When the wall of Jerusalem was rebuilt under the leadership of Nehemiah, each of various groups performed its own part of the work. "And all the wall was joined together..." Each Protestant denomination today is rebuilding its own part of a broken wall—the wall of worldwide Christian advance, so ravaged by war. Side by side work the various Church groups, dedicating together $125,000,000 for the great restoration.

The Publishing House for Seventh Day Baptists is cooperating wholeheartedly in this rebuilding. "The object of establishing the publishing house was—and still is—to make possible the economical production and distribution of Seventh Day Baptist literature and religious publications." — Manager L. Harrison North in Conference Address, 1947.

Denominational printing is produced at cost. "Last year about 88 per cent of the overhead expense of rent, heat, insurance, taxes, manager's salary, etc., was carried by commercial sales. This serves to reduce the administrative expense of denominational work." —

From time to time profits from the commercial sales of the publishing house are turned over to the American Sabbath Tract Society for its religious work. During the past Conference year $2,000 was so transferred. It is anticipated that $2,000 will be made available in like manner this Conference year. These transfers of profits are of great assistance to the work of the Tract Society. Thus the publishing house aids directly and materially the advance of Christ's kingdom.

Are you holding your place in line, even as the builders at the wall of Judah's holy city? For the kingdom's greater glory, work with the tools that come from your own "denominational workshop"—your Church publishing house.

PROGRESS THROUGH CO-OPERATION

YOU NEED YOUR PUBLISHING HOUSE: YOUR PUBLISHING HOUSE NEEDS YOU.

Quoted from and based on: "A joint message of the Official Protestant Publishers Group, Box 67, Chicago 90, Ill."
WHAT WHERE
TOWARD A MORE CHRISTIAN WORLD

OUR FATHER'S BUSINESS

(A talk given by Mrs. Gladys Vincent, of Salem, W. Va., at the Southeastern Church Association, as part of the Woman's Board program.)

Some years ago, in a small town where I was teaching, little Paul Fleming thought he had discovered that there was no Santa Claus. One day he came out very thoughtfully to the other little boys and said, "You know, boys, I think I had better investigate this Jesus Christ business, too." It is this Jesus Christ business I want to talk about with you for a few minutes today.

For a period during the war, in the United States the people stopped their work for five minutes or more at the tolling of a bell at a certain hour in the day and prayed to God for the war to cease and for the safety of their loved ones. It reminded one of the famous picture, "The Angelus." Now that the war is over and that certain horrible danger is past—just like the back days of slavery and the Civil War and the Civil War and the Reconstruction and the war of the Spanish-American War and the war of the Boers and the war in France and the war in Spain and the war in the Pacific and the war of the world, we can go about our petty tasks.

Some of these are so trivial as changing the name of the State of West Virginia, or changing the order of the days of the week on the calendar, which hasn't been changed since God created the heavens and earth, so far as man can find out. Two weeks ago it was brought forcefully to my attention that two groups of preachers were discussing Old Testament Interpretation. Last week a seminar on Christian Ethic was worrying about certain doctrines of other denominations creeping into one of our new churches. And I thought, if I may preach, to make such a statement that I wouldn't much blame God if he should visit some terrible calamity upon us again to punish us. His children, for our naughty ways, as he did in Old Testament days.

We profess to be Christians Christians are those who strive to live like Christ, as near as it is possible for human beings to do so. I ask you, can you find any place in the Bible where Christ fused about the interpretation of the Old Testament? He left that to the scribes and Pharisees and rabbis. Why would he do so? Because he was reaching lost souls and aching, lonely hearts. Why it is history!

Yet, the One Hundred Thirty-fifth Session of the Seventh Day Baptist General Conference was history-making.

The theme: "Saved to Serve, was chosen early in the Conference year by President Everett T. Harris. It was used frequently throughout the year. Gatherings small and gatherings large caught the spirit of the theme and have made good use of it in some form. Thus, when people at Conference spoke of being "Saved to Serve," the majority knew what it was all about.

The Conference was well-attended. Not only was the number of registered delegates large, but also the attendance at the sessions was large. Most folks went to Westerly to attend Conference. One pastor has written: "I felt that Conference went along splendidly but it was long and tiring from seven in the morning until ten or eleven at night. This year I did not miss a single session." This is commendable. However, committee work at times, catches up with some of the delegates which prevents their making such a good record.

