CHRISTIAN MISSIONS AND THE CHRISTIAN CHURCH
(Continued from page 10)

dained ministry or as special missionary workers—appropriate services of "licensing" or consecration should be performed by the church of which the person is a member. More use could be made of consecration services for those who decide on Christian vocations other than the ministry. Your missionary society will have more to go on in seeking out leadership. Your church and the candidate will benefit in preparing yourselves for service.

With regard to church membership, Elmer G. Homrighausen has recently said: "The worst enemy of Christianity in America is not its outspoken secularism but the subtle spiritual sterility in American churches. Today we have the largest church membership and the worst record of delinquency, insanity, divorce, gambling, drinking, and social disorder in American history. Here is evidence of a deep derangement in American spiritual life."

Is our denomination seeking to collect all the nice folks in the world and give them the name "Seventh Day Baptist" or are we as individuals, local churches, and a united missionary agency endeavoring to bring men into that newness of life found only in Christ? Such "new men as Christ may create through preaching the gospel must be assimilated as Seventh Day Baptists. Our preconceptions must not exclude them from social fellowship nor from places of leadership. We at home cannot let down the missionaries and ministers (whom God and we have sent out to preach Christ) by refusing our friendship and support to these new converts—whether they be from the wrong side of the tracks or from Jamaica or Java.

Is our human institution into which we draw all men going to be democratic in the highest sense—in the Christian sense of developing the individuality of everyone who seeks Christlikeness?

We have taken the whole Bible as our supreme source of authority in matters of faith and conduct. Interpreting the morality of the Old Testament in terms of the spiritual power of Christ, we call upon the world to accept the covenant revealed in this Bible. The way in which Seventh Day Baptists teach this Scripture is unique among Protestants. The Bible, and not any institution or precept of men, is the sole and final authority. Having such a message, dare we lower our standards of Bible interpretation or dare we go backward in denominationalism for the sake of increasing the numbers who might join us?

We dare not lower our standards in calling to the world to live the Christ life. We dare not give over our hope for the results of rebellion against that almighty hand.

"This world will never be made Christian except by Christians."

FIRST THINGS FIRST

Yes, I am making an earnest appeal right now for our own denominational work. Did you see the pictures of our China buildings in a recent Recorder? Do you want them rebuilt? Do you wish to extend our missionary work? Would you like more evangelists on the field in the U.S.A.? If "yes" is the answer, all means support your budget, support it as never before.

Never has the budget been raised in full. Why not raise it in full for once, and do it this year? Your church treasurer is giving much time and effort to the work. He sends a check to Milton Van Horn, budget treasurer. Your treasurer spends much time; Milton spends many times as much after he has worked hard all day earning a living. He divides and sends the money on to the Missionary, Tract, Christian Education, Women's, and other boards. And these groups give of their time and in some cases travel many miles to attend meetings to consider their work and get nothing for it, except, perhaps, our criticisms. Our money, all our money, goes through all these hands to work for which we give. These groups have committees which see to getting help to other fields without any loss through overhead.

Give. Give much more liberally. Give to our own causes.

P. B. Hurley,
Conference President.
Glowing promise for the future of Seventh Day Baptists was evident in the meetings of the Ministers' Conference held at Alfred, N. Y., June 17-19. There was a willingness to grapple realistically with basic problems, and at the same time there was a very real evidence of confidence in the future. All of the men and women present displayed an eager determination to discover God's will in helping to make the work of the Church move forward.

The ministers—some traveling hundreds of miles to attend—were present. The meeting was also attended by wives of pastors, ministerial students, and interested laitymen. Almost every field of Seventh Day Baptism was represented, including the various denominational boards. It was particularly interesting to note the wide difference in age among the delegates, ranging all the way from the older retired pastors to the very young men contemplating seminary work or just entered upon the various fields.

Reprinted from the "SABBATH RECORDER" (June 23rd, 1944).
**FIRST THINGS FIRST**

**More Reverence**

In the early days of the West there was established along the coast a chain of missions. These were havens for the traveler and those in need. Some went into decay as the country built up. A few continued in use as show places and worship centers. Some others, which crumbled because of neglect were restored in recent years because of their historic worth.

