

## MARRIAGES

Beers-Hurley. — Mr. Roy Beers of Rockford, Ill., and Miss Eileen Hurley of Milton, Wis., were united in marriage by Pastor Carroll L. Hill at the Milton Seventh Day Baptist church on February 2, 1940. The new home is at 413 Park Street, Rockford, Ill.

Ochs-Feagans. — Mr. Kenneth Ochs of Milton and Miss Josephine Feagans of Janesville, Wis., were united in marriage by Pastor Carroll L. Hill at Janesville on February 16, 1940. The new home is in Milton.

## OBITUARY

Brague. — Robert Ernest Brague, son of Milford E., and Edna May Rowley Brague, was born at Alfred Station, N. Y., March 2, 1925, and died at his home in Wellsville, N. Y., October 28, 1939.

He is survived by his father and mother; two brothers, Roger and Richard; his grandparents, Mrs. and Mrs. Ernest Brague, Mr. and Mrs. Ernest Rowley; and great-grandparents, Mr. and Mrs. Conkey.

In the absence of his pastor, Rev. Elmo Randolph, farewell services were conducted by Rev. Charles Kemp of Wellsville, and Rev. E. D. Van Horn, his former pastor of Alfred Station. The body was laid to rest in the Alfred Rural Cemetery.

E. D. V. H.

Burdick. — Mrs. Emma Collins Burdick was born November 2, 1865, and died January 17, 1940. She was the daughter of Arnold and Sarah Saunders Collins.

On October 12, 1887, she was united in marriage to Truman G. Burdick of Alfred. To them were born four sons: Elwood, Glenn, Clifford, and Lloyd. Lloyd passed away in 1919, and Elwood in 1934.

She spent most of her life in and near Alfred. In early life she united with the Alfred Seventh Day Baptist Church, where she remained a most faithful and consistent member. She not only professed her religion but she lived it—in her home, in her community, in her church. She was of a temperament that made and held friends. She could be depended upon to do her part in all lines of life.

She is survived by her husband; by two sons, Glenn and Clifford; by two brothers, Roscoe Collins of Belfast, N. Y., and Melvin Collins of Alfred Station, N. Y.; and by a number of grandchildren.

Farewell services were held at her home in Railroad Valley, by her pastor, A. Clyde Ehret, and she was laid to rest in the Alfred Rural Cemetery.

A. C. E.

Place. — Thomas Irwin Place, son of Philip and Emma Place, was born March 9, 1861, near Alfred, N. Y. He was one of six children.

He grew to manhood in his native state, attending school at Alfred and working in the jewelry store of Amos A. Shaw. After graduation in 1884, he came to Milton, Wis., where he went into the jewelry business for himself, continuing for fifty-five years.

On December 8, 1887, he was married to Lena Burdick of Milton, who died the following February. On November 17, 1891, he married Catherine Maxson of Milton, who preceded him in death on June 13, 1929. Two brothers and three sisters also preceded him in death. He is survived by eight nephews and two nieces.

He was a life-long member of the Seventh Day Baptist Church. In 1918, he was elected a member of the Milton Village Board and ten years later became its president, serving in that capacity for ten years. He always maintained an active interest in civic affairs.

He died in a Monroe, Wis., hospital on January 19, 1940. Funeral services were held January 22 in the Milton Seventh Day Baptist Church conducted by Pastor Carroll L. Hill and Rev. Edwin Shaw. Burial was in Milton Cemetery.

C. L. H.

Rogers. — Leta Lydia Caroline Rogers was born in Lone Grove Township, near St. Peter, Ill., June 15, 1900, and departed this life February 2, 1940, at the farm home east of Farina, Ill.

She was the daughter of Adolph and Emilie Soldner Ambuehl, and during early life was an attendant at the Ambuehl country school and was an attendant of the St. John's Evangelical church, where in childhood she was confirmed. She was united in marriage with Shirley Rogers of Farina and to this union two girls, Shirley June and Perdilla Jeanne, were born, who with the husband survive her. June 20, 1925, she was baptized and united with the Farina Seventh Day Baptist Church, the church of her husband's faith, where she was deeply interested in its activities and its welfare.

Funeral services were conducted from the Seventh Day Baptist church in Farina Sunday afternoon, February 4, by her pastor, Rev. Claude L. Hill, and burial was made in the Farina cemetery.

C. L. H.

Sherman. — George W. Sherman was born in Saratoga County, N. Y., May 3, 1859, and died in Chicago, Ill., February 2, 1940.

Mr. Sherman married Louisa Wangner fifty-nine years ago. About four years later they moved to Chicago, where for many years he followed the plumbing business in the south side of the city.

About forty years ago he united with the Chicago Seventh Day Baptist Church.

Mr. Sherman leaves his wife, their seven children, fourteen grandchildren, and two great grandchildren.

The funeral services were held in the Kinny Brothers Funeral Home February 5, conducted by Rev. Willard D. Burdick of Milton, Wis. The burial was in a cemetery near Morgan Park.

W. D. B.

# The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., MARCH 11, 1940

No. 11

## STATION Y-O-U

You are a broadcasting station,  
On the air from day to day,  
In toil or in recreation,  
In hard labor or in play.

Are you sending out a story  
With joy and with hope replete,  
Or do you bewail a glory  
That has faded in defeat?

Do you broadcast a compassion  
To a bleeding fellow man  
In a noble Christlike fashion,  
Like the Good Samaritan?

Do you sing a song of gladness  
To disperse the clouds of fear,  
To lift palls of gloom and sadness,  
To fill heart and soul with cheer?

Do the waves which you are sending  
Touch like sweet accords the ear?  
Do the efforts you are spending  
Lift man to a higher sphere?

Broadcast messages of brightness  
To mankind, enslaved in sin,  
Fill the hearts with joy and lightness,  
Kin and friends are tuning in.

—John H. Apel, in  
The Messenger.

## Contents

Editorials.—"Even Our Faith."—You Don't Have to Drink.—Appreciation of the Recorder.—Sabbath Testimonies.—Quonochontaug Celebrates	170-172
A Word From the Leader in Sabbath Promotion	172
Missions.—Methods of Evangelism.—News From Jamaica.—News From Shanghai	173-175
Denominational Budget	175
Rural Interests	176
Woman's Work.—Program of Christian Foreign Service Convocation	176
Young People's Work.—A Sabbath Thought.—Christian Endeavor at Nortonville.—Here's Your Chance!	177-179
Correspondence	179
Children's Page.—Our Letter Exchange.—Following Jesus' Invitation and Salvation	180
Then and Now	181
Our Pulpit.—A Seventh Day Baptist Looks at War	182
Denominational "Hook-up"	184
Marriages	184
Obituary	184

# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

## CONTRIBUTING EDITORS

William L. Burdick, D.D.

Mrs. Okey W. Davis

Marion C. Van Horn

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

## Terms of Subscription

Per Year.....\$2.50 Six Months.....\$1.25

Postage to Canada and foreign countries 50 cents per year additional.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Entered as second-class matter at Plainfield, N. J.

Vol. 128, No. 11

Established in 1844

Whole No. 4,867

## EDITORIALS

### "EVEN OUR FAITH"

"This is the victory that overcomes the world, even our faith." This faith must be strengthened in every way, by exercise in home, church, school, nation, privately and corporately. "Faith is the victory, we know."

But there is so much in the world, all about us, that is wrong. There are wrong attitudes in the home, wrong relationships, wrong thinking and planning. There is much wrong in the church: indifference, bitterness, unbelief, lack of loyalty to Christ, neglect of the means of grace, disregard of lost-soul condition and of Christ's great commission.