Too, there was a representative attendance at Westerly this year. Delegates from forty-eight Churches were present.

Each year we miss those who were in attendance the year before. Nevertheless, it is good to see new faces and to form new friendships.

A number of factors determine the representation from different sections of the denomination. We wish that a plan might be worked out whereby some who are not privileged to go to Conference, often might do so. A number of us have been so favored in this respect that we would share these privileges with those not so favored.

THE SABBATH RECORDER
Served to Serve

By Rev. Everett T. Harris
Past President, Seventh Day Baptist General Conference.

The one hundred thirty-fifth session of General Conference is now history. The past president is requesting one more word through the pages of the Recorder—a word of gratitude to all who gave so generously of time and talent to make Conference a thrilling mountain-top experience to so many.

The women of the nine churches of the Southeastern Association bring greetings to the women of Conference. I am sure that no conference has been more entertaining than was our Conference. The purpose being to continue to build our church to the glory of Christ, we have heard the message of the Word of God and the message of the Church. We have been privileged to hear the testimony of many of our members.
TREASURE CHEST CAMPAIGN
October 1
The Treasure Chest Campaign needs your help and support in providing books for children in war-torn countries and disadvantaged areas of the United States.

What is a Treasure Chest? Collections of books, scrapbooks, pictures, letters, pencils, and paper that are sent by boys and girls of the United States and Canada to the children of foreign lands. The fact that a

than children in America, by cooperating with the Treasure Chest Committee, have the committee sign up club members as volunteer workers.

What Your Club Can Do. Appoint a Treasure Chest Committee. If the committee sign up club members as volunteer workers.

Contact your local school principal, enlist his interest in your project. With his aid, select a group to direct in preparing a chest of books.

Spread information and leaflets about the campaign to various other organizations in your community.

Interest the local librarian in making a display of books from the approved Treasure Chest book list.

Obtain the cooperation of one prominent local store to carry your campaign message in a window display.

Secure space in your newspapers for a press release regarding your work.

Write for detailed instructions and further information on a report of the campaign for the distribution of children's books to: Board of Directors of the Women's Society, Seventh Day Baptist General Conference, Salem, W. Va.

Note: Reprinted from the September newsletter of the Good Housekeeping Club Service. Mrs. James L. Skaggs, president of the Women's Board, writes that the Women's Board "seeks to act as the club for all our societies."

OUR FATHER'S BUSINESS

(continued from page 198)

should we waste our time foolishly trying to understand what perhaps God never meant us to fully understand here? We can understand that Christ spent His time helping the lame, the sick, the blind, the immoral, the unhappy to a way of happiness. He never spent long hours pouring over Old Testament interpretation. Surely we need no better example than this to put us about our Father's business.

Along with the little things around our homes that we can do like Jesus did there is a great, big task that we must attend to. There are tragic, unhappy people all over the world today—lame, sick, blind, miserable—filled with fear as the result of the war. They are looking to us to help them and to bring about peace.

If it is not possible to organize a new, strong group in your community to work, study, and pray for peace—a decent peace—then wouldn't it be possible to meet the presidents, the leaders of your already existing clubs, and present the problem clearly to them? Our little groups of club workers will help but it is a united wave of prayers such as we had during the war that will put us over the top for peace, just as we had during the war.

Let us pray, "Thy will be done," when we ask for this peace. That could mean that peaceful lands and happy homes were in mind just as exactly as we Americans or the Russians would want it, but as God thinks best about the matter. Now, the point I am approaching in all of this is: are we going to ask for world peace until we clean house. I must first clean my mind and heart—I must get along with my neighbor—before I can ask for world peace. I must allow other people to think about the Bible as they wish, not as I think. I must not worry if one group wants to work for change and another group does not. I must not worry if some believe the world will come to an end within the next few years and I believe it may be a thousand years yet before God's plans are fulfilled.

Those things are "little" in the sight of God. There is no work to be done "idle? We must be about our Father's business.