If you have been privileged to visit any of these missions, you were doubtless impressed with the effort made in preparing you for entry. A woman in man's attire is not permitted to go in. At the door you are given an introductory talk asking that there be no loud talk or laughter. You are about to enter a sacred place and are expected to show reverence in quiet at least. These are Catholic institutions.

I have attended a large funeral, a large wedding, and a priest dedication in a Catholic church. At all these I was much impressed with the quiet always evidenced. At the wedding there was no hilarity until the company was outside. At all services they bend the knee before entering the pew. Possibly they go to "the extreme." I wonder if we do not go too far in the other extreme?

P. B. Hurley, Conference President.

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**STUDY to show thyself approved unto God**

**OUR LORD'S PARABLES**

The Pharisie and the Publican

The Luke 18: 9-14

By Leland E. Davis

**THE SETTING**

The story of the two men, a Pharisee and a publican, who went up into the temple to pray, is often classed as a prayer parable. But the central truth is not "the way to pray" but "the matter of self-righteousness.

The setting gives us a clue. "And he spake also this parable unto certain who trusted in themselves, that they were righteous, and set all others (the rest, TOUS EAUTOIS) at nought." (A. S. V. Luke 18: 9) To whose attitude was our Lord referring? The Pharisees were members of the orthodox party of high social standing. It was a daring thing for our Lord to contrast a high-classed Pharisee with a publican (a tax collector). A tax collector was the symbol of the outcast. Especially was it a bold thing for Christ when we realize that it was a Pharisee whom God rejected and a collector of taxes whom God accepted!

**THE STORY**

The Pharisee went regularly to God's house of worship. He prayed often and long. He was honest and fair in his dealings with other men. So zealously did he seek God that he fasted twice a week. This Pharisee was a scrupulous tither. But his heart toward God was entirely wrong. He trusted in his own righteousness.

The collector of taxes had a humble and broken spirit. Counting himself utterly unworthy, he humbled himself in the presence of God. He recognized his own sin as he pounded upon his own breast. There were no flashing thoughts in the mind of the faith of others. "God be merciful to me a sinner." Luke 18: 13.

**THE SPIRITUAL MESSAGE**

We have a particular application of humility: the attitude of the sinner's heart toward God. The Pharisee said, "I am all right," but God said, "You are all wrong." The Pharisee justified himself; God condemned him. Because the publican said, "I am all wrong," God said, "You are all right now in my sight." The Pharisee was not justified at all in the eyes of our Lord, but condemned. This tax collector "went down to his house justified rather than the other." A Christian life of faith does not permit boasting, because only Christ is perfect. We are declared righteous by our belief in him. See Romans 3: 26, 27.

**THE PERSONAL APPLICATION**

Which are you? A publican or a Pharisee? If you see the faults in others before your own, you have a lofty, righteously heart of a Pharisee. To know the joy of being saved, you must first know that you are a lost sinner. This we are too likely to take for granted. Too many think that the only thing necessary is faith that it will be made in their favor. But faith is a fulminating ingredient that makes the world safe for God. The heart of a Pharisee is not the heart of the Christian. The heart of a Christian is the heart of a sinner. 'He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” John 3: 36.

Shiloh, N. J.

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**PIN POINT EDITORIALS**

"Come to Christ as you are, but desiring to be made what you ought to be."

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In Wife's Name

A large number of men are sympathetic toward the church, but they often disapprove the sermons. These men might exercise their sympathy by singing the following hymn to his wife:

"Take my wife and let her be consecrated to Christ, Lord, to thee."

The men have insisted on holding their property in their own names, but have been quite willing to hold their religion in their wives' names.

---Exchange.

"The torch of religion may be lit in the church, but does its burning in the shop and on the street."

