Sunday. If they are consistent they must keep Saturday, not Sunday..."

"The Scriptures alone do not contain all the truths of Scripture, but they are the basis and foundation for all the Christian church has transferred the observance of Sunday from the Lord's day to the heavenly Sabbath."

"But let us look at the Catholic. Johann Mayer von Eck, who wrote in Enchiridion: 'The Scriptures teach: Remember that you keep the Saturday; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. Yet, however, the church has transferred the observance from Saturday to Sunday, by virtue of her own power, without Scripture, without the inspiration of the Holy Spirit.'"

"By none of the fathers do they explicitly enjoin all the precepts of the fourth commandment, or the first day. One cannot appeal to the Ten Commandments for the seventh day Sabbath. It is not revelation is the determining factor in the Christian churches' observance of the Sabbath."

"In the New Testament a positive rule about keeping the Sabbath day is one and the same day, and is without any Biblical authority, as the seventh-day Sabbath."

"The following quotation from is-not revelation is the determining factor in the Christian churches' observance of the Sabbath."

"We can plead no such command for the Sabbath day. It is not a definite and divine command. It is not found Not in the Old Testament, not in the New Testament. It is not found. If we believe the Sabbath came as a revelation from God to man we are standing firmly on the teachings of the Bible. There are no Biblical grounds for keeping the first day of the week as the Sabbath."

"That is to say, Sunday has not received universal Christian recognition as a sacred day. The people have given Sunday to the world. The world was at first reluctant to accept the gift, but now society has only not observed Sunday—it has run away with it. Why is there another or alternative of a weekend in the country, or the chance to engage in a service of worship? The day is sacred to share with society the present Sunday as a holiday. But let them again mark themselves off from the world as they did in the primitive times by setting apart a new time as their holy day."

"The authors quoted all agree, or imply, (1) that the Sabbath is a day of rest; (2) that Jesus, his disciples, and New Testament Christians were Sabbath keepers; (3) the substitution of the first day of the week for the Sabbath is without Biblical authority; (4) Sunday as a religious festival does not appear until the Apostolic Age. Doctor Peritz, while admitting that the seventh day of the week is the only Sabbath described and recognized by the early Church, accounts for Sunday now as a sacred day, made sacred by evolution, for the people fixed for them Sunday as sacred day. Since the man-made "innovation" has failed, he suggests that they pick another day, even suggesting that that day be Wednesday."

"In contrast...

In contrast to the prevalent attitude of this age that nothing matters less, least of all the ten thousand other things the world of Solomon, the wisest man of the ages: 'Fear God, and keep his commandments: for this is the whole duty of man.' Jesus, our Saviour, said: 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.' And again: 'He that is made for man, and not man for the Sabbath.' He was talking about the Sabbath of the

"...and our Sunday is one of the least and most hidden..."
Bible which he himself kept, and not some pagan substitute which might later rise to supplant it.

If these ideas seem to you controversial, please remember that the controversy is with the authorities quoted, including Jesus, and not with the present speaker.

Seventh Day Baptists believe that the seventh day of the week should be observed as the day of rest and worship, primarily because it was observed and held sacred by Christ and the Apostolic Church. Seventh Day Baptists believe Christ to be the final sanction for the Sabbath.

So they believe there should be Seventh Day Methodists, Seventh Day Presbyterians, Seventh Day Congregationalists, Seventh Day Lutherans, etc. All Christians should honor the Sabbath that God sanctified and blessed, the Sabbath of Christ and the apostles, the Sabbath of which Jesus claimed to be Lord. Why not urge your church to return to the observance of God's holy Sabbath?

May God guide you into all truth!

SOCIAL REFORM

When some social reform or move toward a more radical application of religion to human relations is proposed, quite commonly the reply is made that "you can't change a custom overnight, no matter how wrong they may be." Another objection by social and religious leaders is sure to be that "it is not 'wise' for lepers to get so far ahead of the crowd as to lose their following." There is a degree of truth in both of these statements. But too frequently they are used by the privileged or the fearful as excuses for doing nothing. Our Christian consciences cannot feel right before God unless they are constantly motivated andputting into effect at least definite steps forward in social justice and brotherhood. We are under moral compulsion toconstantly push forward the frontiers of Christian practice in human systems and relations until the kingdoms of this world shall become the kingdom of our Lord and of his Christ.—James Myers.

ACUTE HOUSING SHORTAGE IS PROBLEM AT ALFRED UNIVERSITY

An acute housing shortage has developed in Alfred with many practical difficulties. Alfred University having to be rejected. An interesting sidelight on the situation is that the group applying for residence in the future, and I feel that the majority of the applicants are veterans, about one-third of whom are married.

The possibility of securing trailer houses is being investigated. Though some doubt has been expressed as to the warmth of the trailers during the winter, they seem to present the most satisfactory solution to the problem.—Alfred Sun.
soon, and at that time we can make out some plans for the work at Liuho.

Witthop Davis, who is connected with the American force, is in Peking now. He came to Shanghai by airplane from Lin-chow about two months ago; and on the following day he came here. We have been corresponding with him. He is in the American force, and everyone is thinking about you.