THE SABBATH RECORDER

THE CHINA MISSION
Past, Present and Future

By T. M. Chang
Principal of Seventh Day Baptist Mission Schools,
Given on program of the Missionary Board at
General Conference, Thursday morning,
August 21, 1947.

Principal T. M. Chang
(Continued from last week)

The China Mission at the Present.

The outbreak of the Sino-Japanese War in the summer of 1937 furnishes the background for this picture. We see China at war, unprepared but indignant, fighting with nothing but a will to win against militarism and aggression. Hostilities started and soon spread to the very doorsteps of Shanghai. Our workers in the city chapel and in Luzho were the first ones to suffer. They evacuated, dispersed, and some of them, including the missionaries, came to live in the mission compound of the Church and the schools.

After three months of fighting, the city{chapels were reduced to ruins, together with many other houses in the same block and in adjacent blocks. At least one of the hospital buildings was badly damaged, as a shell or a bomb had evidently made a target of it. But the work of the Church and the schools went on almost as usual, because they were located within the former French Concession, a neutral area, and therefore they could still enjoy some measure of immunity from the direct ravages of the war. Months went into years, and the war went on and on.

Shanghai now found itself as an important base behind enemy lines. Conditions were getting worse and worse, every day, even in the area of the concessions. Then, on December 8, 1941, like a thunderbolt out of a clear sky, the War of the Pacific was suddenly declared. Everything in Shanghai was at once under enemy control. Because of connections with foreign boards, all mission institutions were classified as "hostile organizations," and their properties were in danger of being seized, captured, or confiscated at any time. Chaos and confusion everywhere. Anything might happen any time.

The atmosphere was tense, the situation was grave, and at the moment the outlook for our Church and the schools, as for all other institutions in Shanghai, was very gloomy and dark, to say the least.

In the midst of this turmoil, however, we were miraculously protected and left almost untouched and undisturbed. The work of the Church went on as before. The two schools found it advisable to have a reorganization, and were placed under one administration. Here we see a co-educational school with a course of fourteen years, running from the kindergarten, through the primary, and up to senior high. More than twelve hundred students were in attendance daily. More were waiting for admission at the gate, but also there were untouchable buildings in equipment, in which we could do nothing for them.

Sometimes haughty and arrogant officers of the Japanese gendarmerie, armed with pistols and shining swords, would come for inspections and investigations. Sometimes we would be called to headquarters for interrogations and explanations. We were told that this mission property was "enemy property," and was now under the administration of the "Imperial Army." We were forbidden to remove anything without permission from the military authorities. At the same time, however, the work of the Church and the school was fortunately allowed to go on without interruption. We were determined to carry on the work to the very last minute, and to stay on the spot as long as we could.

As time went on, conditions became worse and worse. There was more and more a
shortage of food and other essentials. Prices went high. Our teachers got higher and higher salaries, but found the business of living a heavier and heavier burden.

The papers were full of war news, Domei news of conquest of new lands and battles on the sea, in the air, and along all the far-flung lines. It seemed that every battle ended in victory, always with heavy losses inflicted on the other side. The American Navy must have been very enormous, or it could not have lost so many ships in every battle as reported. It also seemed that the allied air forces must have used only blind pilots and blind bombers, or it could not have bombed so much and damaged so little, again as reported. In short, we found ourselves living in a dark age, surrounded on every side by fabricated news broadcasts and propaganda, each of which was an attempt to convince the people of a whole, was never shaken. We believed in the ultimate triumph of the right, and we carried on.

We saw our missionary workers going into concentration camps. We saw air raids becoming more and more frequent. Three of our school buildings were finally taken from us and occupied by Japanese troops. But there were still two buildings left, and we carried on.

Air raids would come, and we would have to dismiss our classes for the day. We would see only one force that was unerring and unerring, on their way home for better safety. Naturally, all of them would be more or less excited, but there would be no fear of our children being injured among the piles of ruins. We hope and pray that on this historical site of the old chapel where the Carpenter's and the Wardens started the Seventh Day Baptist movement in China, a new building will be erected, which will serve not only as a chapel, but as a denominational building as well. Like the old chapel of bygone days, the new building might well serve as a nucleus for the furtherance of the movement initiated one century ago in China. The movement must be carried on in other places and全国各地, the work of the mission, in all its different phases, must expand in the future so that the whole Chat will always be a picture still in the making. We do not know exactly just what kind of a picture it will be, but we do know that it is going to be done by the unseen hand of our Chief Designer. Therefore, I can here describe to you only a very rough sketch of what we think is going to be the picture, based on nothing but our prayers.