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**SABBATH SCHOOL LESSON**

**FOR JULY 20, 1946**

Jesus and True Worship

**Basic Scripture—Exodus 20: 3-6; Deuteronomy 4: 15-19; 8: 11-14; 5: 16-22, 30, 31; Mark 12: 28-34; Luke 4: 8, 16-27; John 4: 7-26**

**Memory Selection—John 4: 24**

**GUEST EDITORIAL**

**THE CHURCH AND A CONGREGATION**

I should go to church on account of the help I may be to the church and to the things for which the church stands. Most of us want to live and rear our families in a community where there is a church. But a church cannot function properly without a congregation. If I stay away, others have the same right, and the logical outcome would be for the church to close its doors. Furthermore, if I want a church for my community, I want a strong one, and my presence will help to make it strong, while my absence will help to make it weak. — Rev. D. Carl Yoder, in "Religious Telescope."
Central Association Meets at Leonardsville

Co-operation Between Churches an Outstanding Feature

"Is the Christian Church like a creaking ox cart on the twentieth century highway?" That was the striking question raised by Pastor H. L. Sholtz, pastor of the Marlboro, N. Y., Church, in the opening sermon of the one hundred seventh session of the Central Association of the Seventh Day Baptist Churches. The meetings were held at Leonardsville, N. Y., June 14-16.

Mr. Saunders, bringing the Sabbath eve message, set a pattern of thought that was carried through the entire weekend. "What would God have us to do?" he asked, discussing the theme, "Spiritual Obedience, or Heart Service.

Delegate from the Eastern Association, the speaker challenged each church member to try to sense God's presence and yield himself to him, that the work of God's kingdom may progress with strides equal to those made in science, industry, medicine, and the art of war. "The pace of the world is so tremendous," Mr. Saunders warned, "that we are often made to forget God."

Rev. H. L. Polan, pastor of the Verona, N. Y., Church, was moderator for the association's program on Sabbath eve. In his address to the members present, he said: "We are often made to wonder what God has for us to do today."

The remaining of the Sabbath afternoon meeting was devoted directly to missionary interest. Rev. Harold R. Crandall, president of the Missionary Society and pastor of the Pawcatuck Church at Westerly, R. I., reported on the current work of the society and especially the Second Century Fund, which is being raised for rehabilitation and mission interests.

"Did I not believe," the missionary president stated, "that the distinguishing belief which we hold—i.e., the Sabbath—eventually will prove to be the unifying and uplifting force that will bring men together across the climbing centuries to the throne of God and a new heaven and a new earth, then I would not appeal for rehabilitation and reconstruction of Seventh Day Baptist missions and interests, but would plead that we contribute all to world organizations instead of a just portion, as I do now."

Adding additional variety to the types of program presented, the Sabbath night service was taken over by the women. The address was given by Mrs. Clark Stoodley, who is the Central Association correspondent to the Women's Board. Mrs. Chris Schryg and Mrs. Elise Croop were heard in vocal duet, and feature of the evening was a pageant, "The Challenge of the Century." Sunday Services

A young people's fellowship breakfast was held early Sunday morning in West Winfield Park.

After a business session for the association, the Methodist congregation joined the delegates and church members in a Sunday morning worship-service at 11 o'clock. Scripture reading was given by Rev. O. Brown, pastor of the Methodist Church. The sermon was brought by Pastor Crandall of the Pawcatuck Church. He spoke from Col. 1:24, "But God who is rich in mercy, because of his great love with which he loved us, even when we were dead through our trespasses, has made us alive together with Christ, by grace you have been saved, and raised with him, and seated with him in the heavenly places in Christ Jesus."

Sunday afternoon was devoted to the interests of the Tract Society, and four representatives of that body had a part in presenting the work. Mrs. H. C. Van Horn read the Tract Society's report, and Mr. Sholtz, the corresponding secretary of the society, took charge of the meeting. Mr. K. Duane Hurler, editor of the Sabbath Recorder, brought the message, urging that each individual in the denomination "go into the publishing business" to help let the world know the part Seventh Day Baptists are playing in the work of God's kingdom.

The 1947 Central Association meetings will be held at De Ruyter, N. Y., and the moderator chosen is Mrs. E. H.BOTTOMS.
THE SABBATH RECORDER

THE SABBATH RECORDER

THE FUTURE of Seventh Day Baptist Missions and, in fact, of our denomination, is a critical problem. I am fully aware of the gravity of our situation: and as I speak about the Second Century Fund, I feel as if I am about to conduct a roll call, not of Seventh Day Baptist churches but of Seventh Day Baptist individuals. I shall be very happy if my remarks today encourage an ever increasing number of Seventh Day Baptists to answer that roll call by saving with a veritable barrage of gifts.-Here I am! Count me in! I am a loyal Seventh Day Baptist!

