What Church People Are Doing the World Around

(Items from Exchanges and News Services)

"An adventure in Christian worship and service across all racial and cultural lines" is the description given by the Federal Council to "The Church for the Fellowship of All Peoples" in San Francisco, Calif. This seven-days-a-week church, now housed in a church building formerly used by a Japanese congregation, is composed of Negroes, Chinese, Japanese, Filipinos, and several nationalities of Caucasians, all worshipping and living in harmony. There is a regularly organized church of one hundred thirty members, and a worshipping congregation that is much larger. According to the federation, this successful adventure is "a living challenge to church leaders for their past policies and practices." — News in the World of Religion.

**"We cannot possibly carry out world evangelization on the present scale of missionary work—the price of a daily paper once a week," says Dr. John W. Burton, president-general of the Methodist Church in Australia. "Missions are going to be far more expensive. If you treble present work or multiply it tenfold, you will still be touching and not solving the problem. We shall have to have a new strategy of Christian missions. We shall have to have hundreds of thousands of non-professional missionaries going to non-Christian lands, to live Christian lives and set Christian examples, and make their own living. The biggest obstacle to our Christian work today is the heathen lives of our own business people." — W. W. Reid.

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There is now one licensed retail liquor store, saloon, or beer parlor in the United States for about every one hundred families. The 1945 Internal Revenue records show 241,669 licensed liquor dealers and 118,815 beer retailers, not counting temporary licensees, other miscellaneous distillers, brewers, or wholesale liquor dealers. — Gospel Messenger.

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Because conscientious objectors in civilian public service camps throughout the nation receive no compensation for their work, and it even costs them considerable to feed and clothe themselves, a large number of dependent wives and children have suffered severely, according to an investigation made by the Commission on World Peace of the Methodist Church. The Seventh Day Baptist Commission, at its recent Chicago meeting, voted to reimburse the National Service Board for Religious Objectors for what it has advanced toward the maintenance of a Seventh Day Baptist objector. Many church organizations are asking President Truman to pardon all objectors now in prison; and it is urged that men be demobilized from the camps as rapidly as they are from the armed forces.

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Says David Lawrence, noted columnist: "No nation can win an absolute victory and be sure of peace thereafter. Some day the world will discover that peace, without punishments that stir up a new spirit of revenge among the conquered peoples is the only way to bring reconciliation and an enduring friendship. Woodrow Wilson once called for 'peace without victory,' only to be scorned and shouted down. Evidently the wisdom contained in the philosophy of Jesus has been discarded today for the material concepts of an embittered age."

—Bible Advocate.

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General de Gaulle brought with him to America five hundred bottles of champagne and a portrait of Benjamin Franklin which was painted while he was ambassador of the American colonies to France. This portrait was for presentation to President Truman. There was distinct inconsistency in bringing the champagne and the portrait together. It must be remembered that Benjamin Franklin, describing a special occasion, says in his autobiography: "I drank only water." That was his customary drink. — Telescope.

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"I will lift up mine eyes unto the hills, from whence cometh my help."

—Psalm 121: 1.

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PLAINFIELD, N. J., JANUARY 21, 1946
Whole No. 5,173
I WILL LIFT UP MINE EYES

"I will start anew this morning with a higher, fairer creed." Thus sing the poet as he contemplates a new day and a new year. A higher, fairer creed! How regularly, as Christians, we profess an aspiration for such attainment; how often, too, the profession fails to lead us into constructive action. It is easier, or more convenient, or more natural simply to continue in the old halfhearted, halfsane path of Church and Christ service.

The prophet Isaiah was not uncertain when telling what great things should come some day to Israel. He was so confident in his faith that he spoke of the birth of Christ as if he were accomplished. For many he seems to have forgotten that even David had radiant assurance as he looked to the Lord for his light and salvation. Though an host should encamp against me," the psalmist declares, "my heart shall not fear: though war should rise against me, in this will I be confident."

We need the same confidence as we face tomorrow. For too many of us the Church tends to be something set apart from our everyday life. We are hesitant even to admit to our business and social associates that we have a creed that is "higher and fairer," when in reality that creed should so permeate all of our activities that our Christian centered attitude will be commendably evident.

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For they can conquer who believe they can.

—Dryden.

EFFECTIVE—FOR OR AGAINST?

