

the close of the business session games were played and refreshments served by the Lutheran young people.

A reception was held in the church parlors last Monday evening for Rev. and Mrs. Leon Maltby, who stopped here on their way to White Cloud, Mich., where Mr. Maltby has accepted the pastorate. Supper was served, after which Mr. Maltby gave an interesting talk.

The Ladies' Society was entertained at the home of Mrs. Raymond Sholtz last Sunday.

Correspondent.

Milton Junction, Wis.

At the end of the Conference year, 1939, the Ladies' Aid society of Milton Junction was the only church in the Northwestern Association that had given more to the denomination than it had spent for local work.

The Sabbath night program at the October quarterly meeting at Albion was put on by the Junction society. The subject was "Denominational Leaders." Another interesting program but of another type was a debate on the subject, "The Men Should Always Get up and Build the Fire."

At the close of the year's work all the officers were re-elected—Jennie Greene, president, Mercy Garthwaite, secretary.

A successful Preaching Mission was conducted by the church, March 8-16. Rev. R. J. Severance was preacher. Nine additions were made by baptism, one by letter.

—Gleaned from News Letter.

North Loup, Neb.

We are grateful to George Clement for bringing Mrs. Clara Butts to us last Sabbath. Her message was very educational and inspiring.

The members of the Christian Endeavor and their sponsor had a wiener roast at the chalk hills Sabbath evening after the church service.

Members of the Seventh Day Baptist Missionary Society met with Mrs. Myra Hutchins Tuesday afternoon, where Dr. Grace Crandall gave a talk, also showed several pictures of her work in China. Those present spent a most delightful afternoon. Some friends were also in attendance.—Loyalist.

MARRIAGES

Cruzan-Halter. — At the Seventh Day Baptist parsonage, Plainfield, N. J., on Sabbath morning, March 9, 1940, Miss Helen A. Halter and Mr. Bert Cruzan, both of Bridgeton, N. J., were united in marriage by the groom's former pastor, Rev. Hurlley S. Warren. The new home is near Bridgeton, N. J.

OBITUARY

Gates. — Ida J. Davis, youngest daughter of Silas and Sally Ann Crumb Davis, was born February 7, 1860, in the town of Lincklaen, N. Y., and died March 24, 1940, at the Cortland Hospital.

At the age of fifteen she was baptized and joined the Lincklaen Center Seventh Day Baptist Church, where her membership remained throughout her life.

On December 28, 1880, she was married to William R. Gates, who survives her. Of their ten children the eight still living are: Mrs. Lynn Mowers, Mrs. Lyman Coon, Everett, Ruth, Mrs. Ward Burrows, Lloyd, Clair, and Mrs. Neal D. Mills. There are ten grandchildren and three great-grandchildren.

The funeral in the Lincklaen church was conducted by Rev. Neal D. Mills and interment was made in the North Pitcher cemetery.

N. D. M.

Martin. — At her home, 135 West Broad Street, Westerly, R. I., March 14, 1940, Minnie Berry Martin, aged 75 years.

She was the daughter of Captain John H. and Lucy Ann (Douglas) Berry and was born in Noank, Conn., June 11, 1864. She was united in marriage with John H. Tanner on December 25, 1882. Mr. Tanner passed away January 20, 1930. September 15, 1934, she married William S. Martin, who survives her. Mrs. Martin was a member of the Pawcatuck Seventh Day Baptist Church, the Woman's Aid society of that church, the Travel Club, a charter member of the Westerly Historical Society, and a worker in community affairs.

Besides her husband she leaves one brother, William Douglas Berry of Laconia, N. H., and several nieces and nephews.

Farewell services were conducted by her pastor, Rev. Harold R. Crandall, and interment was in River Bend Cemetery.

The bereaved husband finds comfort in the following lines:

It is an old belief,
That on some solemn shore,
Beyond the sphere of pain and grief,
Dear friends shall meet once more.

Beyond the sphere of time
And sin and fate's control,
Serene in changeless prime
Of body and of soul.

That creed I fain would keep;
That hope I'll not forego—
Eternal be the sleep,
If not to waken so.

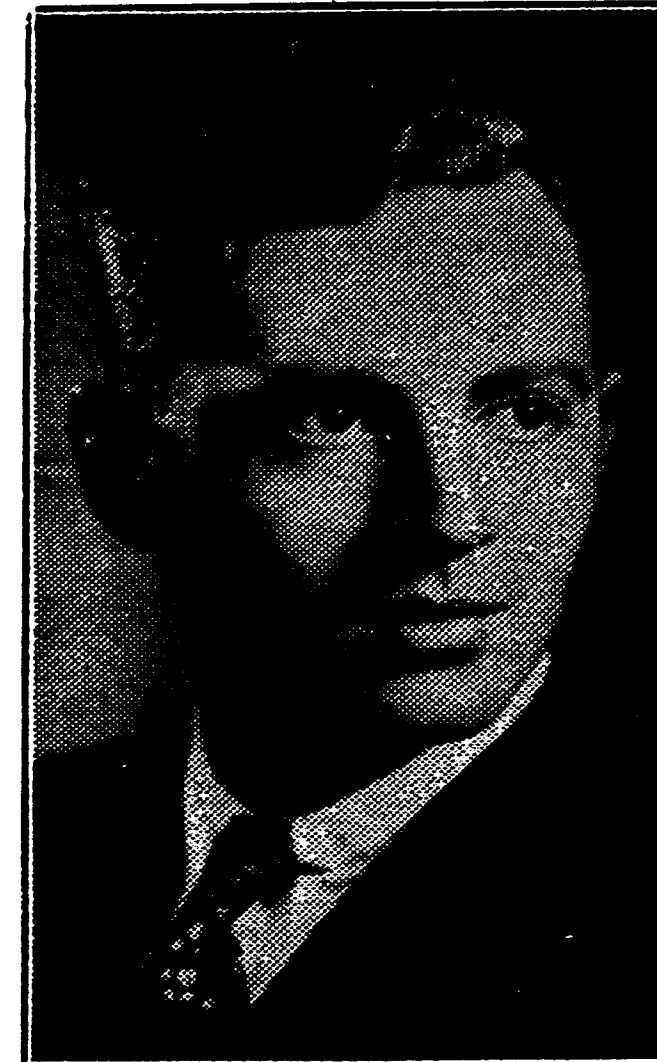
H. R. C.