The Second Century Fund being currently raised by the Seventh Day Baptist Missionary Society was brought into being at a meeting of the Commission held at Williams Bay, Wis., August 14-20, 1943, upon specific recommendation of the society.

This fund has for its goal the raising of the sum of $25,000 before the one hundred anniversary of the arrival at their place of work in April, 1847, of the first group of missionaries sent out by Seventh Day Baptists. This fund, according to action of the Commission, shall be allocated to the following uses:

1. Reconstruction of the Seventh Day Baptist churches in China of the Grace Schools, of Lisho Hospital, and of other mission properties in China and elsewhere.
2. Visitation of Seventh Day Baptists in England, the Netherlands, Germany, China, Java, and New Zealand.
3. Selection and training of replacements for the mission staffs.
4. Bringing representatives of foreign churches to America.

In all probability, the Second Century Fund is the most outstanding effort of the society for all existence. Its importance lies not in the nature of the objects for which the money is to be raised, but in the effort itself. It is not a fund for the benefit of China alone, although that field will probably receive the largest share of the amount raised; neither is it solely for Jamaica, or for British Guiana, or for Germany, Jamaica, Java, Austria, or other foreign fields or for strengthening our home churches and establishing new church organizations in-the United States. It is for all these things, and in a sense it may be considered to be a Seventh Day Baptist community fund.

Some of our people may feel that our China Mission is our one real mission, others perhaps favor Jamaica to the exclusion of China and all other phases of our work, and still others feel we must concentrate on our own home churches to be able to support foreign work in an adequate manner. The Second Century Fund embraces all our missionary work and therefore can be opposed by none. If any one strongly disapproves of any phase of our missionary work and is sure such individuals are few in number, such a person can specify that his or her gift to the Second Century Fund shall be used only for whatever object in the fund appeals most.

Our conception of the best methods to follow in reaching our quota is based on ideas which on the surface may appear extravagant. First of all it was decided to prepare an attractive mailing piece describing our missionary efforts through the years, and this was to be the chief feature of the appeal. Secondly, it was decided that all of you have received the four color circular which on its cover reproduces groups of persons entering the Pawtucket church for an evening service and the arrival in China of our first missionaries sent to that land. This artistic conception is most appropriate in view of the fact that members of the Board of Directors had seen the piece in the Pawtucket Church for their regular sessions and Rev. Solomon Carpenter and wife were members of that church up to a short time before they offered themselves as missionaries to China.

The mailing was to be sent to each individual member of our denomination based on address lists supplied by our various churches. Perhaps we could have saved some money by mailing to a family but it was decided that all church members, at least, were equal and that among their recognized privileges as such members, they should not be grouped in family units but should each receive as an individual our descriptive material. One purpose was to emphasize each individual's personal responsibility in matters affecting the welfare of our denomination, not allowing it to be submerged in group giving. It is our belief that this constitutes one phase of good practical missionary work and should do much to weld our membership together more closely.

It has been most interesting to tabulate the returns which have come, in daily since the first mailing. One very noteworthy fact is that not one single protest has come in as to the total minimum goal which we have set amounting to $25,000. On the contrary, other plans include the $25,000 crossed out and an amount of $50,000 substituted. In a separate letter, another donor said "Seventh Day Baptists should raise $100,000 for their Second Century Fund."

Many evidences of sacrificial giving have been apparent, including $2 from an inmate of a home for elderly persons who wrote that he was ready to give all I have on hand as I may not ever be able to give anything again. "Then there is the case of another elderly person with uncertain income who though almost totally blind had her pastor send a gift so substantial that it must make self-denial a real necessity in her case. Other generous gifts continue to look beyond a total of $25,000 to a substantial oversubscription. We have faith in our people that they will bring this about."

One of the results of the circularization of our people has been to develop the fact that our churches are not keeping in as close touch with their constituent members as they should. Over 2 per cent of the number mailed out have been returned for better addresses, and in one case a letter was sent back to us with the notation that the address was deceased. We are tabulating these returns and advising the churches involved to bring their address lists up to date. Here again is some practical missionary work which the Second Century Fund effort is making possible.