Radio is heard; radio is heard. Modern society gives a multitude of illustrations to substantiate the fact. Mark the elaborate contests, having a startling revival now that war restrictions have been lifted. Millions of people send in entries, ever hopeful of being the lucky one to receive a fortune in money or other prizes. Let some favorite announcer make a special appeal, and the humanitarian minded respond with amazing alacrity.

One morning recently an Em Cee on an eastern station remarked that electric rays were needed for those blinded. Navy personnel at a nearby hospital. By the next day one hundred ten rays had already been received. People hear what comes out of their radio loud-speakers, all right—maybe with only one ear at times, but they hear.

THE SABBATH RECORDER

If people are going to be governed, consoled, or ruled by the things they see, if they will have their impressions received via air waves; if they brush their teeth, prepare and eat their meals, decorate their home, wash the dishes, and regulate almost their whole existence by what some commentator or announcer says; if radio is to enter into all phases of life, will the voice of Christianity be denied a hearing? In recent months the major networks and many local stations have taken action barring religious programs from the air. Why?

During the past two years the writer, in stead of always "saying it with his pen," has had the rare opportunity of speaking in person over the microphone. From his limited—but revealing—experience in radio announcing, he has gained some impressions about radio and radio programs especially about religious programs.

Naturally he has been particularly, doubly interested, in whatever is designed to promote Christian living and to proclaim Christ and His power to the world. It has grieved him, then, to find most so-called religious radio ventures distasteful, especially the programs directed to local church groups. Many such programs, it is his firm conviction, tend to alienate people from the Church, rather than draw people to the Church and that for which it stands.

Ramming and Raving

Your editor has spent many hours at a radio transmitter, where programs are put over the wire, realizing that he who makes them interested in the Church, some not, he has heard the tests made when "Brother So and So" begins to rant and rave. He has squirmed uncomfortably in his chair at the control panel when some of the excruciating, seemingly endless music has come over the wire, and has been almost inspired (heaven forfear) to flip the appropriate switch throwing the microphone into the air—and blame the "failures of condition beyond our control."

When the world so badly needs Christianity, at its best, it is a crime to permit poorly-prepared, highly-argumentative, unappealing religious programs on the air. No wonder some broadcasting authorities have taken definite action.

Radio programs are highly competitive; many shows present the best talent in the world. Over the other waves the stop watch is an ever-present, ever travailing, ever keeping vigilant on all goings on. Split-second accuracy is paramount. For Church-sponsored programs to gain and maintain a hearing along with the exciting quiz show, the captivating crooner's half hour, the tempo-teasing musical bill of fare, and the spell-binding mystery programs—It seems to the writer,—must be met:

1. All programs for radio presentation should be practiced aloud and timed to the second. Occasionally it would be advisable to make a transcription of the program and then study it by listening to it as others hear it.

2. Music for religious radio programs should be of the highest quality, with soloists and orchestra. Pianists should be trained for microphone work; they should possess a real talent. Consecrated will-nonsing voices are desired, not only because the music is "blessed" with a staid, off-key voice or poor instrumental technique. There with others has a way of not only picking up, but magnifying, all such faults.

3. Because a radio audience is a group with varying interests and backgrounds, the subject matter presented should be chosen carefully to be helpful and inspiring to all, yet honest and sincere according to the speaker's convictions. The radio is no place for dogmatic harangues; for criticism of other or one's own church. It is, in general, a place for understanding and listening.

4. Those who speak need to cultivate a pleasing voice, one with richness of depth, one that is well trained. Words in the transmitter has to cut out most of the force of speaking, and in emphasis is important. Avoid monotonous "speech patterns."

Other considerations dictated by common sense, and good taste, will be evident to all those who are engaged in radio activities. And, of course, no Christian broadcast is justified if it is microphone broadcasting...it's either a voice from a set or a voice from the air. We can too.

Enthusiastically Received

The recent radio broadcasts in Indianapolis were well received and were created a favorable impression in that area. Similar broadcasts, Seventh Day Baptist sponsored, should be heard in all of the major cities of the United States—and before many weeks go by. It is to be hoped that many of our friends among radio personnel may soon be sponsoring regular programs that the name Seventh Day Baptist and what it stands for...
may be broadcast to the far corners of our great country. But let us do our broadcasting in such a way that the public will be favorably impressed; let us make our programs so effective that people will turn the radio volume up, not down, when they hear our programs.