Coming into our homes are magazines full of vulgarity, profane language, innuendoes, and plain smut. The screen sets forth in glamorous fashion infidelity to marriage vows, and openly misrepresents the gospel minister, too often holding him up to contempt—always the Protestant, never the Catholic—and bringing the church into questionable, if not ill repute. This is all wrong.

There are many things going on wrong in the world of nations: Italy's seizure of Ethiopia; Japan's unprovoked, undeclared war upon China; Germany's devastation of Czechoslovakia and Poland; Russia's attack of Finland; the use of war to secure peace; our own country's exports of raw material for war purposes—these are all wrong. We all readily admit it, but there seems so little that we can do about it.

But is there not something we can do? Certainly. We can, and should begin at home, at the places of our personal contacts, reaching out and beyond by our influence in corporate action.

Possibly our own attitudes in the family, among our various fellowships in club and church, should be changed, made more Christian; our lives more truly to the spirit, teaching, and life of Jesus. As Christians, honest and sincere, we must admit we have fallen far below what we know Jesus taught. Perhaps—"there's the rub, we are not entirely willing to do as well as we know. That is wrong, too. So there is a vital place to begin. Carry it over into our church life—changed attitudes are needed there.

There is another point of attack, also, on these things we admit are wrong with the world. That is in the field of faith. "Hope thou in God, for I shall yet praise him," declared the Psalmist in a time when the streams of his faith were running low. At a time of grief and despondency Jesus, though in the thickening shadow of the cross, shouted a triumphant note, "Be of good cheer, I have overcome the world."

"Oh, let us ne'er forget,  
That though the wrong  
Seems oft so strong,  
God is the ruler yet."

We must have faith, and the sweep of history, if viewed, encourages our faith. Bad as are things today, the world is better than it was two hundred years ago. Conditions are better, life is enriched; that's why wars and other evils seem so terrible. More eyes are open and more voices against evil are heard. We well should take courage, in view of the wider sweep of years, and apply ourselves "with a heart of wisdom" to the tasks which are ours. Our ancestors resisted even

unto blood and demonstrated that the "just shall live by faith." "This is the victory that overcometh the world, even our faith," a faith translated into attitudes, actions, words, and deeds.

### YOU DON'T HAVE TO DRINK

In spite of the trend of the times, the fast crowd, and the advice to girls by the "first lady" to learn how much one can take—you don't have to drink. One may not be convinced of the dangers of beginning to drink, or be warned of the results by reading such reports as made by the secretary of such an institution as the Douglas (Ill.) Keeley Cure Institute, Mr. Martin Nelson.

He declares that drinking among women is increasing at a rapid rate. The "cure" at this institute is shown to have been taken, in an eleven month period, by ninety per cent more women than in a corresponding period in 1933, when the prohibition law was still in effect. "Today," he states, "public complacency about women drinking at bars is making the problem of the women inebriate tragically serious." Recently the Chicago Tribune spoke of patients coming to the Keeley Institute from all over the United States, both men and women—in a three year period more than at any other time in more than thirty years.

Of course, no one expects ever to become so addicted to alcoholic beverages as ever to need the "cure." But temptations for our young people to start drinking are many. It seems smart. It seems up to the times. It's in keeping with common usages. We see it on the screen; it's pictured so alluringly in our magazines—fine, upstanding young chaps, lovely, piquant young women—reaching for the sparkling glass—so harmless, so desirable there can be no wrong, or only a little wrong! Why not be like others? "You will be thought a prude or a prune if you don't." You will be so conspicuous. You will seem a "dud" to your escort if you refuse. And a lot more.

But, you don't have to drink, and the chap who offers it to you will think but the more highly of you if you don't. You see, we have our girls especially in mind.

The Good Housekeeping magazine for March has a fine article on the subject, "Lots of People Don't Drink." We wish we could reproduce that in this editorial, but that is impracticable. The author, after advising girls how tactfully they may meet embarrass-

ing situations, says, "All right, then, accept the cocktail. You don't have to drink it, do you? Keep it in front of you. If more is offered, say you still have some. Abandon the glass somewhere, inconspicuously. You don't have to swallow anything you don't want to." The italics are ours. That article has good advice, and we hope our younger readers will read it in full.

It is heartening, at least, that some of our best magazines are beginning to see the folly of growing evils and are daring to speak against them.

No, no one has to drink.

### APPRECIATION OF THE RECORDER

A long-time friend, well acquainted with our people but doing his public work among others, writes words of appreciation that we are venturing to print, though they were not intended for publication. We trust it will not seem too much like patting ourselves on the back. He explains how he happened to be reading through a neighbor's files of SABBATH RECORDERS for the past few years; then writes:

I wish to write and tell you of my pleasure in seeing them and to speak especially of the fine work you have done in your editorials and in the general set up of the matter. Your paper has a sweet spirit, and you have so admirably selected the fine things of other papers that you have given your paper a fine and generous spirit which makes it a representative religious journal. I think it compares favorably with the larger and more heavily supported papers of which I have any knowledge; and with it all you have kept the spirit of true devotion to Christ and his cause.

Seventh Day Baptists ought to stand by you loyally and with real appreciation for holding before them such a splendid example of good journalism and Christian spirit. The tendency of most papers today is to lose the spirit of warmth and devotion, and to become more and more secular in the name of "scholarship and science" . . . and this at a time when the world needs so badly to be brought back to the spirit of Christ. . . . I do think a spirit of hunger has set in among the thinking people as a whole . . . the tragedy of the world situation confronting us now clearly proves that the pagan attitude only drives humanity into darker trouble and a threat so vast and terrible as to shake the foundations of human security. . . . Such facts ought to drive humanity back to God and spiritual things.

Affectionately,

### SABBATH TESTIMONIES

May 18, 1940, is Sabbath Rally Day. The SABBATH RECORDER of May 13 will be a special Sabbath number. In the issues beginning with April 22, and including May 13,



will be run daily Sabbath meditations prepared by one of our youngest pastors. But the special number will contain an unusual amount of material of Sabbath interest.

#### You Can Help

We want your testimonial of the Sabbath: what it means to you; how you feel about it; your experience in accepting it, or in keeping it.

Write your testimony within one hundred words and be sure to mail it to the editor not later than May first. For each of the three best we will give a free copy of the "Life of Governor Samuel Ward," an early Seventh Day Baptist of Rhode Island.

#### QUONOCHONTAUG CELEBRATES

The Quonochontaug Baptist Church has just celebrated the one hundredth year of its founding. While it is not a Seventh Day Baptist church, it has been served by Seventh Day Baptist ministers for a great many years. Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, at Westerly, R. I., has served the celebrating church for the past two years as acting pastor. He preached the one hundredth anniversary sermon, at which service he received into the membership fourteen new members, according to the *Westerly Sun*. The week previous there had been baptismal services administered by Pastor Crandall at the Pawcatuck Seventh Day Baptist church. Mr. Crandall is thus carrying on work for this church similar to that done by other Seventh Day Baptist pastors in the past.

No attempt is made to name all the men of our own faith who have ministered to the Quonochontaug Church in the past. In 1895, Rev. E. B. Saunders held a revival meeting in the church and out of it thirty persons were baptized. When this editor became pastor of the First Hopkinton (Ashaway, R. I.) Seventh Day Baptist Church in 1911, Dr. Clayton A. Burdick, of sainted memory, then pastor at Westerly, was supplying the Quonochontaug Church. During the summer vacations the writer ministered there in Brother Burdick's place. Later, Rev. Alva L. Davis supplied there during the larger part of his Ashaway ministry. Doubtless other Rhode Island pastors have done likewise.

The church building, which was dedicated in 1841, is located on the Post Road in the vicinity of Quonochontaug Neck, and on a very pleasant elevation, commanding an ex-

tensive view of the ocean and surrounding country. With a membership never large, but faithful, the church also ministers to summer folks at the shore, offering to all who will a place to worship God while enjoying a summer's vacation at the ocean side.