And, finally, let us turn to the school for a minute. The present building facilities of the school are adequate only for a primary school, or a high school, but not for both. Therefore, we would like to move the school to some other place, preferably in the suburbs of Shanghai or in a safer place, and there, to build better equipment for classrooms, and to make them more attractive. It means more than many think to take a whole evening with the workers' group and map out the year's work. Never can one imagine how old problems will be a fruitful result. New enthusiasm will come from such planning.

After plans are made there needs to be push on the part of all the Sabbath school teachers to see that they are carried out. Do not include too many things in your plans. Include only those that are within the possibility of the group, but have some ideas that really challenge to greater effort.

After you have your meeting, write me about it and tell what your school plans to do. This will help others.

Bring your plans for the year before the whole school. I can help you form them as you have presented Sabbath, and make it a real forward-looking service.

Include a special dedication service for the teachers and the officers. They and the whole school will feel more the responsibility they face.

In the planning meeting make sure that the need for closer cooperation between the home and Sabbath school is considered. Help the cradle roll superintendent see the opportunity she has to relate young parents to the school. Miss Main of Ashaway writes a personal letter to parents when the cradle roll
I am still thinking of this youth program. It made an impression on me that will be lasting!

Rev. Charles Bond in his presentation of "A Faith for Today," helped all of us to understand better some of the questions of our personal religious faith. Several young people spoke especially of this help received.

It is a stirring story of how one man took the responsibility of financial matters so that Miss Lois Wells could come from Los Angeles, Calif., to lead the music program. It probably meant that this man paid most of this money from his own funds. All the young people and the staff would like to say, "Thank you" to all who helped make it possible for Miss Wells to come.

When I picture the retreat group, plus other young people at Conference who came "on help," singing "Onward Christian Soldiers," an arrangement by Fred Waring, it thrills me. Every young person sang with all his heart, and the message surely was given to all of us who heard.

When I think of heart to heart talks with young people who were there I know that many of them are taking their faith very seriously.

When I think of the fine group of young ministers and other young people who were on the staff, "The Wheels," as the young people called them, I know, too, that we have real leaders in our midst.

When I think of the consecration service and the definite feeling of God's Spirit at work (which was felt many other times too), I know that all those young people and the staff will work harder to be faithful followers of the Christ!

Yes—the retreat was worth while!

H. S.

child is old enough to come to Sabbath school, and urges them to come and bring the child! Besides this letter, the teacher of the beginners and the pastor should make a special call at the home. Some special recognition should be made of that first Sabbath at Sabbath school for the child. There are many things done to win the young parents to the Church. Let's work harder.

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THE SABBATH RECORDER
It is often said, "There is truth in all kinds of beliefs. Some look at a thing one way, some look at it another. What counts is how you look at it. You look at it one way, you look at it another. It makes no difference what a man believes, just so he's sincere." Is this correct? I've been wondering about truth. In the trial before Pilate Jesus said, "They that are of the truth hear my voice." To which Pilate flippantly replied, "What is truth?" The self-styled lawman of the blood applied. We stress the saved in our Conference theme Saved to Serve. Those with this special talent for emphasizing the saved in our little fold, in the Lord's Supper, that is their real work. The Bible leaves no room for interpretation as to the manner of the atonement. Jesus Himself said that He came to give His life a ransom for many. When He instituted the Lord's Supper He said, "This is My blood of the new covenant which is shed for many for the remission of sins." The world was lost in sin, and thus came under condemnation. The Holy Ghost says in the cross as the "propitiation for... the sins of the whole world." Salvation is by grace through faith in the shed blood of the Lord Jesus Christ, and not by works. It is personalized in Christ Jesus, who is the true expression of God, and by whom came grace and truth. "The truth" is made up of certain truths or essential principles. Scripturally speaking, it is practically synonymous with "the faith." It refers to God's revelation of Himself and His will, and also to His revelation in Christ Jesus—and all with a view to redeeming man. Thus it is a positive and unqualified truth. For example, Paul talks of "them that are in place of the tragedy. Then those beautiful bells may ring out majestically that grand, triumphant personification of the Church: Jesus shall reign where'er the sun Doth his successive journeys run, To the feeding of the lambs in the kingdom stretch to shore Till sun shall rise and set no more."