Mr. Davis told me that you were very kind to the people in the camp and everyone is thinking about you.

My family is all well, but everyone is thinner than before. I am sending you my photo and you can see how I am. My daughter, Dzau, and I are teaching in the school.

We hope we can hear from you often. My children and Mr. Dzau want me to send their best wishes to you and Mrs. Thorngate. Sincerely yours,

Grace High School,
November 21, 1945.

Miriam Shaw

Dear Secretary Burdick:
We are very happy to think that Doctor Thorngate is able to return to the United States. We are very glad to hear that he will go to every poor boy and girl seeking an education; to pray with the contrite and for the sinning; to plead with the erring and at the same time to be the spirit of their contemplation; to travel third class on the railway, or hang on by one hand to the roof of the train over the rocks in a bullock cart and to sleep—if that is possible—in a little mud school; to preach the glorious gospel of salvation; to be a better vessel.

—The Enterprise

GREAT TASKS TO BE DONE IN CHINA

Quantitatively, despite a growth better than tripling of membership in one generation, the Chinese Church remains tiny. Its communicants—600,000—make up less than one percent of the total population. They are scattered, divided, many of them newly and shallowly rooted in the community. They do not have the resources, in persons and in finance, to support a church.

Theological Professor Became Adviser To Food Company During War

By Chaplain Wayne R. Rood

We were the first troops in Fukushima, too, when we moved in late in September. There was a Catholic chapel near our area where six or seven faithful Japanese still came to Mass on Sunday morning. There were five priests. Four of them had just been released from detention camps. One of them was unkind to these Protectors of the Faith who had been coming to Mass because there was no other Christian church open in the city.

The Japanese Protestant turned out to be a Mr. Sakakibara. He was a Presbyterian, he told us, trained in Tokyo and Germany, to be a theological professor. He was now adviser to a local food company.

The first time we saw his church building it was being built and repaired. The Japanese military police had billed it in 1942. There was a building across the corner from our main gate with a cross on it, but it looked more like a tenement house than a church. Last week a modest sign appeared over the door: "Church of Christ in Japan," but it is still a dwelling place.

Gloriously we discovered other fine Christian people. One Sunday Mr. Honda came to service at the battalion. He is the chief announcer of the five Shima radio station. A Mr. Arata Abe, tall for a Japanese, and very dignified, came to my office one day, and invited us to a service the next Sunday. It was a union meeting of all the Christian groups of the city of Fukushima. There were about fifteen there. Three weeks ago the building was packed with one hundred and fifty Americans and seventy-one Japanese at a combined service. Last week Rev. Mr. Kagawa spoke to five hundred citizens in a public downtown hall.

Friday, last week, Rev. Mr. Tada, Japanese pastor of the Disciples of Christ Church, mentioned his church building was being used as a warehouse by a semipublic food company.

The colonel at regimental headquarters said, "Well, we'll have that taken care of right now." He cranked the handle of a field telephone strapped to a leg of his desk. "Send up an interpreter immediately," he ordered.

The interpreter hurried into the office, pencil and notebook ready. "The building of the Disciples of Christ Church down town is still being used as a warehouse," the colonel said. "That building will be cleared for church services. I want all that stuff out by tomorrow morning," he added.

"I want the altar repaired and the cross put back up."

The Disciples of Christ Church in Fukushima met in its church building today for the first time in four years.

Fukushima, Japan.
December 2, 1945.

CHAPLAIN DECLARES JAPANESE PEOPLE READY, EAGER FOR GOSPEL

"Japanese people are ready and eager for the gospel of Christianity," says Chaplain Leon Matby, just returned to the United States after serving in Japan. "If they don't get Christ's gospel, the chaplains are quick to warn, "it will be the gospel of Communism—or some otherism."

He feels that there is great opportunity for missionary and church work in Japan, but that now is not the time for denominational effort, as such. "General Christian service, without its mistaken effort to the immediate physical and spiritual needs of the masses of people, is of first and primary importance. It is his belief that this fine chance for co-operative effort and an organization to work together.

When asked about the characteristics of the Japanese people, Chaplain Matby asserted that from his observations the majority of the people are not "sneaky and treacherous," as Americans have been led to believe.

"The condition of church properties in war-ravaged areas of Japan are pictured as deplorable. In Tokyo, for example, 424 church buildings were destroyed by fire; fifty churches were removed to make fire breaks.
Only eighty Christian churches remain. In Hiroshima one church was left standing. Chaplain Maltby is very enthusiastic about the possibility of Christian service in Japan in the months immediately ahead. In fact, he has elected to stay in the service for another six months, at least, with the hope that he may be returned to Japan. "An American uniform," he says, "gives entrance to any home and heart."

**TIME ANSWERS QUESTIONS**

The Disciples of Christ Church in Fukushima met in its church building today for the first time in four years. That fact answers in a practical way two questions that we had been asking ourselves for a long time.