#### A WORD FROM THE LEADER IN SABBATH PROMOTION

"The world has gone wrong." "The times are out of joint." Such are the things we hear from all sides. And there is no question but what conditions are bad throughout the world. But many people come to a wrong conclusion. They begin to doubt religion, to question our Christianity, and even to wonder if there is a God. "If there is a God," they say, "why doesn't he do something about it?"

The fact is, of course, that the present world disorder is proof that we live in a moral universe. It is a witness to the character and presence of God in our world. Men cannot hate and lie and kill, and then immediately have peace and brotherhood. "Whatsoever a man soweth, that shall he also reap." If that law should ever break down, then the foundations upon which a Christian civilization must be built would be destroyed. While we are distressed over present world conditions, therefore, we thank God that the law of seed-sowing and harvest can still be depended upon. We can still believe in God and in the moral law. We may still sow the good seed with confidence in the harvest. We are newly justified in allying ourselves with the moral forces of the universe.

This moral law we find set forth in the Bible, and in brief epitome in the Ten Commandments. One of these commandments—in a sense the key word, on whose proper observance in a great measure the others depend—has been sadly neglected, "Remember the sabbath day to keep it holy." Seventh Day Baptists do well to practice Sabbath observance and to teach this truth to others, because it is a part of the moral law trodden upon by the world and by millions of Christians.

Again, Seventh Day Baptists emphasize the Sabbath in our churches because it helps to develop the spiritual life of our people. The Sabbath is a symbol of the presence of God in time. To set it apart from the other days of the week is to acknowledge our belief in God, and in a world in which moral law reigns.

In keeping the Sabbath we begin at sunset, as we are taught to do in the Scriptures; and such beginning increases its value and helpfulness in our lives. Sabbath-eve thoughts send us to bed (at the proper time), not with feelings of anxiety concerning the interests that drive us during the week, but, instead, with restful feelings and in an atmosphere of peace and quietness, as we contemplate the goodness of God. In such a confident state of mind we go to sleep, and something takes place in our minds and in our souls. The Sabbath morning dawns different from all other days.

We go to church on Sabbath morning then, not simply because it has been appointed as a convenient time. It is God's holy day, sanctified in the beginning, observed and taught by the prophets of old, taken up into the teachings and practice of Jesus and his disciples, sacrificed for by our own religious ancestors, and now through our own experience it has come to have a vital place in our lives. All these influences converge upon us as we worship God on his holy day. Then at the end of the Sabbath the weekly sag has been overcome and the line of our life has been lifted to a new level. We enter upon a new week with new courage. Our Sabbath experience has given us a fresh view of life's high standard, but has given us new faith and added power.

Ahva J. C. Bond.

## MISSIONS

### METHODS OF EVANGELISM

There are many methods of evangelistic work. In fact, the purpose of all that Christ did and said was evangelistic. The same should be true of the church and its members. Some of Christ's works were more directly evangelistic than others, and some of the activities of the church and its members may be more directly evangelistic than others. Methods should be adapted to the conditions and these may well be carefully studied.

The account in this issue of the work in Jamaica calls to mind the methods followed by Christ. When he sent out the twelve and again when he sent forth the seventy, he sent them "two and two." This method has been used with success in the centuries since Christ. The church at Antioch sent Paul and Barnabas. Seldom, if ever, did Paul go alone, and some

of those who accompanied him were not preachers. In many of the Preaching Missions in our churches the last three years, the pastor and his helper have gone forth together. The method of organizing all the workers of a church and sending them out "two and two" has been found successful in many denominations in recent years. There are several advantages in this method, chief among which are: it gets results, it trains workers, and it brings a larger number into active service.

Evangelism is the great work of the church. In studying methods and adapting them to existing conditions, the plans followed by Christ may well have first consideration.

Miss. Sec.

#### NEWS FROM JAMAICA

(Excerpts from a letter by Rev. Luther W. Crichlow, written February 16, 1940)

Dear Brother Burdick:

As I mentioned I was going to do in a recent letter to you, I visited the Font Hill company on January 11. The church booth is still standing and was not threatened as I had understood. It is the foundation for a church building which was laid some years ago that was and is threatened by an ordinarily insignificant little stream that during the rainy season becomes a raging torrent. I had a long talk with Brother Charles Webb, the local leader there, and went with him to look over some possible other sites for the proposed church building. I saw several which are promising, but thought it best to leave it to those brethren to decide what site they shall choose to build on. This one thing is certain: the Font Hill company is determined to build a church in the near future. Though the company is small, they think they can soon begin to build. We are planning to hold an evangelistic campaign with them early in April.

On Sabbath afternoon, January 13, Mrs. Crichlow and I, along with a brother and sister from the Kingston Church, went to visit the Grant's Pen company for the first time since we have been in the island. Grant's Pen is about fifteen miles east of Kingston, on the main road to the parish of St. Thomas. While on our way over, we stopped by Bull Bay, ten miles from Kingston, the place where Brother Louie Mignott is buried, to pick up Sister Mignott, the widow of Brother Mignott's brother, and her two sons. Thus when we got to Grant's Pen, we had seven persons

in our little five-passenger car. The brethren there were very glad to see us. After giving them an encouraging sermon, I administered the Lord's Supper. I learned to my sorrow that one of the brethren who partook of that communion service died late in January. You can well believe that I was glad to have gone to Grant's Pen at just the time I did. Let me say that Grant's Pen is a very small company and many of the folks there attend the Kingston Church every now and again.

Last Sunday night we completed the second of two evangelistic campaigns we have held since the first of the year. The first one was held with the Bowerwood company January 12 to 21, and the second with the Cottage company February 2 to 11. In both of these efforts practically the same team of workers was used. In the first, Brethren Smellie, Lyons, Grant, and Sister Emily Smikle co-operated with me. In the last, only the three brethren mentioned worked with me. Perhaps I had better mention here our plan of action with relation to these evangelistic campaigns. We expect the company or church with which we co-operate to entertain our workers. The transportation expenses of the workers from their home churches to the field of action are borne by all of our churches through the contributions which they make each month to what we call the Missionary Fund. This plan so far has worked very well.

It seems that in Brethren Smellie, Lyons, Grant, and Sister Smikle we have the making of a very efficient gospel team. At Bowerwood they separated themselves into two teams and every morning of the week, with the exception of Sabbath and Sunday, made personal visitations from house to house throughout the whole district, to our own members as well as to friends and strangers. They distributed tracts, held worship, listened to numerous problems and complaints, gave counsel where needed, helped to straighten out tangled lives to the best of their ability, and on occasion even pitched in and helped with necessary work where that was the best method of getting their message across. The result of this work was increased and sincere interest in us and our cause, the making of friends for us in that community, and the means of waking our folks to renewed and purposeful activity. When I came in toward the last of the campaign the ground was fallow.

At Cottage the three brethren carried on in the same way, with much the same results.

When I got there the hard work was really over and my task was to gather the loose ends together and to proceed in this particular case to help the Cottage brethren to organize themselves into an active Seventh Day Baptist company.

With this teamwork we are developing a new and practical technique for carrying on evangelistic work. In this process I am not directing, but rather with the other workers we are developing as we go. The very foundation of our method which, after all, is not new, is a thorough working knowledge of the Bible and a sincere desire to build on practical Christian principles.

Very sincerely yours,  
Luther W. Crichlow.

### NEWS FROM SHANGHAI

(Excerpts from a letter by Dr. H. Eugene Davis, written January 11, 1940)

Dear Secretary Burdick:

Your letter of November 13, 1939, has been here for some time. Our mail service these days is not what it used to be and we have long periods between incoming mail. We do not know when the mail is to arrive, as many of the boats do not call at Shanghai on their way out. We have now two or three advertised, leaving with mail for the U.S.A. Of course, there are slower steamers which take mail.