Although a few churches failed to supply us with an address list, many which did send us the names of their members have omitted some, for totals have not equalled the numbers reported to our denominational statistics.

In business affairs, a balance sheet shows assets or what is owned and liabilities or what is owed with the difference between the two being a net worth or net deficit depending upon which is the larger. Included in assets are accounts receivable which show amount owed the business for services rendered or material supplied by it. Occasionally some of these accounts become worthless because of the bankruptcy of the debtor. Then it becomes necessary for the business to charge off such accounts as a loss. By so doing, the balance sheet honestly reflects an actual financial condition. It is my opinion that address lists should be equally carefully scrutinized and if an incorrect total has been reported in our denominational statistics, we should charge off as "bad debts" the required number to correct the error. This is another tangible benefit produced by our Second Century Fund and demonstrates how closely allied to missionary work this special program is.

Today approximately $12,500 of pledges and cash subscriptions have been received and we calculate that the circulators were mailed out just eight weeks ago tomorrow the results are unbelievably good. We believe that if our list is going to continue until our goal is exceeded, it may be well to talk a bit about universal giving to our denomination and its work. (To be continued)
Coon, by Rev. Albert N. Rogers and Mrs. Kenneth Villard camps, some of the church buildings, and the Alfred; of the adult division, Ben R. Burdick. Then a group of men sang the old "Missionary Songs". Miss Rubie Clarke, Alfred Station; of youth committee on youth work for the coming year are: chairman of children's division, Mrs. Nellie Parry, Alfred; of the adult division, Ben R. Cran dall, Alfred.

Youth Activities
Pastor Rex Zwiebel, chairman of the committee on young people's work of the Board of Christian Education, and his helpers of Western Association June 22, 23. that afternoon there was a panel led by Pastor Albert N. Rogers. Wayne Crandall of Independence, Mrs. Earl Burdick of Alfred Station, Don Sanford of Little Genesee, and Marion Van Horn spoke. There was a period of discussion.

It was evident that there is a real interest in a wholesome kind of emphasis on the need for building a more forward looking program for the rural church. It is also evident that Mr. Van Horn and his helpers of West Virginia, Pennsylvania, and Ohio are doing a splendid job of leading us in this direction.

Rev. Mr. Zwiebel urged that all those who are interested in backing up these men in their work send a card by the nearest means, to Rev. Ovrite Babcock.

It is a special year to send a card for encouragement. We expect the 1946 Sessions of the Western Association to be a big success. A Child Goes Forth.

The cost will be announced soon, but will be enough to cover cost of food and use of the buildings.

Those coming will need to bring sheets, Bible, notebook, special poems, and materials to use in worship services, a spirit of cooperation and a readiness to have fun.

Plan to be there for supper Friday. If you do get there earlier, you will be well cared for. Report to Rev. Orville W. Babcock, or Rev. Elmo F. Randolph.

SEND IN YOUR REGISTRATION! If you can attend, be sure to send a card to Rev. Ovrite Babcock, Malboro, N.Y., was just as possible, so plans for food can be made.

Rev. Don Sanford will teach a class on missions. The Board of Christian Education has a fund of $1000 to be used by those who attend the General and Conference Retreat.

College Graduates
Graduating from Alfred University, Alfred, N.Y., were the following seventh Day Baptist young people: Miss Genevieve Polan of Alfred; Miss Wilma White of White Plains, N.Y.; Miss Dorothy Jean Burdick of Little Genesee, N.Y. Those graduating from Salem College, Salem, W.Va., were: Miss Sophia Ayars of Marlboro, N.J.; Miss Katherine Lawrence of Marlboro, N.J.; Mrs. Flora Jean Lennon, Clarksburg, W.Va.; and Mr. Otis Ford Swiger of Salem. Those from Milton College, Milton, Wis., were: Miss Mary Babcock now of Long Beach, Calif.; and Mrs. Helen Pearson Burdick of Milton. We wish these graduates the best of success in their future.