There were a lot of questions we asked ourselves as we waited in Okinawa three months ago for the order that would tell us that the time had come to reach for our newly-painted steel helmets, pull on our polished boots, sling our loaded weapons, and board the planes that would set us down in the land of the Japanese homeland. Of course we all wondered if the Japs would keep their incredible promise to let us occupy their country, or if we would have to fight our way off Atsugi Airfield when we arrived. Time answered those questions.

Many of us were wondering about religious leaders in Japan fared during the war, and what the American military policy would be. Time answered those questions.

We were the first American troops south of Tokyo. There was a Catholic church in Odawara. It was closed. There was also a small Methodist church. The doors were locked, and some of the windows were broken.

**SCHOOL FOR UNDERPRIVILEGED MOUNTAIN CHILDREN MAINTAINED**

Kid Mountain, Ala.

Rev. A. T. Bottoms continues teaching the school for underprivileged children of the mountains and has seventeen pupils at the present time. The necessities of the situation have been increased by the death of his wife, who was an interested and earnest helper in this mission work.

![STUDY to show thyself approved unto God](image)

**MEDICINE FOR TODAY**

By Rev. Claude L. Hill

A merry heart doeth good like a medicine. —Proverbs 17: 22

Medical science has done wonders by invention for a sick world; we thank them for their findings and that they have blessed mankind. There is, however, a medicine, a sure cure for many ailments, individual and collective, that was announced many years ago. It is not high priced or hard to compound.

A prominent physician declares, "Laughter is the best sauce to serve with food. It aids digestion, whips up vitality, expands the chest, drives away fog and cobwebs of the mind." There is no better health tonic than laughter. It is cheaper than medicine, and one can produce it himself.

William James declares, "It is a mistake to suppose that one gets angry and toesies, or feels glad and laughs. The opposite is true—one strikes and gets angry, laughs and feels glad." We are told that seven even facial muscles are required to smile, and that sixty or more are exercised by a frown. No wonder the writers of the Psalms were always deluged. "Hear my prayer, O Lord ... Rejoice, O my soul ... Awake saltry and harp ... And I will sing praises unto thee."

Nineteen hundred forty-six is before us. Problems difficult to solve are ours. Let us approach them with a confidence in God the Father that will make our hearts sing with joy.

"Laugh, and the world laughs with you; Weep, and it weeps alone.
For the sad soul must borrow its mirth, But has sorrow enough of its own."

Farina, Ill.

**SABBATH SCHOOL LESSON FOR JANUARY 19, 1946**

The Laws of a People

Basic Scripture—Exodus 19–23

Memory Selection—Psalms 119: 47

Salvation is more than a matter of circumstance; it is master of circumstances. —Selected.

**METHOD SUGGESTED TO HAVE WORLD PEACE BY EARNING IT**

Many Organizations Ask to Testify

One way to earn world peace is to help those who are making a gallant fight to have the hearings before the House Military Affairs Committee extended so that at least a few of the approximately sixty organizations which oppose conscription and who have asked to be heard many have an opportunity to testify before that committee. The National Farmers' Union, the Northern Baptist Convention, Southern Baptists, the United Council of Church Women, and individuals like Ex-Governor Philip La Follette of Wisconsin, Max Arthur's staff in the Pacific, are among those asking for a chance to testify in favor of postponement of action on the compulsory training law.

The Council of Bishops of the Methodist Church opposed expression of opposition to peacetime compulsory military training, declaring it would be "a denial of the spirit of the Atlantic Charter" and said a "vacuum was announced at a meeting at Buck Hill Falls, Pa., the bishops said "the practice of the principles of the Christian religion still remains our ultimate and most practical security."

At the call of the Department of International Justice and Good Will of the Federal Council, a group of nationally-known religious leaders met in Philadelphia, November 9, 1945, and after full discussion, organized a new group, "Agains . . . . A vigorous worldwide campaign will be launched immediately. The executive group is composed of some of the most influential religious leaders in the country: Dr. Mordecai Johnson, Dr. C. C. Morrison, Dr. Ernest Fremont Titte, Dr. Reinhold Niebuhr, Dr. Charles F. Bosch, Jr., Ray New-ton, Ejegore McKee, T. F. Adams, Dr. E. E. Aubrey, Dr. Joseph Fort Newton, Dr. George A. Buttrick, Shelley Rooks, and James A. Crain.

H. S.
THE SABBATH RECORDER

HOW SECOND HOPKINTON DOES IT

1. Weekly Prayer Meetings
2. Special Intense Prayer Children
3. Social Gatherings
4. Flannel Board

By Lewis F. Randolph
Sabbath School Superintendent

Leah Geneese, N. Y.

Sunday evening, December 23, the Sabbath school executive will be presented. Both the young and older people will take part. White Christmas gifts will be presented by the different classes of the Sabbath school, and an offering will be taken for overseas relief. Bring a personal white gift: a can of fruits or vegetables for the starving of other nations. You are the one that will receive the blessings you give.

-The December "Belfry."

(Shall send a report of your Christmas program.-H. S.)