I am enclosing some information about the Shanghai Church which may be of interest.

#### Executive Committee of Shanghai Church for 1940

Moderator—Mr. Tsaung; vice—Mr. H. E. Davis.  
Secretary—Mr. Tsha; vice—Mr. C. U. Dzau.  
Treasurer—Miss Yeu; vice—Miss Soo.  
Service committee—Mr. H. E. Davis, Mr. Tsaung.  
Prayer meeting committee—Mrs. Koo, Miss Anna West.  
Social committee—Mrs. Yeu, Miss Mary Zung.  
Music committee—Mrs. Loo, Mr. Zung.  
Evangelistic committee—Mrs. Lu, Mr. C. U. Dzau.  
Cemetery committee—Miss M. West, Mr. Toong.  
Sabbath school senior dept.—Mr. T. M. Chang; Mr. S. D. Dzau.  
Sabbath school junior dept.—  
Boys' School—Miss Tsok, Miss Lui.  
Girls' School—Miss Zung, Mrs. Sih E. Yung.  
Sabbath school for outside children—Miss Zau.  
Young people's committee—Mr. H. E. Davis.  
For Boys' School—Mr. Zung, Mr. Tsha.  
For Girls' School—Miss Lok, Miss Tsang.  
Leader of singing—Mr. S. D. Dzau, Miss Soo.  
Piano player—Mrs. Loo, Mrs. H. E. Davis, Miss Tsu.  
Care of church—Mrs. Toong, Mrs. C. U. Dzau.

Evangelistic committee—Mrs. Tseu, Mr. Tseu, Mrs. Doo, Mrs. Yang, Mr. Tsoong, Mr. Tseu, Mr. S. D. Dzau, Mr. Zung, Miss Zau, Miss Soo, Miss Yeu, Mrs. Loo.

The entire committee has been asked to meet this coming Sabbath afternoon to face the whole task of the church together. Then each separate committee will begin to carry on in their separate field, but relate their particular task to the other parts of the church life.

Our church finances are in very good order, as you will see by the report.

#### Treasurer's Report of Seventh Day Baptist Church, Shanghai, China, for 1939, Shanghai Currency Receipts

Year gifts .....	\$ 589.70
Monthly gifts .....	581.05
Weekly gifts .....	679.45
Special gifts .....	318.95
<b>Total receipts .....</b>	<b>\$2,169.15</b>
Balance from 1938 .....	52.76
In bank 1938 .....	10.54
<b>Total .....</b>	<b>\$2,232.45</b>

<b>Expenditures</b>	
Mr. Toong (evangelist) .....	\$ 804.00
Mr. Tsaung (evangelist) .....	600.00
Mrs. Koo (Bible woman) .....	240.00
Janitor of church .....	30.00
Communion expense .....	6.50
Water .....	11.00
Electricity .....	42.96
Repairs .....	25.10
Sabbath school helps .....	24.65
Travel expense for evangelist .....	10.60
Stamps .....	5.45
Envelopes and paper .....	16.70
Care of cemetery .....	2.40
Toilets .....	148.00
Gift to Mr. Peter Chang .....	2.60
Decorations for Christmas .....	4.87
Gift to special evangelist .....	20.00
Evangelistic expenses .....	18.70
Travel for our own workers .....	20.00
Refreshments for socials of church - yearly meeting .....	20.00
Electric bulb .....	1.80
<b>Total expenditure (1939) .....</b>	<b>\$2,055.33</b>
Balance January 1, 1940 .....	166.58
In bank January 1, 1940 .....	10.54
<b>Total .....</b>	<b>\$2,232.45</b>

We have added another worker for this year at an additional \$420 Shanghai money. The budget has been met in full for many years, and the budget committee was discontinued. Our emphasis this year will be spiritual even in relationship of giving, "Just give what you are sure God wants you to give;

then have faith that he will give the incentive to share in the building of his kingdom."

We are greatly heartened in the development of the church work. We have two fine groups of older pupils, two hundred fifty each from the Boys' School and the Girls' School who meet in the church on Sabbath morning. I have spoken once to the girls' groups and twice to the boys' group. It is a great inspiration to look into their earnest faces and to be able to help them see that God is the only answer to our individual needs, social, national, and international. Of course you understand these young people are not Christian, at least the great majority are not, but they are willing to be shown the value of Christ.

We now have passes so that we can go into the occupied territory. We have been to Da-Zang twice. We went with an officer of the Japanese army to see the land and were told that the Japanese authorities would do something about their occupation of the land. To date, nothing has come of it. We shall make further notification to the U. S. authorities.

Our opportunities for service are unlimited.

Sincerely,  
H. Eugene Davis.

#### DENOMINATIONAL BUDGET Statement of Treasurer, February, 1940

<b>Receipts</b>	
	Feb. 1940
	Total for 8 mos.
Adams Center .....	\$ 198.25
Albion .....	25.00 79.00
Alfred, First .....	76.15 772.10
Alfred, Second .....	5.80 154.50
Andover .....	13.00
Associations, Conferences, and church groups .....	388.70
Battle Creek .....	25.00 320.50
Berlin .....	17.00 97.38
Boulder .....	137.15
Brookfield, First .....	97.13
Brookfield, Second .....	15.00 103.50
Chicago .....	48.00
Daytona Beach .....	163.05
Denver .....	8.75 109.75
De Ruyter .....	21.00 234.57
Dinuba .....	20.05
Dodge Center .....	4.00 29.00
Edinburg .....	5.00 44.00
Farina .....	16.75 76.75
Fouke .....	21.00 31.68
Friendship .....	18.75
Gentry .....	1.00 12.00
Hammond .....	5.00
Hebron, First .....	17.62
Hopkinton, First .....	160.61
Hopkinton, Second .....	3.00
Independence .....	151.00
Individuals .....	13.00 2,528.49



Irvington	230.00
Jackson Center	5.00
Little Genesee	32.23
Little Prairie	2.00
Los Angeles	3.25
Los Angeles - Christ's	8.00
Lost Creek	10.50
Marlboro	10.25
Middle Island	2.50
Milton	109.30
Milton Junction	37.43
New Auburn	17.00
New York City	39.31
North Loup	3.00
Nortonville	70.00
Pawcatuck	250.00
Piscataway	62.40
Plainfield	114.95
Richburg	44.00
Ritchie	20.08
Riverside	50.00
Rockville	51.00
Salem	30.00
Salemville	9.00
Schenectady	5.00
Shiloh	611.34
Stonefort	2.00
Verona	134.81
Waterford	10.00
Welton	27.90
West Edmeston	5.00
White Cloud	13.90

## Comparative Statement

	This year	Last year
Budget receipts—February	\$ 919.07	\$ 1,094.39
Special receipts—February	59.00	264.99
Budget receipts—8 months	10,350.54	8,609.82
Special receipts—8 months	2,916.10	1,209.71

## Disbursements

	Budget	Specials
Missionary Society	\$ 406.80	\$ 29.00
Tract Society	103.50	
Sabbath School Board	63.00	
Young People's Board	13.50	
Woman's Board	9.00	30.00
Ministerial Retirement	54.00	
Education Society	58.50	
Historical Society	7.20	
General Conference	108.00	
Seventh Day Baptist Building	76.50	

Morton R. Swinney,  
Treasurer.

Niantic, Conn.

## RURAL INTERESTS

*Seventh Day Baptist Denomination Represented at New York State Farm and Home Week, Cornell University*

Two of our progressive young pastors were in attendance at the annual Farm and Home Week at Cornell University—Pastor Harley Sutton of Little Genesee and Rev. Neal D. Mills of De Ruyter.