PRE CONFERENCE RETREAT
It is definite that the youth retreat will be held at Milton, Wis., August 16-20 and the college buildings will be headquarters.

We congratulate Ralph. H. S.
We often hear it said, one. The Good Samaritan, he must ever pause

of the nationalists of the family around the world as the main task of the Christian Church. Rev. Joseph M. Smith asked the Church to aid the common people of all lands to secure a larger life for themselves and their children. Dr. Glora Wysner, recently returned from a visit to the Near and Middle East, pointed out the necessity for the Church

The DOG WHO WENT TO CHURCH

A dear old lady had a faithful dog who always went to church with her. He would sit quietly on the seat beside her. When she rose to sing, he would stand on his hind legs beside her but would not make a sound; and when she knelt in prayer he would kneel beside her. While going to church and coming home, he would wave his tail in the air.

But one day his mistress was sick and sent him off to church alone. This time he went with his tail between his legs. A man who never went to church saw him and followed him to learn what was the matter and where he was going. He even followed the dog into church and sat down on the seat beside him. After listening to the pastor's inspiring message, he was led to accept Jesus as his Saviour. He became a regular attendant at church. The dog accompanied him home, again waving his tail happily in the air.

We often hear it said, “A little child shall lead them,” but this time it was a little dog who led a man to Jesus. I can imagine how happy the dog's mistress was, when she learned the good news, for she had been praying for this man—though good, kind, and honest—had never before accepted Jesus as his Saviour.

M. S. G.

World Missions Discussed


Expectation.

We also have a few new children from the Philippines, who have already been in the United States for a short time and are making good progress in their studies. They are: Maria, age 7; and Jose, age 12; and they are doing well. They are very happy and are eager to learn more about their new home and country. We are proud of them and hope they will continue to do well.

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We have many new students in our Sunday School, and we are especially pleased with the progress of the children. They are eager to learn more about the Bible and about Jesus. We are glad to see them grow in their faith and love for God.

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Our Letter Exchange

Dear Mrs. Greene:

We have asked Mommy to write to tell you about our new little sister, born on March 30th. She is a precious baby girl, and we are so happy to have her in our family. We also have a new little cousin, Corinne Rae Johnson, born on May 3rd. Our little sister’s name is Marcia Lynn, and she is a good baby girl. We love her very much and are proud to have her in our family.

Grandma Nelson took us up to Luck, Wis., to visit Aunt Virginia and Uncle Ray, Leanne, and Corinne. We stayed a week and came home June 13. Skippy (Walter) was too small to go, but he was very happy to be there with us. It was a long train ride as we had to go to St. Paul, Minn., then change trains there for Luck. We had lots of fun playing with Leanne. Uncle Ray has about 1,900 chickens which will soon be laying.

Dear Mommy, Skippy, and Baby Marcia

Went to Milton, Wis., one day while we were away.

Daddy has been all alone while we were gone up to Grandma and Grandpa Nelson’s and at Luck, as Mommy has been at Grand- ma’s since leaving the hospital. We came home yesterday.

Your little friends,

Ginger (Virginia) and Maxine Butler.

Barrington, Ill.

Dear Ginger and Maxine:

I was pleased to hear about your dear little new sister; yes, and the dear little cousin. Congratulations to the two mommies and to you all. Your mommy had the best kind of a Mother’s Day present. I had a pretty nice one, too—a photo of our doctor son in uniform, which we are glad to say he no longer has to wear.

I'm glad for you that you could have such a nice trip and a pleasant time playing with Leanne. I like to go to Wisconsin, too, for I was born in Walworth and lived there until I was a big girl of fifteen years. I wish you could be in Milton when I attend Conference there this summer.

Before I end this letter I must tell you about a dear little young robin and its mother robin. It was born in a nest next to the window of the house, and its wings became strong enough so that it could fly up in the tree with its mother. But they are both very
tame and our neighbor often finds them flying close to the house, as if to say, "Thank you, dear lad."

Yours in Christian love,
Mizpah S. Greene.

Dear Recorder Children:

Last Sabbath morning I met with a fine group of boys and girls at the Little Genesee Community Hall during the sermon period at the church. The time was spent in song and story. I hope the children enjoyed it as much as I did. Some of them are already among your Recorder children and I hope the others will follow their example.