LEADERSHIP TRAINING CLASSES PLANNED FOR NORTH LOUP

Beginning the last of January there will be special classes in leadership training and Bible study held at the North Loup Church. The executive secretary of the Board of Christian Education will teach in the school. Miss Marcia Rood, who is chairman of the planning committee, is pastor of the church, and the pastor of the church, and the pastor of the church, and in which every home has children; and then the superintendent and other parents do a special thing for the children to keep them interested. When a new pupil comes to the Sabbath school and becomes a "steady," the school gives him a new Bible and then helps him to use it. A special Christmas program is planned for Sabbath afternoon, December 25, which will all the children.

On Sabbath evening, November 24, we held a young people's social at a farm home. The program started with a brief worship service. About half hour of group singing followed. Games were played, and refreshments served. A brief devotional prayer was made by our pastor. An offering was received for overseas relief, which amounted to $8. An offering for this same cause was received at Sabbath school, which made the total $23.

Now a few lines about the weekly prayer meetings. Pastor Burdick wanted to start these meetings, and all of us fell in with him to make them a success. So far we have not asked to enter the homes but give out invitations by card form which, I think, was a very good idea. Pastor Burdick's people go where they are invited. To date we do not lack a place to hold future meetings. At some of these homes we have had meetings the second time, and they are asking us back again. (They are not Seventh Day Baptists.) The attendance at these meetings has averaged about thirteen.

Between the pastor and me we keep the flannel board active. We are using it for the Christmas play, and we have the Nativity scene and also an attractive stable scene which will be used in connection with the Nativity.

Assuring you that Second Hopkinton is doing its level best for all concerned, I remain yours sincerely in the Master's work.

This inspiring report will give other Sabbath schools new ideas and the enthusiasm to start along the same lines where the unwork within the church and surrounding community. At one time we had only eight to twelve pupils in the Sabbath school, and this fall it has increased to about twenty, and one week there were twenty-three. I think this is the result of two things: the weekly prayer meetings held in the various homes near the church, and most every home has children; and then the superintendent and other parents do a special thing for the children to keep them interested. When a new pupil comes to the Sabbath school and becomes a "steady," the school gives him a new Bible and then helps him to use it. A special Christmas program is planned for Sabbath afternoon December 25, which will all the children.

SALEMVILLE SABBATH SCHOOL REGROUPED

At a workers meeting of teachers and officers of our Sabbath school, a survey of our present teaching was made. It was revealed that we had two classes doing beginners' (kindergarten) work, when one should have been primary (grades 1, 2, 3). So the older group was put into their proper grade of work. Then we found several ready for the next department's work by October 1, if not already at that age. Thus there were advantages. In this rearrangement a new intermediate class, which had chosen the name "Victorians with Pastor Sutton as teacher. Raymond Boyd took over his former senior class. Our present teacher's assignment is to the junior class, Mrs. Jerome Boyd; junior, Mrs. Sherman Kagarise; intermediate, Pastor Sutton; senior, Raymond Boyd; and adults, Sherman Kagarise; adult, Jerome Boyd.

For the graded classes, those of school age, we use the group graded system of grades in. We combine the three years beyond high school with the senior class. At present our lesson material is the Baptists' "Keystone graded series." The adults use the international uniform lessons in the Helping Hand.-The Church Echo.

It is good for every school occasionally to make a survey to determine where improvements can be made. The grouping of children is especially important. It is agreed by those who have had experience that in the small church the one age that should always be left in a class by itself is the junior group. After a survey is made, be sure that something is done!

THE SABBATH RECORDER

CHRISTMAS TIDINGS

By Rev. Window Wilson

The Christ was born in Bethlehem, God's wondrous love to show. He came that men of all the earth Abundant life might know.

Risk not a single shining star; Poor shepherds heard of peace; A mother's heart was filled with joy, That never to men she gave live. Let us all pray for added blessings for the Second Hopkinton Church!

SALEMVILLE SABBATH SCHOOL REGROUPED

At a workers meeting of teachers and officers of our Sabbath school, a survey of our present teaching was made. It was revealed that we had two classes doing beginners' (kindergarten) work, when one should have been primary (grades 1, 2, 3). So the older group was put into their proper grade of work. Then we found several ready for the next department's work by October 1, if not already at that age. Thus there were advantages. In this rearrangement a new intermediate class, which had chosen the name "Victorians with Pastor Sutton as teacher. Raymond Boyd took over his former senior class. Our present teacher's assignment is to the junior class, Mrs. Jerome Boyd; junior, Mrs. Sherman Kagarise; intermediate, Pastor Sutton; senior, Raymond Boyd; and adults, Sherman Kagarise; adult, Jerome Boyd.

For the graded classes, those of school age, we use the group graded system of grades in. We combine the three years beyond high school with the senior class. At present our lesson material is the Baptists' "Keystone graded series." The adults use the international uniform lessons in the Helping Hand.-The Church Echo.