Write to the Recorder office about your experiences "on the air." Others will be interested in, and get encouragement from, what you are doing.

GUEST EDITORIAL

A BRIEF RETROSPECT

In the latter part of the eighteenth century, many Seventh Day Baptists were found in New England. A few communities had been settled in New Jersey, New York State, West Virginia, and Ohio. Early in the nineteenth century there were those who moved on to Wisconsin and Illinois. From here they scattered, for new homes and enlarged business privileges, into Iowa, Minnesota, Kansas, Nebraska, the Dakotas, Colorado, Arkansas, and so on until now they have settled in many of the states of the Union. There are Seventh Day Baptists who have been mostly educators, merchants, and tillers of the soil. After the Civil War there were organized companies who took advantage of the homestead laws and formed Sabbath-keeping communities where government land could be had.

One thing should be remembered. In all these movements to new places the families were God-fearing people who took with them their Bibles and their religion. While they built their homes and cleared their farms, they did not forget to give living, active thought to community life, and early built the schoolhouse and the church. The cause of education and of religion went hand-in-hand with building worthy, enduring safe-guarded, and productive life. As a result of this form of community life, a growing, active Church was established in every community. In many places an academy was founded. With the changing school laws of the states, graded schools and high schools have come. Among these are Alfred, N. Y., Milton, Ws., and Salem, W. Va., institutions of higher learning originally established by Seventh Day Baptists still exist. They are exerting a healthful and ennobling influence in national life.

From Seventh Day Baptist communities have come governors of the state, legislators, members of national houses of representatives, senators, college professors, lawyers, leaders of literary thought, and religious teachers.

The heart of the denomination has always been warm toward evangelism and toward missions. The result of this has brought in on Iowa since 1848. In this mission many noble people have given a large portion of their lives to a work, the real worth of which cannot yet be measured fully.

A mission work has been established in Jamaica that is growing in numbers and power. It has been provided for in the wills of many of its leaders and members. A mission work has been established in British Guiana, where there are nearly two hundred members, but no missionary. There is an open door.

I would not fail to call your attention to a work in Africa where Mr. Booth was our missionary. The work there cannot be thought of as a failure. From communications received this is certain that there is a large number in Nyasaland loyally standing by the Sabbath truth there planted; a mission work would be added to the service of God and the Sabbath if a missionary were sent.

Let us get on our knees in faith and pray for God’s harvesters to arise and go. E. A. Witter.

EDITENAL FROM THE PAST

THE USE OF WEALTH

At the late anniversary of the Historical Society, says the New York Recorder, Doc-tor Bethune made the following beautiful and truthful remarks on the use of wealth.

It is time that such sentiments were read and pondered by all, in advance of the possession of wealth. The time is fast coming when the mere possession of wealth, without either the taste or the disposition to use it for the elevation and improvement of society, will be a disgrace rather than an honor. The time has come when the interest at stake in the stability and order of society is greater than the poor, and his obligations to society are proportionately greater.

A feeling pervades the community that it is not the possession of wealth, but the use of it, that secures it the possession worthy of respect. It is not the exhibition of splendor and extravagance that will secure it to man the honor. If he shows only his wealth and his elaborate furniture, he only reminds me of his wealth and his possessions, and I think him not for it. But if he shows me upon his walls paintings from the Holy Land; or the native genius of my land—if he pleases me with the evidence of present success and promises of still higher things, and with the recollection of some nook of obscurity a suffering child of genius, and has enabled him to glorify and serve his country—if he shows me he has laid the cornerstone of some institution for the instruction of the young—then I thank him. I thank God who made him rich, and that he has used his riches for such noble ends. There is no envy of such a man—all men honor and recognize his superiority, as he has exercised his abilities, his energies, his propensities. But the man who lives only to accumulate and hoard, and who leaves no record of his usefulness in arts, or letters, or moral, or religious, or charity, goes.

“Tid!e vile dust from whence he sprang, Unveit, unhonored, unmourned.”

Thomas B. Brown.

January 2, 1851.

FOR SOBRIETY'S SAKE

A new Liquor Ad Crusade has been started. Annual conferences of church bodies have endorsed it. It is simple. It is easy. It is effective. Every temperance-loving friend may take part in this crusade. All one has to do is clip from his local newspaper the picture, print it, put it into the top of your envelope, object to liquor ads in your paper"; sign your name, and mail in an envelope to the publisher of the paper from which the ads were clipped, and all there is to it.