Mr. Sutton spoke on the topic of "Stewardship" as a part of the Rural Church Day

program. This talk was part of a presentation of how rural churches raise money. The financial canvass, and how to increase its spiritual emphasis, also the Lord's Acre were stressed on this program.

Rural Church Day was planned by the Rural Worker of the New York State Council of Churches. Rev. James Wyker of North Jackson, Ohio, gave a splendid message on "A Church Program Which Transforms Rural Life." Rev. H. J. Williams of Ithaca spoke on the subject, "Religious Education in New York."

Mr. Sutton told of some means of emphasizing Stewardship used by our own denomination. He has kindly consented to write a series of articles on the various types of giving at the request of the Finance Committee. Among these will be included an explanation of the "Lord's Acre."

Gordon Sanford of Little Genesee was a lay representative at the Farm and Home Week. As a state officer of the Future Farmers of America, he was on the committee to plan for the Amateur Night program.

Ben R. Crandall.

## WOMAN'S WORK

## PROGRAM OF CHRISTIAN FOREIGN SERVICE CONVOCATION

(Auspices of Foreign Missions Conference of North America)

To be broadcast March 16, 1940, New York City, over NBC and affiliated stations 2 p.m., E.S.T.

Those participating in the program are:

The Rt. Rev. Henry St. George Tucker, presiding bishop of the Protestant Episcopal Church, in the chair.

His Excellency, the President of the United States.

Her Majesty, the Queen of the Netherlands.

His Excellency, Count Robert van der Straten-Ponthoz, Ambassador Extraordinary and Plenipotentiary of Belgium.

Dr. George A. Buttrick, President of the Federal Council of the Churches of Christ in America.

Dr. John R. Mott, Chairman of the International Missionary Council.

Dr. Charles R. Watson, President of American University, Cairo, Egypt.

Dr. Charles T. Leber, Chairman of the Committee of Reference and Counsel, Foreign Missions Conference of North America.

Miss Marian Anderson, soprano.

The Tuskegee Choir.

The Westminster Choir.

## Excerpts from a letter from Emory Ross

These convocations under the auspices of the Foreign Missions Conference are being projected in the interest of all the mission boards and in the hope that they will create a greater interest in missions, which in turn will be reflected in the life of local churches and communities, as well as strengthening the missionary work of the various denominations.

We are advised that this will be the first occasion on which Her Majesty, Queen Wilhelmina, has broadcast to others than her own people, and that it is the first time two Heads of States have joined in a radio program. In the face of great world need it seems significant that these two unprecedented steps should be taken under the auspices of the Christian world missionary enterprise.

The broadcast, as indicated, will be over NBC and affiliated stations, but it might be well for you to clear with your local stations to insure proper radio reception.

In addition to publicizing this broadcast through the press, will you kindly bring it to the attention of all the pastors, so they may have the opportunity of drawing as many as possible of their people into touch with this exceptional program.

## YOUNG PEOPLE'S WORK

## A SABBATH THOUGHT

In the King James version of our Bible there are many passages that speak of "fear of the Lord." That is well and good, but I think often the passages are misunderstood. I have found much richer meaning in some of these passages since I discovered in Moffatt's translation that the word "fear" is translated "reverence."

Fear as we understand it is repressive, even depressive. It stunts and hinders free growth, but reverence is different in our understanding. It is uplifting and forth-leading, inspiring. Reverence is deep respect, the bestowal of honor. It is even worship. It guides us in our life.

Yes sir, when we stop to think of it, the things for which we have reverence are those that really guide us in living. They are the really forth-leading and spiritually uplifting and inspiring guides of our lives.

Once a rich man, who knew very little about seamanship, owned a nice ship. One night he was standing in the pilot house watching the captain at the wheel, steering. The captain was keeping his eyes on the stars too much to suit the owner, and he, becoming important, ordered him to "give over this star gazing and tend to the ship." The captain's calm answer was, "Whoever reverences the Eternal, learns what is the right course to take." (Psalm 25: 12, Moffatt.)

That is the most practical rule for all conduct of life. There are elements and characteristics of the Eternal—God if you please—in things and beings all about us. This is especially true of our Sabbath. And if we hold for it the proper reverence, we shall be guided by it into the "abundant life." It will be one of the most forth-leading, inspiring, and uplifting elements in our experience. Try it.

M. C. V. H.

## CHRISTIAN ENDEAVOR AT NORTONVILLE

(Talks were given by the young people of the Nortonville Church at the morning service on Christian Endeavor Sabbath, February 3, 1940)

*Christian Endeavor Develops Leadership*

By Marie Hurley

There are four principles which Christian Endeavor stands for, and because of these principles Christian Endeavor inevitably produces leaders.

1. The first principle is "Confession of Christ." To confess one's self to Christ we must acknowledge our sin and accept the Lord as our Master and Savior. We must give up all the bad and evil thoughts in our minds and hearts, and start out on a new and better path of life.

We should give freely of our time, talents, and money. Although our possessions may be small, we will be blessed if we freely and willingly give of what little we do have.

To be Christian is to be different. Christians who are really true and conscientious will stand out from among other people. Sometimes young Christians are laughed and scoffed at and life is made very miserable for them. It is not easy—at first—to take a new stand in life and be sneered at by former com-

panions and friends. But such Christians have the restful assurance that they have chosen the right way. Christ is the only true way. Let's be different, then, and let people know that we are not afraid of showing our colors, and stand firm for Christ and the Church.

For, after all, the Christian way is the only satisfactory way of living. Only the people who are really leading devoted Christian lives are the ones who find complete happiness. Others may think that they are happy, but they really have a far undeveloped meaning of the word. Not until one accepts the Lord will he have contentment.

Then, too, the Christian enjoys a privilege of divine friendship with his Lord and Master, Jesus Christ, which non-Christians miss. Through prayer and Bible study he is given strength and guidance to help him in all his trials, temptations, and difficulties.

2. The second principle which stands out in Christian Endeavor is "Service for Christ." There are so many ways in which young people can serve. Perhaps it is holding some church or Sabbath school office, being a Sabbath school teacher, helping on a committee, planning Endeavor meetings, or singing in the choir. There are many others which not only train the young people for leadership but give them a responsibility which more closely binds them to the church.

People like to see young folks who are really enthusiastic and willing to help wherever their services are needed. We admire those whom we can depend on, and not the ones who continually make excuses, such as, "Oh, I did it last time. Let so-and-so do it," or "I've got a cold and can't sing in that quartet. Ask someone else." And so it goes.

We like the dependable young people, those who are faithful in their work, who put themselves wholly into the job to which they have been appointed. Young people are serving faithfully when they go to choir practice each week, regardless of what they would rather do or what the weather might be.

3. The third principle is "Loyalty to Christ's Church." The presence of the young people at church on Sabbath mornings certainly shows their loyalty and faithfulness. And when we meet them outside the church we can usually tell by their actions and conduct whether or not they are Christians. We are disappointed when we see young

people who are *not true* to the ideals of the church, in business and daily life. The young person who is neglectful and dishonest in these respects is not very likely to succeed.

There is the support of the church to be considered, too. Most wage-earning young people contribute freely to the support of the church and the Tenth Legion.

4. "Fellowship With Christ's People." Nearly every church has a social life. This prevents young people from looking elsewhere for amusements which are worldly. Many valuable friendships are formed through associations at parties, socials, rallies, yearly gatherings, and Conferences. Such church gatherings give an opportunity to acquire new acquaintances and provide a fuller and richer Christian life. Not only is it helpful to make friends and work with Christ's people in our own country, but fellowship with Christ's people of other races and nations will be enlightening and helpful also. The contacts which we make help train us for better service. The necessity for Christians to work together is becoming more and more evident.