It is good for every school occasionally to make a survey to determine where improvements can be made. The grouping of children is especially important. It is agreed by those who have had experience that in the small church the one age that should always be left in a class by itself is the junior group. After a survey is made, be sure that something is done!

FOR THE SCRAPBOOK

MY PLEDGE

By Pearl Halladay

Old year, you're going to be, you is ended. Now comes a fair new day—a year that's just begun.

As we look back and think of things intended, given, we think of many last undone. Let's take heart; for the new year that is coming gives promise both of sunshine and of rain. And when we fall in tasks that we have set, With hope and patience let us try again.

Let's pledge ourselves to walk our way more softly, to use kindly word for tomorrow. To trust the way His gentle hand is leading; To think that love will keep us all alive.

And in his presence there is peace and rest; We know that love and the Father sends is best.

Old-Timer Sez

"Peter commenced to sink when he was walkin' on the water. Reckon he got to thinkin' about Peter and got scared. But then he got to thinkin' about himself and took their eyes off of the Master."
by General and Mrs. Douglas MacArthur. This, too, was an occasion which we shall never forget. The general spoke in the highest praise of the conduct of American troops in Japan; the unusual food and the sharing of rations with the hungry children along the city streets. "These soldiers," said General MacArthur, "are fine diplomatists of the United States. They are exhibiting a spirit of kindness and understanding, and it is upon these things of the spirit that the peace of the Pacific must be built. The general then told us that he was glad we were in Japan; that it was up to the churches to combat the influence of militarism and to influence public opinion in support of a peace of reconciliation and good will.

Now I am going to tell you a story of a Communist service in the Reinaissance Church, of which Rev. Michio Kozaki is pastor. This is one of the few remaining undamaged churches in Tokyo. The service was scheduled for 2 o'clock in the afternoon. Early in the morning Mr. Kozaki came to us in our hotel and said that it had been impossible for him to find any hotel for the celebration of the Sacrament. He asked us if it was possible to secure some bread provided by the Army from the hotel. The bread was, of course, secured; and after the blessing of the面包, became one of the two elements for the observance of the Lord's Supper. About thirty of the leaders of the Church of Christ in Japan had been invited to serve along with the four of us from America. The first hymn we sang in Japanese and in our own language was "Blest Be the Tie That Binds." The Scripture was read by Rev. Mr. Kozaki and the meditation was given by Bishop Baker. Another hymn was sung, "Break Thou the Bread of Life," and the bread and wine were passed. Then we all joined in singing "The Church's One Foundation Is Jesus Christ Our Lord." There were tears in many eyes and emotion ran too deep for words. Here was demonstrated that unity in the things of the spirit that cannot be sustained by the sword. Following the service we had our first official conference with our Japanese brethren. Tea was served with roasted beans and boiled sweet potatoes. At the conclusion of the after noon ceremonies one of the Japanese Christians said to me, "This is the happiest day in my life."

**NOVEMBER 10**

Two days ago we had an audience with the Emperor. The three of our delegation were received one at a time. First, Doctor Horton, then Bishop Baker, then Doctor Shaf er, then myself. Each of us had about five minutes of free conversation with the Emperor. When it was all over, we exchanged notes. With every one of us, the interest and attention were so great that the service rendered Japan and the world by the churches and Christian institutions of learning here is becoming more and more apparent. We wanted to know what the churches of America had been doing. He said the coming of our delegation to Japan was a matter of the utmost consequence to the Japanese people. Here was the Emperor of Japan, himself and his ancestors before him, dwelling with the American churches; and the contribution to be made by Christians in the task of world reconstruction—Christians, myself, he said, only a small fraction, were being hounded by the Japanese militarists.

**AN EMERGENCY**

A new emergency is about to come to the United Council of Church Women from the World Council of Churches; the American Red Cross, and other relief agencies have been asked by Overseas Relief and Reconstruction. The plea is for a million diapers at once for newborn babies in some of the worst devastated areas in Japan. Nine thousand diapered babies are being wrapped in newspapers—when there are newspapers. A million diapers are a thousand thousand. We are being asked to send them quickly, and the USS "Huston" has come through the council's representative in Europe at the American Red Cross, and the Japanese Federal Agency for Overseas Relief and Reconstruction.

**WOMAN'S WORK**

By Walter W. Van Kirk

**OCTOBER 27**

This is Walter Van Kirk in Tokyo with what might be described as the Tokyo edition of Religion in the News. I am here with three colleagues from the Protestant Churches of America to confer with the leaders of the Christian community in this country. Dr. Douglas MacArthur, Bishop James C. Baker, Dr. Luman J. Shafer, and myself arrived in Tokyo from San Francisco in exactly thirty-eight flying hours by way of Honolulu, Kwajalein, and Guam. We landed at Atsugi airport and were transported immediately to Tokyo by way of Yokohama in a truck over the roughest roads I have ever traveled. On all sides we saw the wreckage and ruin of war. I simply cannot trust myself emotionally to tell you all the things that have come to our eyes. When we arrived in Tokyo we were billeted in the Daiichi Hotel, which had escaped the devastation of the Tokyo air-raid. As we arrived in Tokyo we were billeted in the Daiichi Hotel, which had escaped the devastation; that it was up to the churches and Christian institutions of learning here is becoming more and more apparent. We wanted to know what the churches of America had been doing. He said the coming of our delegation to Japan was a matter of the utmost consequence to the Japanese people. Here was the Emperor of Japan, himself and his ancestors before him, dwelling with the American churches; and the contribution to be made by Christians in the task of world reconstruction—Christians, myself, he said, only a small fraction, were being hounded by the Japanese militarists.