This is something all can do.—Eitel Hubler, Editor, National Voice.

PIN POINT EDITORIAL

"Take a tip from an old razor blade; it's useless when it loses its temper." 

The chief beauty about the constant supply of time is that it will not be wasted or misapplied. Every line next year, the next day, the next hour are lying ready for you, as perfect, as unpolluted as if you had never wasted or misapplied a single moment in all your life. This fact is very gratifying and reassuring. You can turn over a new leaf every hour if you choose; therefore, no object is served in waiting until tomorrow. You may fancy that the water will be warmer tomorrow, but it won’t—it will be colder.

W. A. Bennett.

THE SABBATH RECORDER

SPECIAL NOTICE

I am working with the newly organized Seventh Day Baptist Federation of Washington, D. C., for a few months and will greatly appreciate receiving any one else the names of persons living in or near those who may be interested in attending our Sabbath services. Anyone living in this vicinity who sees this notice or anyone passing through the city on their way to Sabbath School at 10:30 a.m. is most cordially invited to worship with us at the Mt. Vernon Place Baptist Church at 900 Massachusetts Ave., N. W., Washington, D. C.

Leslie O. Greene, 
Promoter of Evangelism.

21 Westingroel Ave., 
Takoma Park, Md.

OBSERVATIONS

By Rev. Herbert C. Van Horn (Corresponding Secretary of the Eastern Baptist Federation).

"THIS IS MY BLOOD"

In the world today as we drink of this cup, "my blood" takes on a tremendous significance. Hundreds of thousands of our sons, brothers, and husbands have bled and died—giving their blood on the battlefields and battlefields for us—hoping to save for us the things for which life is worth living. We thrill with the thought, while we are shaken by the sacrifice: "my blood—for you."

Thousands at home have lain down upon the hospital altar and have bled for a blood bank from which has been drawn life for multitudes of the wounded, "for the blood is the life." Deuteronomy 12:23. By their blood life has been saved.

But does not this, indeed, then, give fresh significance to the shedding of Christ’s blood that man might be redeemed from death?

Happy are they who come to the communion table and are able to discern the true significance of the blessed emblems. If in the past the cup must have been placed upon the "blood," it is equally true that in modern times too little significance has been attached to the "bread," and sometimes ministers have said, "Oh, we are beyond the blood atonement idea," and others have slurred it as a "bloody religion."

At the end of the New Testament had no hesitation in declaring their faith in the blood of "the Lamb slain from the foundation of the world." Revelation 13:5.
THE SABBATH RECORDER

We believe what we want to believe about people and things.

Quarrels among us, which are so common and ever present, have not been shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

And for this reason commendeth his love toward us, in that, as the Spirit of God is a Spirit of burning, and he will burn away the sin and dross which we confess to his throne, so he calls to service only those who have confessed their sins and been cleansed from them. God's call to service may be general but the response must be individual.

I crave for our denomination a universal individual response such as Isaiah's commitment: "Here I am; send me." Can we, will we, join him in the same consecrated spiritual fullness? Too often we accept—without reservations—expressed by Evangelist Carl C. Howard in "Quarrels among us," which he has written.

I'll go where you want me to go, dear Lord; Real service is what I desire,
I'll say what you want me to say, dear Lord;
Don't ask me to sing in the choir.
I'll do what you want me to do, dear Lord;
I long for thy kingdom to thrive.
I'll help you with mission, dear Lord;
I'll help you some other day.

P. B. Hurley
Conference President

SABBATH SCHOOL LESSON
FOR FEBRUARY 2, 1946
Feast Days of a People
Basic Scripture—Leviticus
Memory Selection—Psalm 126: 3

P. B. Hurley
Conference President

FIRST THINGS FIRST
More Consecration and Spiritual Fullness

With the Bible school season recently, some splendid suggestions were given for our thinking. The daily readings subjects in context are given below.

"It is my blood, my blood that cleanseth from all sin."
(Matthew 26: 28)

"For the people, and for the remission of sins, this is my blood that cleanseth from all sin."
(Mark 16: 18)

"The Spirit of God is a Spirit of burning, and he will burn away the sin and dross which we confess to his throne." (1 John 1: 9)

In a lesson help which I sometimes use some practical points suggested were as follows:

Earthly rulers and spiritual leaders may pass away, but God remains on his throne for evermore.