Christian endeavorers who follow these four principles: (1) Confession of Christ, (2) Service for Christ, (3) Loyalty to Christ's Church, and (4) Fellowship with Christ's People, will doubtless develop into good leaders, whether it be a leader of a gospel team in our own home church, or a missionary leader to some foreign country.

Young people, we are the church of tomorrow and great is the task that is ours. So let's prepare ourselves for skillful and efficient leadership.

*Christian Endeavor Serves*  
By Winston Wheeler

One of the most important points of Christian Endeavor is to serve. Because the point of serving has been stressed so greatly, Christian Endeavor has grown to a great Union that could not be if each organization were not willing to serve its fellow friends.

All the way from the head department of Christian Endeavor to the individual societies we find much service rendered to others, the National C. E. serves the State Christian Endeavor; the state serves the district; the district, the county; and the county, the local societies, and by this combined serving of each other they make a great Union.

### HERE'S YOUR CHANCE!

Sabbath Rally Day! May 18, 1940. What is your young people's group getting ready to do on that day? Everyone should plan something so that this day would be significant and stand out as large as any in the whole year, or even larger.

Just as a thought starter for all of us, I suggest a contest, and here are the plans. It is an essay contest.

1. The title of each essay is to be "The Sabbath."

2. Length—not less than five hundred and not more than eight hundred words.

3. Time limit—the young people's editor must have all essays before April 25, 1940. Send them to Marion C. Van Horn, New Enterprise, Pa.

4. Age limit—the contest is open to all Seventh Day Baptist young people in high school or of high school age in the U. S. A. or abroad.

5. Although cash awards are not offered in this contest, why not show your good Seventh Day Baptist spirit and live interest in Sabbath truth and Sabbath promotion by entering? The five best essays will be published in the Young People's Page of the SABBATH RECORDER with honorable mention, in order of their rank.

Who will submit the first essay?

### CORRESPONDENCE

*The "Sabbath Recorder,"*  
Plainfield, N. J.

I have thought many times of the lines in the December eighteenth issue of "Beauty" by Marguerite Carpenter. It touched a responsive chord. I also wrote lines on the beauty of a Wisconsin sunset, in December.

*To My Son*  
(In Los Angeles)

The sun went out of sight tonight in a great flaming west:  
Bronze flame, merging to deep, deep rose, and overhead the blue;  
And watching it, I could no longer fashion cloth and threads,  
But flung my casement window wide, and leaning out it seemed that I was nearer you.  
Choked, I brought you to me—from the flame, the rose, the blue.  
The blue became a ceiling gray, the rose then faded quite,  
The west a long low band of flame, tall chimneys' outline, night.

As the number of organized societies increased, local, county and district unions were formed. The purpose of a union, I think, is to emphasize the spiritual and leadership-training values of Christian Endeavor for all young people, stimulating interest in societies of Christian Endeavor, promoting their efficiency as factors in Christian life and church work by bringing them into closer relationship with one another and making it possible for them to work together in common enterprises.

Almost every state is organized into a union with various departmental superintendents who work with the corresponding superintendents in the unions within the state.

The ways in which they serve are:

1. Literature: States publish their own Endeavor papers and the International Society sends out the *Christian Endeavor World*, which gives suggestions for improving the meetings and ways to carry out topics.

2. Many books and pamphlets which provide information for leaders in all departments of Christian Endeavor work are developed and published and made available by the International Society.

3. County officers often print off copies of suggestions for societies to use in the improvement of their own meetings.

The International Society of Christian Endeavor embraces all Christian Endeavor societies and unions on the North American Continent. Leadership and counsel in the extension work of four million members in eighty thousand societies in eighty-seven denominations is given by the International Society.

God meant for us to serve. In Deuteronomy 10: 12, God commands Israel to serve him, after the two tables of stone were restored. "What doth the Lord thy God require of thee but to fear Jehovah, thy God, to walk in all his ways, and to love him and to serve Jehovah thy God with all thy heart and with all thy soul, to keep the commandments of Jehovah, and his statutes, which I command thee this day for thy good." This is a motto which every Christian endeavorer would like to follow—to love God, walk in his ways, and serve him with all one's heart and soul.

When Christian Endeavor serves, its goal is to serve the best that it can.



Reluctantly my work became a pattern none could see:  
The swift sure miles, the changing scenes between the flame and me,  
The patchwork quilt my thoughts had made is still—and so my hands—  
Empty the room, and to the flaming west my love has gone from sight,  
And I am left the fragrance, the million lights, the night.

Mrs. Fay B. Coon.

7902 W. National Ave.,  
West Allis, Wis.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am seven years old and in second grade. I have two brothers, Elnoe and James. Elnoe is two years old and James is twelve.

We have a lot of snow.

We have a post office in our room at school. We do not have a valentine box but put our valentines in our post office. It was fun.

There are five children in my Sabbath school class. My teacher's name is Mrs. Burdick.

Your RECORDER girl,  
Marjorie Campbell.

Milton Junction, Wis.

Dear Marjorie:

We, too, have snow and plenty of it. Our snow stays with us and a little more is added almost daily. I noticed Friday, as I walked down Main Street, that some of the drifts were higher than my head. Do you have that kind?

When I was a girl, about twice your age, I lived with an aunt and uncle and went to school at Milton Junction and I still have old school friends there. Do you live near Miss Mercy Garthwaite? She was one of my school mates. I made my home with her during Conference last summer. Did you attend the children's meetings at Conference? I did the last day.

Sincerely your friend,  
Mizpah S. Greene.

Andover, N. Y.

### FOLLOWING JESUS' INVITATION AND SALVATION

(Read at the Intermediate Sabbath School at Alfred, N. Y., by Mrs. S. S. Powell, and requested by the intermediates for publication on the Children's Page)

It is an honor to be asked to talk about so wonderful a subject as "Following Jesus," and

a pleasure to be acquainted with a group of young people interested enough to carry out a program upon this inspiring theme.

We have the best of reasons for following Jesus. First, his great love has invited us, not by just one invitation but by repeated calls by different messengers. In studying this lesson what a comfort it is to find that Matthew, Mark, Luke, and John, all repeat the invitation, each in his own words—"Follow me!", "Come unto me"—over and over in different settings.

This is a great help to us. To illustrate how much such repeated invitations encourage us, think how we feel when invited to some famous wedding or other special event. If the call comes from a second and third person whose word we can trust, we feel sure we are wanted and we go with anticipated pleasure, without any shrinking of dread or bashfulness. But if we hear some random invitation from only one person, we hesitate till we hear the call verified by someone we trust. Then we feel encouraged to accept.

Now we have no cause to feel timid about following Jesus, we will find, when in the study of this lesson we notice the sincere and oft repeated invitations given by Jesus himself and by his disciples; and in the present time by people whom we hear re-echoing the same call, to all of whom we have to give very earnest heed because of the insistent secular calls, which break in and keep us from hearing all gospel invitations. Now is the time to cultivate a strong "stick to," when our radios, our telephones, and our "good times" interrupt with calls to side-track us from Jesus' invitations. Just ordinary, everyday "good times" will rather be transformed into the "best times ever," in our accepting him. You who live in a section abounding with lakes and "good times" at fishing know better than I what good habits are required for success in that occupation, and you understand the wisdom in Jesus' addressing his famous invitations to the fishermen, Andrew, Peter, James, and John to follow him.

My home has been in hill country where sheep and cattle abound, and it is easy for me to understand his references to his sheep following him when they hear his invitations. There are few sights more interesting than to see a flock of lively young lambs rush into the fold at the call of the shepherd. The old sheep go more sedately, as if they knew the reasons for the wisdom of the call, and the

young ones go full of pure, joyous love of the shepherd. But both know what a savior and salvation mean when dogs run in among them tearing and killing, and the shepherd calls the flock into the fold and drives away the killers.