**H.B. Baker:** Having lived in Japan for four years, with frequent return trips afterwards, it has been a profoundly moving experience for me to be here these eighteen days past. I have traveled by railroad and by air, from Tokyo to Nagoya; to Osaka and Kobe; to Hiroshima and Nagasaki. Everywhere I have seen the unbelievably devastation and ruin of Japan's great cities. It is utterly ridiculous for one to report that Japan does not know that she has been defeated. The realization of defeat with all its hard adjusting days, there is increasing resentment because of the shameful behavior of the military leaders of this country. Strange enough, it is the Japanese speak of the liberation and opportunity for new life which has now come to Japan. We have been deeply stirred by the warm welcome of old friends and new. Almost every one we have met tells us that Japan's crying need is inner reformation, for the invading power that has reformed has not been one to help the thought leaders say we must discover resources for power for developing moral and spiritual needs. Our government's representa-
Children's Page

Dear Recorder Children:

It is Christmas afternoon. Pastor Greene and I have just returned from Wellsville where we have enjoyed the exchange of presents with our own families and have eaten our annual Christmas dinner with our daughter Eleanor and family. I feel like saying Merry Christmas even though Christ-

mas Eve has passed. Perhaps when you read my letter and even New Year’s Day will be past. Perhaps we’ll remember to write 1946. My story this week will not be a Christmas story; you might call it as “After Christmas story.”

Waiting for December 26

Harold was a likeable boy and a bright student. One afternoon, one of his near neighbors. He was in such a hurry to get home that he looked neither to the right or to the left. With a twinkle in his eye Harold picked up a nice snowball and started to throw it at the hurrying man. Suddenly he stepped and said to himself, “I’ll have to wait until December 26.”

At supper time he saw a good chance to tease his little sister Eva but thought just in time that it wasn’t safe to do that until December 26.

The next day he caught a mouse and started to put it in teacher’s desk. It would be great fun to see her jump, he thought, but carried it outdoors; for didn’t it mean something he greatly enjoys it?

This year he stopped and said to himself, “It’s not very consistent, according to my way of thinking.”

He has set his heart on certain Christmas gifts and will be very unhappy if he does not receive them,” said his mother thoughtfully.

“Yes, of course, if we were deprived of them and led to see why, he might be led to consider the happiness of others.”

Harold slipped quietly out of the house and walked slowly along the road toward the schoolhouse, thinking to himself, “I’ll sure have to be careful until December 26.”

Along the road was a little, one of his near neighbors. He was in such a hurry to get home that he looked neither to the right or to the left.

Harold had other troublesome habits, too. It was great fun for him to play tricks on others but he was so fond of teasing the girls that they always tried to stay away from him.

He had other troublesome habits, too. It was great fun for him to play tricks on others, his own brothers and sisters, with the rest. He was a constant problem to his teachers and to his parents as well. As he was a natural leader, other children regretted his influence on their own boys.

One afternoon, about two weeks before Christmas, his Aunt Mary, of whom he was very fond, had come to visit at his home. She had been hearing about the reputation he was acquiring and was talking with his mother very seriously when they heard Harold come into the next room. Without letting him realize that they knew he was there, they went on with their talk.

“I have tried to help Harold to overcome his faults and have sent up a constant prayer in behalf of him. He always promises to do better, but soon forgets. His father and I are much worried about it.”

“He seems to be a very happy little boy,” remarked Aunt Mary. “Perhaps if he were deprived of something he greatly enjoys it might set him to thinking, and then he would begin to overcome his faults. He has a good mind and a lovely personality and should realize that if he is to grow into a Christian man and a good citizen in his country, he just must break himself of these bad habits of his—habits which are making many young people unhappy.”

Christmas morning dawned clear and cold and after breakfast a very happy family gathered around the Christmas tree for the exchange of presents, and no one was happier than Harold. He received every present he had wished for and more besides.

December 26 came and went; weeks passed and Harold was led to be thankful for the love of boy his mother wanted him to be. One day he confided to that dear mother, “Do you know, Mother, it’s lot’s more fun to make other people happy than to be happy myself, and here I was only going to try it until December 26.”

Mizpah S. Greene.

FROM THE EDITOR’S DESK

Dear Editor:

President Truman made a strong plea for compulsory military training. I am very glad that there has been some account of the liquor problem in the army camps—in our so-called Christian nation. I am glad to see that some of our churches have voiced a protest against the army regulations. More than one newspaper reports that the President went to church in the morning and taught Sunday school classes.