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Earthly rulers and spiritual leaders may pass away, but God remains on his throne for evermore.
The writer, who lives in Homewood, Ill., followed by The Revised Standard Version, which holds the King James Version in the denominations under the American Standard Version, and the Revised Standard Version attempts to adapt the original Greek text into the everyday language of Americans of today. Dean Luther Pfahler of the Yale Divinity School, who heads the revision committee, will exhibit the first official copy at the annual meeting of the International Council in Columbus, Ohio, on February 11. Receiving it will be Capt. Harold E. Stassen, former governor, and active president of the International Council.

The Revised Standard Version is a revision of the American Standard Version, published in 1901, which was in turn a revision of the King James Version, published in 1611. Throughout its new translation, the committee has consulted with the Old Testament and with the New Testament. All changes in the translation came from the discovery of ancient manuscripts throwing new light on the Bible text, and from the unearthing of quantities of ancient papyri revealing new rules of translation.

Members of the revision committee were asked to prepare a version that would eliminate the archaic language and inaccuracies of the King James Version, at the same time retaining its simplicity, classic English style. They have worked in two sections, one dealing with the Old Testament and a second with the New Testament. The translation of the Old Testament will take about four years. Mr. Holman, with whom they were associated, felt that the auditorium and stage work could not be got together and so were for them alone; twenty children, had been given $7.50. After this, the collectors passed to the audience and $26.52 was given. This made a total of $34.05 for our first collection to be given to the Second Century Fund.

It is true that $34.05 is a very small start toward the ultimate goal of $25,000. However, if every Seventh Day Baptist Sabbath school, large or small, will pass the collection plate, and give a special offering once a quarter, this goal will be reached and passed.

If we set a goal of $30 each special collection, then the Sabbath schools, alone, would contribute approximately $3,000 every three months, or $8,000 a year.

There can be no argument against the need for foreign missions. You and I who are privileged to live in this great United States must give of our means to help spread Christianity to those poor, unfortunate, and hungry abroad who have never heard the story of Jesus' love, never heard of the Home He wants us to share with them. And let a Christian say to you and I who were most fortunate to have had parents, Christian schools to attend, and churches where we were taught about God's plan for us. I sincerely wish that every Sabbath school, large or small, would pattern a program similar to this one our Denver Sabbath school has started. If we can do it, you can do it, also. Remember that systematic giving is what adds up and finally makes our objective possible.

Now that you have read this, please don't say, "Why, it's a real easy task for them," and then forget about it. But tell your Sabbath school superintendent to discuss it before the Sabbath school plan to have your Sabbath school take active part in making the Second Century Fund an accomplished fact.

Thank you, Mr. Hansen, for this report, and congratulations to your Sabbath school for launching this fine plan. It is truly a challenge to other Sabbath schools.

H. S.
Concerning the World Day of Prayer 
Friday, March 8, 1946

By Margaret T. Applegarth, Chairman

Mark Twain used to say that some people were troubled about the things in the Bible which they could not understand; but, that as for him, he was troubled by the things he could understand!

The Bible is full of simple declarative sentences uttered by our Lord and by apostles, prophets, patriarchs: we understand them perfectly, yet do so pathetically little to interpret by our living their obvious meaning. For what could be more matter-of-fact than "He is our peace, who hath broken down the middle wall of partition between us and hath made both one..." yet it has taken more than nineteen hundred years for this to begin to emerge in a world charter, where it is written "We, the peoples" agree to start being one.

It is for this reason that the World Day of Prayer committee is glad that the theme for Friday, March 8, 1946, is to be "The Things That Make for Our Peace," for the service of worship has been prepared for universal use by Miss Mabel Shaw, an English missionary from Mbereshi, Rhodesia. The series has been written as to include full of spiritual insight and great significance, though it was in the printer's hands by the time the paper came to press. Without the usual formal headings, Miss Shaw has made the service "flow" from one source of peace to another; from "a childlike spirit" of wonder at God's works which belongs equally to us all; into "a quiet and confident mind" which trusts the Creator; into "a loving heart" which trusts the whole Church in the whole world; into "active good will" which reaches out across all walls of partition to embrace this our family. It will do us good to participate in a service so crammed with wonder and warmth and tenderness.