If we were in China or Europe now, with bombs thrown down to destroy our homes and kill our loved ones, Jesus' invitation and salvation would appear in full meaning as the great need of this world, and we would understand more fully how beautiful the life on earth can be made with Jesus' invitations and salvation accepted, but how terrible without him.

The safety and comfort of our own homes and life today are due to our parents and grandparents, aunts and uncles, or other people's parents and grandparents, aunts and uncles who followed Jesus.

I know of no higher calling for young people today than to aim to be aunts and uncles and perhaps later, parents and grandparents following Jesus and extending his invitation and salvation to the troubled places of the earth.

### THEN AND NOW

By W. M. Davis

Where are we going; which way are we heading? Have we old folks changed a lot; are the young folks as good or better than they used to be? Just where do we stand? Do our young women "hit up" a faster pace than when we were young, or are we just getting old, and "old fogies"?

You young folks will be more charitable with us when you realize that thirty or forty years ago it was the "public" women that wore the "scanty" dresses (not as scanty as are worn today, however), used lots of paint, and drank at the bars with men, as many, supposedly respectable girls, are doing today. How can we reconcile ourselves to all this; are we supposed to believe it is all right? Can you wonder that we "quake" a little when we see all this, yes, and wonder where it is taking us?

To see our young women sitting up at the bars with men drinking, talking loud, reeling out like the drunks did in these old days, we just catch our breath and wonder. Take a trip on any ocean liner and see the gambling—keno, "horse racing," and slot machines—going full blast day and night, women in the

lead in numbers, young women; can you blame one born back there for saying, "then and now"?

Some man complained that women drove us out of the barber shops, then from the smoke shops, and now they are driving us from the saloons. We all must admit one thing; there is no place where we can sit down in comfort today and breathe the fresh air God gives us—it is poisoned by women smokers. The observation cars on any train were free from it until women started to smoke; not so now. Even the libraries and reading rooms on ocean liners, as well as all eating places, are all polluted with bad air. They all demand that "I shall smoke where I please." There is only one place that is free from it today, and that is in the churches. But I suspect that there are some churches where that does not hold good today.

So I say, where are we going, where are we heading? How much have we lost the past thirty years? Have we lost or gained? If we change as much the next thirty years as we have the past thirty, what will we have left that will be for the building of a strong womanhood and manhood in America? If we drop the high ideals that hold home, life, and our government together, where are we coming out?

Are we just "sheep"; do we have to do as others do; can't we stand out? I recall a wonderful educator who after obtaining a very high position had to "follow the sheep"; he went to smoking cigarettes. In the presence of company (who were somewhat shocked) he lit a cigarette for himself and another for his young daughter. That man has passed on now. I wonder if he could not have left better, higher ideals for this daughter.

Yes, I may be a "back number," just not up to date. But if I am I would like to ask you what we will have left in thirty years more, if we keep being "up to date" as we have the past thirty years? Can life, security, the real things that count—the things that make for real manhood, womanhood, character in a nation—be builded on gambling, smoking, drinking, and the other things that go along with them? I don't believe it can. Yes, there are still lots of fine boys and girls left, but can't we "salvage" more to the better and real in life? We will have to or else . . .

Honolulu, T. H.,  
January 2, 1940.

## OUR PULPIT

## A SEVENTH DAY BAPTIST LOOKS AT WAR

(Preached at Plainfield, N. J., December 29, 1939)

By Rev. Paul S. Burdick

"Thou shalt not kill."—Exodus 20: 13.

Seventh Day Baptists derive their authority for moral judgments primarily from the Bible. Practical, they must be, because they live in the midst of a practical, every-day kind of environment. But where questions of right and wrong are involved, they unfailingly refer to that Book, because in it they recognize, more than in any other source, the voice of Divine Guidance, speaking through history and to the human heart today.

So when we read the words of the text, even though we read them against a background of Old Testament warfare and retaliation, and even though we hear voices all around us counseling us to avoid the visionary, the idealistic, and the "impractical," yet our attention is arrested. We feel that surely this is the voice of God. If ever a message came from heaven in pre-Christian times, it would seem to be this: "Thou shalt not kill."

Now the greatness of Jesus, humanly speaking, was his ability to understand what the will of God was, either by direct intuition, or by interpreting the written Word, or by a combination of these factors. He believed that obedience to the revealed will of God, however impractical it might seem in his day, was the only way of escape for a world in the toils of intrigue, hate, and grasping for power. Furthermore, he so infused his own spirit into that obedience, that there stood forth revealed a transforming power that could conquer the world. "Ye have heard that it hath been said of them of old time . . . but I say unto you, love your enemies . . ."

Seventh Day Baptists are a living reminder that obedience to another commandment, the fourth, is not impossible in a world of adverse circumstances; and not only so, but when filled with the spirit of Christ, it may become a source of moral and spiritual strength for the individual, and may even point the way to a reconstruction of the social order as well. May it not be that renewed respect for the sixth commandment will turn men's minds away from the possibility of settling their differences by means of brute force, and

to exploring the way offered by Jesus—the way of active, out-going, all-conquering love.

If it be asked what the result of such an attitude would be, in case many of the citizens of a nation should adopt it, let this be a partial answer:

1. There is much more danger of our nation being an oppressor rather than oppressed in our relations with others. Our treatment of Latin American nations and the exclusion of Orientals under our immigration acts are cases in point.

2. The war-making forces of a nation are so strong and insistent that they can only be curbed by the power of a great conviction operating in the lives of God-inspired men. These forces, feeding the people on fear, have sabotaged almost every effort for peace. They have helped to keep us out of disarmament agreements and world courts. Upon them rests a good share of the responsibility for a world at war—upon us all, that is, who have thought we could keep aloof from the world's peace-making activities, only to be drawn into the maelstrom of war at last.

3. Propaganda and censorship make it increasingly difficult, if not impossible, for the average citizen to judge whether or not his nation is engaged in a "just" war.

4. If it be decreed that those of us who hold these opinions are not worthy to enjoy the privileges of citizenship in a Christian country—that unless we are willing to help polish off our nation's enemies, we have no other contribution worth giving or being received—then we shall have to fare forth as did the early missionaries of the cross, citizens at large of the kingdom of God, to find refuge, mayhap, under the banner of some Gandhi.

5. Of course, no such outcome is in prospect. Rather, let us work for, and hope for, and pray for the establishment of "cells" of individuals of like mind in every land, whose influence shall bring about international cooperation and understanding, instead of selfish advantage that rests on violence.

## DENOMINATIONAL "HOOK-UP"

Ashaway, R. I.

In preparation for the Preaching Mission which is to be held from March 15 to 24, a series of midweek "Fireside Meetings" will be held each Wednesday evening—a get-together to become more neighborly, to sing

together the old hymns, and unite in prayers for the success of the coming Preaching Mission. Rev. George B. Shaw of Alfred, N. Y., will be the speaker for the meetings from March 15 to 24. A part of these meetings will be held with the Second Hopkinton Church.

This Wednesday evening the midweek service will be held at the following homes at 7.30 o'clock: Ashaway neighborhood meeting, at the home of Miss Abbie Kenyon, with Rev. Everett T. Harris as leader; Chase Hill and Tomaquag meeting, at the home of Mrs. Etta Crandall, with Mrs. James Waite as leader; Hopkinton, at the home of Mr. and Mrs. Walter D. Kenyon, with Mrs. Annette Mills as leader.

The food sale sponsored by the Christian Endeavor society Friday netted \$20.53, which was turned over to the Ladies' Sewing Society to help pay for having church pew cushions recovered.