Sincerely yours,
Mizpah S. Greene.

RELIEF SHIPMENTS ARRIVE

Urgent Need for More Aid

The first direct shipments of relief aid sent by Church World Service to Austria, Hungary, and India are arriving at their destinations this month. This was disclosed today in the May report of supplies shipped by Church World Service, the agency which embraces the concerted relief and reconstruction efforts of all major United States Protestant churches.

The entire May relief shipments to all countries outdistanced those for April by half a million pounds and $170,000 in value, the report showed. Since October of last year the relief aid department has shipped abroad six and a half million pounds of food, clothing, and other goods, valued at nearly $3,500,000.

OLD-TIMER SEZ . . .

"I had a heap of different plans for my life when I was about 19 or 20 years old. Thin the way it turned out, I didn't plan on bin' a old cow puncher. The Lord had a plan, a lot of doors slammed in my face to put me where I reckon he wanted me. I never will, if I now he hadn't a done that, I wouldn't a bin no S. D. B. now."

REACHING ACROSS THE MILES

(Continued from page 28)

to make Christian democracy work here at home if it is to have an impact overseas. Rev. S. Franklin Mack urged the Church to use modern tools in its missionary enterprise, the airplane for missionary travel, the radio and every type of audio-visual aid.

In addition to studying the world-wide responsibilities of North American Christians, the conference called into consultation the denominational secretaries of the denominations, to see how an awareness of these responsibilities might be brought into the local church. Dr. Crawford's consideration of how the Foreign Missions Conference can contribute to interdenominational promotion of missions. A promotional work shop conducted by Dr. Winburn T. Thomas made specific proposals of co-operative literature, meetings, and approaches. Especially was it felt imperative that the boards use at once the experiences of servicemen and women who had had first-hand contacts with missions, both to conserve their interest and to win the interest of others.

Program and business sessions were woven together daily by worship periods led by Dr. Douglas Horton, and a climax event was the appraisal of a "reminiscence" in an address by Dr. Frederick E. Reinartz, "The Mandate of the Master." The Master, said Dr. Reinartz, today bids us hold on to hope. The song of hope that might make us let go. But the Christian has in his vocabulary a marvellously resilient word, "nevertheless." Churchill used it in the darkest days of the war, saying "France is bleeding, the Netherlands overrun and now we stand alone. Nevertheless—" It is exhilarating, that mandate of the Master to hold on. Tribulation waits patience and patience experience and experience and hope and hope maketh us not ashamed.

-F. G.
"The Church Woman"

June, 1946.

Note: The editor of the Woman's Page was unable to attend the Foreign Missions Conference as planned, her daughter being seriously ill. She is submitting this report, presumably written by Florence Gordon. F. D.

DENOMINATIONAL "HOOK-UP"

(Continued from back cover)

British Guiana, South America

On the night of April 14, 1946, the various assemblies of our colony met at the Seventh Day Baptist church building in Noiokfacht, Wakenaan, for the commemoration of the Lord's Supper. A solemn yet happy season was spent.

Many other denominations were represented and the hall was filled to capacity. As the Lord's Table was open to all those who love him, quite a few brethren of good standing of other denominations partook of the supper of the Holy Communion.

Sabbath, April 13, recorded the baptism of five candidates. These, after having repeated the Covenant, were given the hand of fellowship of the church by Pastor Trotman and the deacons and were also admitted to the Lord's Table. Brother Charles Nathan, who was an old member of the church in Wakenaan but left and became a member of the Scotch Presbyterian Body, returned and re-conigrated.

Church conference was convened Monday, April 15, 1946. After a prayer by Pastor Trotman, the conference proceeded with its business. The first point on the agenda set out the names of those who should lead the work. This of course was occasioned by the home call of Pastor William A. Berry who died January 16, 1946, and who gallantly led this work to British Guiana for many a year. Elder J. A. B. Trotman was elected. Sister Martha Peters, deaconess of the church at Parika, was elected to the office of church clerk. Other things was also the read using of certain practices of once resolute observance—such as the wearing of clerical vestments, and the taking off of the shoe, etc. These were made to be regarded matters of conscience, rather than of binding obligation.