The church at North Loup, The Recorder of that congregation is glad we are to turn in our letters to them.

Mr. and Mrs. R. R. Gould.

Pierre, S. D.
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 reports 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 checking.

DENOMINATIONAL BUDGET

Statement of Treasurer, November 30, 1945

Receipts

<table>
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<tr>
<th>Location</th>
<th>Total for November 5 months</th>
<th>Specials</th>
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<tbody>
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<td>Alfred, First</td>
<td>$903.29</td>
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<td>Alfred, Second</td>
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<td>Albion</td>
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<td>Anniobor</td>
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<td>Pawcatuck</td>
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<td>Picayaway</td>
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<td>White Cloud</td>
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Disbursements

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<tr>
<th>Location</th>
<th>Budget</th>
<th>Specials</th>
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<tbody>
<tr>
<td>Missionary Society</td>
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<td>Tract Society</td>
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<td>Women's Society</td>
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<td>Historical Society</td>
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<td>Jamaica Bible</td>
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<td>American Bible Society</td>
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Comparative Figures

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<th>Location</th>
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<tr>
<td>Budget receipts</td>
<td></td>
</tr>
<tr>
<td>For November</td>
<td>$1,355.18</td>
</tr>
<tr>
<td>For 5 months</td>
<td>8,206.47</td>
</tr>
<tr>
<td>Special receipts</td>
<td>1,093.19</td>
</tr>
<tr>
<td>For 5 months</td>
<td>4,663.92</td>
</tr>
</tbody>
</table>

L. M. Van Horn, Treasurer.

NOT SO ENCOURAGING

"Let us resolve to contribute liberally and regularly."

Our report to you this month is not as encouraging as it was at the end of October. The budget receipts for November were only $1,355.18—about two-thirds of the monthly average necessary if we are to meet the budget for the year. Probably we should not be unduly discouraged; for, due to the excellent beginning made in October, our theremometer records a total of $3,929.49. However, the great difference in budget receipts for these two months emphasizes a problem which should cause us all to review our comparative figures and to compare those particularly interested in the spreading of God's truth, so that the spreading of Gods' truth may not be hampered.

Committee on Budget Promotion.

AMERICAN SABBATH TRACT SOCIETY

J. Leland Stages, Treasurer.

In account with the American Sabbath Tract Society.

For the quarter ending September 30, 1945

Balances:

GENERAL FUND

Contributions: $6,495.44

For binding "D.D.B.'s in Progress and America" $5.27

Receipts:

AMERICAN SABBATH TRACT SOCIETY

For balance on hand, June 30, 1945: General Fund $6,495.44.

Comparison of figures:

For the quarter ending September 30, 1945

Receipts:

<table>
<thead>
<tr>
<th>Location</th>
<th>1944</th>
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</thead>
<tbody>
<tr>
<td>Budget receipts</td>
<td></td>
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</tr>
<tr>
<td>For 5 months</td>
<td>4,663.92</td>
</tr>
</tbody>
</table>

In general, the needs of our boards and societies do not vary greatly from month to month. The trustees of these groups expect us to plan our giving so that funds will be available each month to meet these needs. When in any month (as in November) our gifts fall short of that normal expectation, we throw an added burden on the shoulders of these men and women who plan the work of the denomination—our work. For the first three months of the budget year our gifts were only $711.62 below the normal requirements, it is true. But for the first three months of the Conference year—July through September—the receipts were almost $1,300 less than the budget requirement, and for the month of July were only $786.07. As a result, denominational agencies have been handicapped now for four months because of our failure to meet our obligations in that first month of the Conference year.

How much more satisfactory it would be if each one would accept its share of the Denominational Budget and see that at least one twelfth of that amount was sent to the treasury of the budget each month. The Committee has suggested and urged that this be done. The Committee on Budget Promotion recommends it to the careful, prayerful, considerate action of all of our churches, some of which are following that practice now. But the church cannot adopt this policy unless we as individuals plan our giving so that the church treasurer will have the funds available when time to remit arrives.

As the year enters the year 1946 (in many instances the beginning of a church financial year), let us all resolve to contribute liberally and regularly to the work of the denomination, so that the spreading of God's truth may not be hampered.

Committee on Budget Promotion.
### WALWORTH, WIS., SEVENTH DAY BAPTIST CHURCH

Celebrates Centennial by Entertaining Quarterly Meeting

(See Denominational "Hook-up")

### PERMANENT FUND

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Transferred to savings account</td>
<td>$565.39</td>
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### Mainten ance Fund

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<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Examined, compared with books and vouchers, and found correct.</td>
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<table>
<thead>
<tr>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td>Edna T. Stillman, Auditor,</td>
<td>$1,063.48</td>
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</table>

### Treasurer’s expense:

- **Janitor and Electric Service:** $22.00
- **Abingdon Bible for Joshua Chatka:** $10.00
- **Install new doors:** $246.68
- **Freight, Roofing Materials:** $10.36
- **Life Annuity Payments:** $37.50
- **Real Estate Expenses:** $33.00
- **Fee of special agent:** $5.00
- **Africa:** $33.00