But, because there is always a more beautiful and contagious way of conducting a service than the usual perfunctory way, we are doubly eager this year that all church women in America may come to the Spirit of the Most High on the Day of Prayer; therefore, we are suggesting a day of prayer when this comes first to all leaders—so that there may be a mood of adoration, a dedicated delight of voice, and heart, and hand in all participation and in all preparation. A simple responsive service to fill such a day of retreat is given in the new "Handbook of Suggestions for World Day of Prayer Leaders," Address: United Council of Church Women, 156 Fifth Ave., New York 10, N. Y. For it is the infectious quality of joy, and warmth, and "holy imagination" which gives reaching power to voices and compelling power to spirits.

Surely it is totally unnecessary that any community should emerge from observing March 8 without the whole town's feeling conscious of the whole family of the whole Church in the whole world. Suppose the townsfolk read their mayor's proclamation in the morning newspaper stating why it is to be a day of prayer. Suppose that the same paper announces that all the church bells and chimes would sound at 9 a.m. in prayer for the homeless exiles of this earth; at 10 a.m. for the crippled; at noon for the care of the sick; at 11 a.m. for all doctors and nurses the world around; at noon, that God's own peace may come with genuine good will be.

A CHALLENGE TO CHRISTIANS IN 1946

By John Foster Dulles

The peace and advice behind our capacity. We can succeed if we rise to the needs of the hour and bring to bear the forces of our whole Church. The forces of evil which bear down on our Christian people will be lifting the climate of the whole Church in the whole world; into "active good will" which reaches out across all walls of partition to embrace this our family. It will do us good to participate in a service so crammed with wonder and warmth and tenderness.

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3. Write to me for particulars for the contest, and get someone from your church to enter. Time is getting short. H. S.
THE TWO WAYS

There are two ways of endeavoring to accomplish things—namely, by force and by love. The one is by force—not by physical force, by wirepulling, scheming, browbeating, scolding, threats, and bribes. The Christian way is by love. It is the Christian way because it is Christ's way. Others have established kingdoms by force. Christ established his by love. It has marched across the ages with increasing power and influence while the kingdoms founded on force have gone down one after another. Hitler and Nazism are a good example of this. It will always be so, for “God is love.”

The harsh, unloving, popish methods will not succeed in missions and church work. In this day of enlightenment the likelihood of the success of the one is less than ever before. Only the weak and ignorant yield to the autocracy of force. When we attempt the use of force, whatever its nature, and the kingdomestablished on force have gone down one after another. Hitler and Nazism are a good example of this. It will always be so, for “God is love.”

The test of our love is what is called interest. If one wishes to know whether his profession love is genuine or not, let him compare his thoughts, emotions, and acts with that familiar chapter of 1 Corinthians. It is useless to talk about our love for men and the "cause" when we are self-seeking. Whether that self-seeking takes on the form of striving to be boss, to have the first place, or to get material gain out of our mission’s work, it is wrong. Christian work, the disastrous effect is the same. People despise us and refuse to follow our leading; but if they see that our work is prompted by a deep and abiding love, they are moved and the way is paved to influence them for good. The Holy Spirit uses love, not hate, to accomplish his work, and all Christian workers and missionaries must follow the same method.

Disinterested love is the gift of God. He gives it when we, in conversion, yield our all

MISSIONARY SOCIETY OPENED

SUBSCRIPTION FOR FIRST FOREIGN MISSION IN 1845

Abbyssinia Originally Investigated as Possible Field of Labor

By Philip L. Coon

(The author of the following article was a member of the Christian Endeavor Society at Ashaway, R. I. He read the address at a meeting some months before his untimely and tragic death at the age of fifteen. It is particularly appropriate at this time when we are launching the Second Century Fund for foreign missions.—W. L. B.)

In May, 1845, as a result of a sermon preached by Elder Solomon Carpenter in Plainfield, N. J., the executive board of the Seventh Day Baptist Missionary Society was instructed to open a subscription to establish a foreign mission. The first place seriously considered was Abyssinia, but upon investigation it did not seem practicable, so China was chosen. Early in 1846 Elder Carpenter, then pastor of the church in Shiloh, N. J., and his wife were called to the work and began preparations by attending medical lectures in New York during the winter. Elder Carpenter was ordained in 1842, and the ordination took place in this church building (First Seventh Day Baptist Church of Hopkinton) before it was moved from the cemetery to its present location. Later in the year Mr. Nathan Wardner and his bride were chosen to accompany the Carpenters.