Under the present conditions—with Jesus still leading on—the church year 1946-47 promises glowing prospects of improvements. We beseech the help and prayers of our brethren both far and near. J. A. B. T.
WHAT SEVENTH DAY BAPTISTS ARE DOING
(DENOMINATIONAL "HOOK-UP")

Verona, N. Y.

The young adult class recently sponsored a chicken pie supper from which they realized $90, and later a baked ham supper which netted them $188. This class, assisted by the young people, gave a minstrel entertainment in the Verona high school auditorium from which they cleared $75.

The Youth Council held part of the meetings of their county convention at our church on May 11. Olin Davis was elected county president.

Our church has suffered a loss in the passing of Howard Davis. He was always very faithful in church attendance and ready to help in any way he could in all church and society activities.

WHICH SHALL I DO?

I helped to kill my Church! I stayed away. Had I stayed away from my home, I had killed that; had I neglected my business as thoroughly, I had no business. My lack of interest made other people uninterested. I helped to kill my Church; I stayed away.

I helped to kill my Church! I starved it. I was a poor provider. Time was when I contributed a little to it; but when I quit attending I quit paying. I helped to kill my Church; I starved it.

I helped to kill my Church! I quit praying for it. At some time or other I quit praying, and quit praying for my Church. By slow degrees something was dying within me. I became an ecclesiastic through spiritual suicide. I helped to kill my Church. I quit praying for it.

OR

I helped my Church to live! I was there! My presence helped. I was on more. When I joined the Church, I promised to be there. I didn't join the Church to stay away from it. I was there!

I helped my Church! I paid my way. I did not let others pay my way any more than I permit them to buy my hat, feed my children, or pay my taxes. An ample, competent sum must be my investment in my Church. I paid my way.

I helped my Church! I prayed for my Church! I want every blessing and grace my Church could possibly have. I helped to kill my Church, and quit praying for it.

I helped to kill my Church! I was there! I helped to kill my Church. I paid my way. I helped to kill my Church! I was there!

The mother and daughter banquet was served by the men of the church on the evening of May 18. Mrs. George Davis was toastmaster and Lucile Maltby was song leader.

Pastor and Mrs. Polan attended the farewell gathering for Rev. and Mrs. Harmon Dickinson of DeRuyter held at the home of Rev. and Mrs. Jay Crofoot of Brookfield, N. Y.

Howard Nadene recently received his discharge. He and his family have been spending some time in Florida and Texas.

The Ladies' Benevolent Society held their annual meeting at the home of Mr. and Mrs. Craig Sholtz on June 5. Mrs. Orville Williams conducted the worship program and Mrs. George Davis the denominational interests. The following officers were elected: president, Mrs. Leon Maltby; vice-president, Mrs. George Davis; secretary, Mrs. Laverne Davis; treasurer, Mrs. Chester Stone; and key worker, Mrs. Howard Davis.

Correspondent.

Dodge Center, Minn.

Pastor Charles Thorngate having resigned as pastor of the Seventh Day Baptist Church at Dodge Center, Rev. Earl Cruzan (formerly of Boulder, Colo.) has accepted the call to become our pastor.

Pastor and Mrs. Thorngate and Mary and a number of young people from Dodge Center attended the annual meetings at New Auburn, Wia., June 1 and 2.

Miss Dorotha Payne came from her school work in White Cloud, Mich., for a short visit before entering the Teachers College in Winona for the summer session.

Mrs. Liniel Lewis from Chicago is visiting friends and relatives in Dodge Center.

Mr. and Mrs. Herbert Bennett left last week for his home in Alma, Mich., after spending a part of his furlough with her parents, Mr. and Mrs. Harry Bird.

We were all very happy to have Mr. and Mrs. Harry Bird and daughter, Mrs. Ruth Bennett, offer themselves for membership to the church. Pastor Thorngate welcomed them and extended the right hand of fellowship.

Correspondent.

Meeting Place of General Conference — August 20-25

"I hope you will expect much and receive it because you attend with a spirit of making Conference a success. I have great hopes for Conference of 1946." — Conference President.

(See page 36)

(Continued on page 31)