IT DOES MAKE A DIFFERENCE

CONTENTIOUS and do not obey the truth" and... Christ, in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation, in whom also trusted, after that ye heard the word of truth, the gospel of your salvation, in whom also you are saved, ... But after all," say some, "it's all a matter of interpretation." This may be true of some things in the Bible—they can be interpreted one way, and therefore must be accepted or rejected. Chris... the cross as "the propitiation for... the sins of the whole world." Salvation is by grace through faith in the shed blood of the Lord Jesus Christ, and not by works. It is personalized in Christ Jesus, who is the true expression of God, and by whom came grace and truth. "The truth" is made up of certain truths or essential principles. Scripturally speaking, it is practically synonymous with "the faith." It refers to God's revelation of Himself and His will, and also to His revelation in Christ Jesus—and all with a view to redeeming man. Thus it is a positive and unqualified truth. For example, Paul talks of "them that are

FROM THE EDITOR'S DESK

A column wherein the readers may freely express their opinions, as long as they do not deal in personalities or mere controversy.

THE SABBATH RECORDER

DOES his successive journeys run, To the feeding of the lambs in the kingdom stretch to shore Till sun shall rise and set no more."

THE SABBATH RECORDER

be as represented. It is the sort of intolerance one would exercise toward a teacher who tried to teach a child that two plus two equal eight—baptists have succeeded in almost all with a view to... the cross as the "propitiation for... the sins of the whole world." Salvation is by grace through faith in the shed blood of the Lord Jesus Christ, and not by works. It is personalized in Christ Jesus, who is the true expression of God, and by whom came grace and truth. "The truth" is made up of certain truths or essential principles. Scripturally speaking, it is practically synonymous with "the faith." It refers to God's revelation of Himself and His will, and also to His revelation in Christ Jesus—and all with a view to redeeming man. Thus it is a positive and unqualified truth. For example, Paul talks of "them that are
solid and unchanging, something that we can depend on. It is not what one thinks, but what God says that matters. God, in His written word, has revealed certain basic facts.

There is, in a sense, really no comparison between “thinking for oneself” in matters of everyday life and in Christian belief. How a person comes to believe in external realities or in believing in Santa Claus or differences of opinion as regards the building of a Church. In Christian belief the soul’s destiny is at stake. One accepts the dictum of God and obeying it finds eternal life, or he allows his reason to take the place of God’s revelation, and flounders in a sea of uncertainty, doubt and denial, and eventually suffers eternal death.

Yes, it DOES makes a difference! Rev. Lester G. Osborn.

Shiloh, N. J.

Scripture Reference: John 18: 37, 38; John 17: 17, 18; 2 Peter 1: 2; 2 Timothy 3:16; John 14: 6; John 1:17; Romans 2: 8; Ephesians 1:13; Matthew 20: 28; 28:26; 20: Isaiah 53: 6; 1 Peter 2: 24; Hebrews 10: 22, 28; Romans 3: 23-25; 5: 9; Galatians 3: 10; 13; Genesis 3: 1; John 3: 16-19; John 3: 36; Revelation 21:8.

EXTERNAL LIFE

We believe that Jesus rose from the dead and lives eternally with spiritual and physical bodies, that he will come in glory to reign and that he will come in heavenly glory; and that because he lives, eternal life, with spiritual and glorified bodies, will be the reward of the redeemed.


Statement of Belief of Seventh Day Baptists.

YEARLY MEETING

New Jersey and Eastern New York Churches

The Yearly Meeting of the New Jersey and eastern New York Churches will be held with the Church at Shiloh, N. J., Octo-

ber 10-12, 1947.

Mrs. Thurman C. Davis, Shiloh, N. J., chairman of the entertainment committee, if you plan to attend, so that arrangements for your lodging can be made.