### Officers’ MAINTENANCE

- ** plainfield, N. J.:**
  - 3rd quarter, 1945 taxes, Tompkins... $4,481.13
  - Transfer to savings account: $565.39
  - Maintenance Fund: $276.91

### 3rd quarter, 1945

- **Taxes, Tompkins...**
  - 3rd quarter, 1945 taxes... $163.37
  - 3rd quarter, 1945 taxes... $10.36
  - 3rd quarter, 1945 taxes... $2.16

### Funeral services

- **Tappan...**
  - Hildur Elisabeth Lindburg was born in Sweden, December 2, 1888, and passed away in her home in Minneapolis, Minn., December 8, 1945, after a brief illness. She came to this country in 1910 and was united in marriage to Clifford Tappan in 1929. She leaves her husband and many loving friends and neighbors to mourn the loss.

### Alfred, N. Y.

- **H. O. Burdick, who has been overseas nine months as field director in the American Red Cross, has resumed his work in the department of biology at the university.

### Plainfield, N. J.

- **A church supper was held on the evening of November 27. It was sponsored by the committee for raising funds to cover the expense of repairing and remodeling the parsonage and rebuilding the garage. There was a hearty response in pledges that evening, and since that time the amount pledged has reached over $1,650, so we are well on our way toward reaching the $2,000 required. We are proud of the improvement in our parsonage, and also the new garage.

### Denominational "Hook-up"

- **Walworth, Wis.**

The Walworth Church celebrated its centennial by entertaining the quarterly meeting there October 26, 27. The meeting on Sab- bath eve consisted of a vespers service con- ducted by Donald and Caroline Gray and a sermon preached by Allen Bond. Allen is in his first year in the Northern Baptist Semi- nary in Chicago, Ill.

Rev. Loyal F. Hurley of the Chicago Church preached the Sabbath morning ser- mon, and the Milton choir sang two anthems. After a dinner of creamed chicken and mashed potatoes furnished by the people of Walworth and other dishes brought by visiting families, a business meetings was held.

It was voted to contribute $50 toward the purchase of the trailer to be used by the promotor of evangelism.

The centennial program consisted of a reading of the history of the church by Mrs. Caroll L. Hill and the display of pictures of early members and objects of their time. Letters of greeting from former pastors, members, and friends were read. The meet- ing closed with a sermon by Rev. C. B. Loofbourrow of New Auburn.

### Obituary

- **Tappan...**
  - Hildur Elisabeth Lindburg was born in Sweden, December 2, 1888, and passed away in her home in Minneapolis, Minn., December 8, 1945, after a brief illness.

### The Sabbath Recorder

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IT IS UP TO YOUTH

WELFARE OF NATION
By Charles Seymour
President, Yale University

It is the generation now entering manhood and womanhood that will carry responsibility for the permanent welfare of the nation and the world. It will be in the hands of these men and women to repair the evils resulting from the moral degeneration caused by a quarter century of international strife, when the conscience of the world went to sleep. We must hope that they will be wise in their understanding of the problems ahead. But above all we must pray that they will serve as apostles of a moral standard, clearly distinguishing right from wrong, courageous by reason of their faith in Christian ideals.

NATIONAL SECURITY
By John Foster Dulles
Chairman of the Commission on a Just and Durable Peace

Youth faces its greatest challenge. It faces a world where the physical has attained unlimited power to destroy. How can that power be restrained? That is the great issue which faces the new generation and the answer lies with them. They cannot be saved by their elders' wisdom and bequeathing some political or mechanistic formula which will work automatically.

No formula for peace will work except in an environment that is conducive to peace. Future security depends basically upon worldwide fellowship, of the kind that Christ sought. That is not an impossibility, for the spirit of fellowship is contagious. If it starts at one point, it readily spreads to another. If individual young people, in their daily life and daily contacts, will develop the spirit of fellowship, they will be making an indispensable contribution to man's salvation, both spiritual and physical.

FACING AN ATOMIC AGE
By Mrs. Ruth M. Worrell
Executive Secretary
United Council of Church Women

The atomic age makes us face ourselves, and it leaves us no choice. It is good will among men or annihilation. It is one world or none. It is Christ or chaos. But we are not without hope. We have faith that out of this world rubble there can emerge a world where men and women can live together in love and brotherhood and peace, a world which is built on the principle of Christianity. Virginia C. Gildersleeve, dean of women of Barnard College, Columbia University, puts the responsibility on youth, stating, "More than ever before the youth of our country need religious faith and moral principles."

YOUTH WEEK
The statements on this page endorse the continent-wide observance of Youth Week, January 27 to February 3, in the United States and Canada. Seventh Day Baptists and thirty-nine other Protestant denominations as well as one hundred eighty-three state, city, and provincial interdenominational councils of churches and religious education are co-operating in this observance, sponsored by the International Council of Religious Education.

YOUNG PEOPLE: ENTER ESSAY CONTEST
GET INFORMATION FROM RECORDER, DECEMBER 24