On the afternoon of December 31, 1846, in a meeting in Plainfield, N. J., Mr. Wardner to him. We cannot manufacture it ourselves, but we can cultivate it. This we must do if we hope to succeed in Christian work at home or abroad. "Love never faileth." 1 Corinthians 13: 8. It is possible that we have so far backslidden that we have lost the autocracy of love and are still trying to do missions in the same way we did our first love, the love which Christ shed abroad in our hearts when we first let him in.

THE PRICE OF EGGS IN CHINA

Although not exactly a Scriptural phrase, the above item has often been used in a cynicism that is complete lack of connection with reality.

The price of eggs in China, however, has become an entirely connected fact with American life, and particularly American Church life. Seventh Day Baptists have an interest in China’s food prices, because we have heard of the old saying that “if you sell through one hundred years of missionary effort in one of her largest port areas, and because Chinese and American Seventh Day Baptists today pay bankruptcy prices on China’s market.

We love the Chinese because many of our members have married Chinese, and nearly all our money is spent on the Chinese in Christianizing that part of the world. And the staggering "price of eggs in China" hurts us.

THE SABBATH RECORDER


Correspondence should be addressed to Rev. William L. Burdick, Ashaway, R. I.

Checks and money orders should be drawn to the order of E. G. Stillman, W. E., R. I.

THE SABBATH RECORDER

57

Part of the $25,000 Second Century Fund
goes for rebuilding China’s schools and hos-
pitals and establishing our China and
American mission staff in Lusho and Shang-
hai. The Recorder editor quoted America’s
church-giving figures recently: Seventh Day Baptists each gave about $14.92 in 1944
(1945 figures in your Year Book indicate
about $18.61 per person.) Even if all your
$18.61 went for exchange rates, inflation,
and war’s chaos would not carry it as far
as needs demand.

To start our Second Century of work in China, and throughout the world, we are
asking you to give about $1.95 per person per year for the next two years to the Second Century Fund. This figure is
not given as a measure for your particular gift, nor for that of your church, but to show
you that $25,000 is within possibility of raising, and in fact, less than what we
might do.

Let us surprise ourselves, and please God,
by over-subscribing this world mission work
If you are a growing nation rapidly
becoming a world power. The Sabbath and
the gospel are needed to make the nation’s
right. Support the mission that will
carry on the teachings and Christian prin-
ciples throughout the world!

This poor widow hath cast more in than all they... she of her want did cast in all that she had, even all her living.”

D. S. C.

A GOOD PAPER

Irrving Hoffman quotes this true story writen
by Sylvia Vaughan: "One summer eve-
ing my father caught me tearing down the
street after another child, screaming: ‘Wop! Dirty Wop!’ He took me into the house,
sat me down at a desk and gave me a sheet of
paper. ‘Now, I want you to write down
every way in which it is different or
better than that little Italian girl.’

Dinnertime rolled around, and my paper
was still blank. I took it slowly to my father.
He smiled. ‘That’s a good paper. Now,
until you can create a wonderful human soul,
as God can, don’t presume to criticize anyone
ever did.’ And so my daughter became a part
of any one of his nations or races. Remember this paper. And I always have!”

—Maeanna Chesebore-Mangle.
Dear Mrs. Greene:

I haven't written to you for a long time. I have a little baby brother. His name is Rolland Lee. He will be five months old January 10, in a few days. He and I are four years old. His name is Arden Lovell.

I like to read the letters in the Sabbath Recorder. I got a lot for Christmas, and I hope the other Recorder children did, too.

There usually are five in my Sabbath school class, but when they are all there, there are seven. My Sabbath school teacher's name is Mr. Battle Green.

My Grandma's birthday is on Christmas day. She was a Christmas present.

I am eleven years old now. My birthday is July 13. That's all I can think of to write for this time.

Your Recorder friend,

Lucile Ann Swanson.

North Loup, Neb.

Dear Mrs. Greene:

How are you? I am just fine. I am eleven years old and will be twelve February 1. I will be glad when I am twelve years old.