THE SABBATH RECORDER
**Marriages**

Hudson - Siedbodoff. — John Hudson and Mrs. Nida Siedbodoff, daughter of Mrs. Nellie Ellis, both of Battle Creek, Mich., were united in marriage at 9 o'clock Thursday morning, August 28, 1947, at the Seventh Day Baptist Church. The services were read by the pastor, Alton L. Wheeler. Mr. and Mrs. Hudson will live at 11 Buckeye, after September 5.

**Obituaries**

Hunting. — Beviss Stuckey, daughter of Christopher and Cornelia Williams Stuckey, was born November 14, 1874, at Watson, N. Y., and died at her late home in Alfred, N. Y., on August 25, 1947. She was baptized and joined the Seventh Day Baptist Church at Watson under the pastoral care of Elder L. C. Rogers, then bringing her church letter to Alfred on May 8, 1897, where she has continued active in her Christian faith and practice for fifty years.

She married Henry Hunting on September 25, 1900, the service being solemnized by Rev. L. C. Randolph. Surviving are her husband; three sisters, Mrs. Arthur Smith, and Mrs. Axel Olson of Alfred and Mrs. Grace Pinch of Walthill; also a brother, Arthur Stuckey of Fort Lee, N. J., also several nephews and nieces.

Funeral services were held August 28 at the home on South Main Street, Alfred, and burial was in the Alfred Rural Cemetery, Rev. Everett T. Harris officiating.

E. T. H.

Murphy. — George E., son of David and Susanna Neshch Murphy, was born in Ashaway, R. I., January 1, 1866, and died August 21, 1947, in the Westerly Hospital.

Mr. Murphy was married to Miss Elizabeth Johnston, July 17, 1890. Shortly after marriage Mr. Murphy joined the First Seventh Day Baptist Church of Hopkinton and was a faithful member of the Church until death. For more than 25 years he was the Church treasurer.

Mr. and Mrs. Murphy had three children; Miss Susanna and Orville Murphy, of Exeter, R. I., and Irus Murphy of Ashaway, R. I. Many friends mourn Mr. Murphy’s passing.

The funeral service was held August 23, 1947, in the Avery Funeral Home, Westerly, R. I., with the service conducted by the pastor, Rev. C. Harmon Dickinson, and assisted by Rev. Carroll L. Hill, a former pastor. Internment was in the River Bend Cemetery, Westerly, R. I.

C. H. D.

Babcock. — Jesse A. Babcock, youngest son of Marie Ayers and Benjamin Thomas Babcock, was born at Tabernacle, Neb., March 18, 1893, and died August 50, 1947, of a lung infection, at Riverside, Calif., after an illness of several months.

At the age of fifteen he joined the Riverside Seventh Day Baptist Church by baptism; his family had moved to this locality in his early childhood. Prior to his last illness he was active in the work of the Church. Farewell services were conducted by the pastor, with burial at Olivewood Cemetery, September 13. He is survived by two sisters and three brothers, all of California, and many nieces and nephews.


Randolph. — Jessie A. Winter, daughter of Charles H. and Abby K. Edwards Witter, was born September 3, 1856, in Excelsior, W. I., and died August 30, 1947, at the home of her brother, Mr. Randolph died in 1929. Since then, Mrs. Randolph has made her home with her son, Orson, visiting in the homes of her other children and her grandchildren.

She is survived by two daughters and two sons: Mrs. P. Eldredge Stoudt, Barrington, N. J.; Mrs. Margaret Louise Miller, Hyannis, Mass.; John Bryant F. Randolph, West Orange, N. J.; and Orson W. F. Randolph, Plainfield, N. J., eight grandchildren, twenty great-grandchildren, and six great-great-grandchildren.

Mrs. Randolph joined the Plainfield, N. J., Seventh Day Baptist Church of Christ by letter on June 30, 1877, of which she continued as a faithful member. She was the oldest member, both in age and time of membership. She was a member of the Women’s Society for Christian Work and of the Home Department of the Sabbath School.

Memorial services were conducted by her former pastor, Rev. Hurley S. Warren, from the Residence Home for Services, Plainfield, N. J., Sabbath afternoon, August 16, 1947. Burial was in Olivewood Cemetery, Plainfield, R. W. W.