## Guest Soloist

Mrs. Elliot Wells will be guest soloist at the Methodist church of New London, Wednesday evening. This morning she was soloist at the Garden Heights Baptist church, Mystic.

—Westerly Sun.

## Verona, N. Y.

A fitting recognition of the fifty-ninth anniversary of the organization of the Christian Endeavor movement February 2, 1881, in Portland, Me., by Rev. Francis E. Clark, was given on the Sabbath of February 3. A special sermon for the occasion was delivered by Pastor Davis, his subject being "Some People the Church Cannot Do Without."

Those attending the State Youth Council Convention in Buffalo February 16, 17, 18, from our church were Alva Warner, president of the Town of Verona Youth Council, sent by that organization; and Mrs. Anna Davis, sent as delegate from our church. They gave very interesting reports of the convention during the Sabbath school hour last Sabbath.

On February 26, Dr. George C. Stebbins, composer of the music for so many hymns, celebrated his ninety-fourth birthday. Pastor Davis, who is a friend of Doctor Stebbins, recognized his birthday by preaching a sermon on the Sabbath of February 24. Subject, "Ministry of Sacred Song." Text, a part of the fifth and sixth verses of Psalm 150. The music of all the hymns used in the ser-

vice was written by him. Pastor Davis received an appreciative letter from Doctor Stebbins, written in his own hand, which he read to the congregation.

The Ladies' Society met at the parsonage February 27. The work for the day was making aprons for a sale later.

"The Distinguishing Contribution of Seventh Day Baptists" was delivered before the Ministerial Association in Oneida, February 26, by Pastor Davis. A discussion followed.

Correspondent.

## Milton Junction, Wis.

A Preaching Mission will be conducted at the Seventh Day Baptist church at Milton Junction, from Friday, March 8, to and including March 16. Rev. R. J. Severance, missionary-evangelist of the Seventh Day Baptist General Conference, will preach each Sabbath morning at 10.30, and each evening at 7.30. As the Easter time draws near, Jesus Christ and his Church make a special appeal to our attention. Does the Christian Church have a message for our day? The public is invited to worship with us throughout this Preaching Mission.

J. F. Randolph, Pastor.

## Kingston, Jamaica

One of the things we need here very much is a hymnal of our own. All our churches use the Seventh Day Adventist "Christ in Song," which I find unsatisfactory in many ways. Many of the hymns in it have been altered to suit the peculiar theological beliefs of Seventh Day Adventists. For example, the first line of the first verse of "Joy to the World" has been altered from the old familiar words to read, "Joy to the World, the Lord will come." Another has been changed to read, "Soon will he rule the earth with grace." Many of the hymns have been separated from the usual musical setting.

There are in the Kingston church a few "Life Time Hymns," Seventh Day Baptist edition, but they are very few and about worn out. Many of the pages are missing entirely. I wish to get some hymn books, especially for the Kingston Church. We have a capable organist and a fairly decent reed organ, so that we could easily learn many new hymns.

Perhaps you would be so kind as to print this part of my letter in the RECORDER, so that some church having serviceable hymn books in fairly good order, which it wishes to give away, may know about our need. The hymn



books should be in fairly good order, otherwise it would not pay to ship them so far. I could wish that they be good standard hymnals. We could use a book of gospel songs, but we especially have need of a good hymnal. Fifty would help us immensely, but we would appreciate no end, say a hundred hymnals.

The Kingston Church, I am sure, if necessary, will help with the cost of posting them from America to Jamaica. If any church should have more than a hundred hymnals to give away . . . others of our churches could use the surplus. So you can see that any hymn books sent us would not be wasted.

Luther W. Crichlow.

Farina, Ill.

Rev. C. L. Hill and C. F. Persels drove to Ashley, Wednesday night, where they were guests of the Ashley Commercial Club. Following a 6.30 o'clock dinner, Mr. Hill addressed the club, using as his subject, "The American Way of Living."

You are all urged to be present Sabbath morning for the worship period and for the sermon which has special application to the times in which we live. The subject will be: The Mission of Changing Conditions, with the text, Psalm 55: 19: "Because they have no change, therefore they know not God." Not only the membership of the church is urged to be in attendance, but any citizen of Farina that cares to hear an interesting and helpful interpretation of present day conditions, and hear an application to every day life that will be helpful, is cordially invited to attend.

In the midst of the world's most rapidly changing conditions, with the doubt and fear that are engendered, mankind is seeking, sometimes blindly, and the hard way, for light. Russia and Germania have said, and are saying today, "Christianity has failed." There is a large group of people in America, England, and France, that are saying, "Christianity has failed." Christian leaders themselves are baffled and are looking on every side trying to regain lost ground. Can it be possible that the text chosen is applicable? "Because they have no change, therefore they fear not God." Come out Sabbath morning and let us reason together concerning the meaning of this text.

The O. C. Wells home was the scene of a very happy gathering last Wednesday, when a group of brothers and sisters gathered

for the celebration of the forty-ninth anniversary of the marriage of Mr. and Mrs. Wells, where a cafeteria dinner was enjoyed, ice cream included, and many pleasant and happy memories recounted. Of the guests present five attended the wedding forty-nine years before; they were, E. F. Randolph, Misses Lena and Hattie Wells, and C. E. Persels and wife.—*Farina News*

### RELIGIOUS NEWS SERVICE

Philadelphia.—Pleas to the church to take "concrete action" in dealing with "the cause, consequences, and cure of anti-Semitism," and to promote a spirit of good will in all relations with "our Jewish fellow citizens," were voiced here by a National Study Conference on the Churches and the International Situation. The conference, attended by three hundred officially appointed delegates representing thirty denominations, was held under the auspices of the Federal Council of the Churches of Christ in America.

"The wave of anti-Semitism that engulfs Europe and the rising tide of anti-Jewish prejudice in America today," said a statement on the Local Church and the World Crisis, "are contrary to the mind of Christ and constitute a direct challenge to the local Christian community."

In another statement on the Churches and the American Policy, the conference declared that "it is imperative that the churches, in the presence of growing anti-Semitism, promote good will and co-operation with our Jewish fellow citizens."

### MARRIAGES

DeGroff-Crandall. — Miss Leta Crandall, daughter of Mr. and Mrs. A. J. Crandall, and Gerald DeGroff, son of Mr. and Mrs. Andrew DeGroff, were united in marriage at the Seventh Day Baptist church at Little Genesee, N. Y., October 28, 1939, Rev. Harley Sutton officiating.

### OBITUARY

Hewitt. — Viola Belle Hewitt was born near Farina, Ill., March 4, 1889, and died at the family home in Farina, Ill., February 18, 1940, following a brief illness.

She was the daughter of Otis and Nellie Smith Hewitt, and was the fourth of the children to depart this life. Funeral services were conducted from the family home by her pastor, Rev. Claude L. Hill, and burial was made in the Farina cemetery.  
C. L. H.

# The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., MARCH 18, 1940

No. 12



REV. LOYAL F. HURLEY  
Pastor of the Riverside Seventh Day  
Baptist Church since 1933.

### Contents

Editorials.—History Repeating Itself.—More About South Jersey Meeting.—"Holding Life Sacred."—Items of Interest	186-188
Message From the Finance Committee	188
Adventures in Tithing—"The Belmont Plan"	188
Missions.—New Tasks Give New Hope and Enthusiasm.—Interesting Letter From Professor T. M. Chang.—The Necessity for Vision.—Treasurer's Monthly Statement	189-192
Woman's Work.—The Challenge of Totalitarianism	192
Young People's Work.—To the Young People.—Tract-a-Month Club.—The Challenge of Christian Endeavor	193-195
Children's Page.—Our Letter Exchange	195
Our Pulpit.—Security: Certain or Uncertain	197-199
Denominational "Hook-up"	199