I hope that you had a very nice time at Christmas, for I did. I will tell you what I got. My presents were as follows: Bible, fashion doll, wastepaper basket, dress and coat pins, hairbrush, 2 handkerchiefs, perfume, talcum, toilet paste, pencil case, books, apron from my Sabbath school teacher, manicure set, bedroom slippers, a box in which to keep handkerchiefs and other articles, two 25-cent saving stamps, rainy day scarf to put over the head, and three sets of books.

I have two kittens, and they are cute.

We had a nice Christmas play Christmas Eve. Some of the people went Christmas caroling after the play. I sing in the choir, and I sang that night.

My little sister, Vivian, will soon be two years old. She got three dolls for Christmas; two cloth dolls and one composition doll. She says, "Oh, Daddy." When our Christmas tree was up she would say, "Oh," and laugh.

We have a white dog. His name is Puppy. He catches sticks and carries them in his mouth. We have a big fuzzy cat; we call Fuzzy. He catches mice and plays with them before they are dead. That's all for now.

Your Recorder friend,

Lucile Ann Swanson.

North Loup, Neb.

Dear Mrs. Greene:

Our weather is very much like yours. At Christmas time we were "buried" in snow and now the ground is almost bare and in many places the grass is green.

Our next door neighbor just came in and, her little black and white dog, Queenie, came with her. She has been having trouble with mice and was telling how Queenie placed six little dead mice in a straight row in the back room and acted very proud of herself.

I have one more letter to copy and answer, so I'll have to say good night this time.

Mizpah S. Greene.

Dear Mrs. Greene:

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WHAT CHURCH PEOPLE ARE DOING THE WORLD AROUND

Facing problems arising in the program of religious education during postwar readjustment, nearly fifteen hundred lay and ministerial religious educators representing 90 per cent of American Protestantism will convene at Columbus, Ohio, February 10-16, for the twenty-fourth annual meeting of the International Council of Religious Education, it has been announced by Roy G. Ross, general secretary of the council.

Throughout the evening sessions and the seventeen simultaneous section meetings the first three days, the theme "Uniting the Spiritual Forces in Community Life," will be emphasized. Delegates to these sessions represent the forty denominations and one hundred seventy-five state, city, and provincial councils of churches and religious education of the United States and Canada which are members of the council. Seventh Day Baptists are represented by two officials members on the International Council, the plenary body—Rev. Eric E. Sutton, and Rev. Harley H. Sutton.

Eddie Rickenbacker—who, with his seven companions rediscovered the value of prayer when they were adrift on the Pacific Ocean for more than three weeks—will reveal to the radio audience of the United States and Canada how faith has played a prominent role in the lives of the brave company of American men and women who led the world in aviation development and flying progress. This new radio series intended to serve as spiritual inspiration and educational entertainment for young and old, will be heard weekly starting February 2. The programs will be called, "The World's Most Honored Flights."

The universe is but one great city, full of beloved ones, divine and human by nature endued to each other.—Epicurus.

"We cannot forget the sacrifice that made this peacetime New Year possible—nor can we forget the solemn obligation which we owe to those everywhere—who made it a reality," stated Herbert H. Lehman, director general of UNRRA, in a recent radio message. "Today in America look forward to the first peacetime New Year in four years. But there will be no New Year for scores of thousands of American sons and husbands—or for millions of their European brothers-in-arms. For they endured the terrors of war that we might enjoy the blessings of peace—they laid down their lives that others might be born in freedom and human dignity. We can best fulfill our duty by doing all that is humanly possible to alleviate some of the suffering in the bodies and minds of those who are living reminders of the high price which national independence and personal freedom exact."

Christian Endeavor, age sixty-five, will renew its youth and plan ahead for one of its most eventful and significant periods of service, in the course of Christian Endeavor Week - Youth Week observance," says Carroll M. Wright, executive secretary.

For the week from January 27 to February 3, a joint committee of the United Christian Youth Movement has planned an outline for the week's activities—to which meetings, fellowship events, and broadcasts relating to Christian Endeavor's sixty-fifth birthday have been added this year.

"The World Council of Churches has received a gift of one million dollars from John D. Rockefeller, Jr.," announces Henry Smith Leiper, executive secretary of the council's American committee. "According to Mr. Rockefeller's wishes, about one-half the amount will be used for the council's relief and reconstruction program, and the other half to establish and maintain a Christian laymen's training center on the Continent. Both activities are designed to further the cause of Christian unity."