The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., APRIL 22, 1940

No. 17



REV. ELMO F. RANDOLPH
Pastor of the Second Alfred
Seventh Day Baptist Church
Alfred Station, N. Y.

Contents

| | |
|--|---------|
| Editorials. —Don't Flat.—Stepping Stones.—The Church Beautiful.—Editors in Washington | 266-268 |
| Daily Meditations | 268 |
| Missions. —Both Are True.—Say So.—Fighting the White Plague in China.—How Shanghai Is Caring for Some of Its Poor | 270-273 |
| Tract Board Meeting | 273 |
| Woman's Work. —From the China Bulletin | 274-276 |
| Young People's Work. —Planning a Life | 276 |
| Children's Page. —Our Letter Exchange | 277 |
| Our Pulpit. —True Sabbathism | 278 |
| Denominational "Hook-up" | 279 |
| Obituary | 280 |

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. 17

Established in 1844

Whole No. 4,873

EDITORIALS

DON'T FLAT

Music is spoiled by some one "flattening" a note. It is difficult to sing with some one "off key." The trouble is, usually, notes are being flattened when they should be natural.

Similar difficulties are often found in the work of the church. Some one is out of tune with the rest—harmony is broken, discord the result, and the advancement of God's kingdom is retarded.

The danger of flattening faith is encountered in the individual life and in the organized life of the church. Instead of a clear-cut faith, true and strong in tone, it is weakened and off key. Nor is there a clear-cut conception or sense of sin. Instead, we generalize to make sin less evil—just nature having its inning; or we beg that circumstances leading to the wrong doing are justified. But sin as the transgression of the law, disobedience to God's commands, defiance of the laws of righteousness—no!

People do not like to be preached to about their sin and their need of repentance, or their special need of a Savior. A bit of reform, a little more education is all that is needed. It is so easy to "flat." Satan was the first flattener, when he said to the woman, "Ye shall not surely die." And he has been helping people to "flatten" sin ever since.

Any tendency to flatten sin is a tendency to empty the gospel of its divine meaning. Why a Christ and a cross, if sin is not so bad and can be cared for in some less costly way? Christ is the heart of the gospel, and attenuated sin strikes at the vitals of good news.

A present day need is a deepened sense of the awfulness of sin and of a profound conviction of God's love and power, who gave himself through his Son to save us from everlasting loss.

The pulpit of the land has been guilty of contributing to the "flat-out" by failing to preach the great fundamental doctrines of the Bible: the meaning of conviction, repentance, conversion, regeneration, baptism, the true Sabbath, and the Holy Spirit. Thousands of church goers and members do not know these fundamentals of the Word of God, for the pulpit has not taught them. This "flat-out" is responsible, not a little, for the age of doubt, bewilderment, and atheism of the present day. Men and women are at heart hungry for the gospel and its message; for the great fundamental truths that deepen convictions that hold them steady in a time of chaotic acting and thinking. Let the church, then, and its pulpit stand true and ring clear on the key of salvation.

Again, we must guard against the weakening effects of a flattened Sabbath conviction and conscience. Someone has said, "An opinion is something we hold; a conviction is something that holds us." We have opinion about the Sabbath; have we conviction? We have given way too much to physical and material values; too often cut our anchor ropes. Our convictions will hold us, if we have them. Beware of the tendencies to flatten them out or to weaken our faith in the ultimate triumph of God's Word. There is no room for defeatism in God's commonwealth. By neglect-

THE CHURCH BEAUTIFUL

The April number of *Christian Herald* carries an inspiring article on "Churches Must Be Beautiful." It is written by Elbert M. Conover, director, International Bureau of Architecture, who writes out of a wide experience. His ideals are high and his suggestions practical. Of four illustrations given as examples of high and satisfactory architecture, our Milton Seventh Day Baptist Church is one because of the interior—the altar and nave being pictured. The writer confesses to a thrill of pride in Milton's having so prominent a place in this widely read magazine.

We are glad that our people are ranking so high in their love for beautiful church architecture. Also it is pleasing to realize that more pains are being taken in the upkeep of the buildings. No longer are we satisfied with maintaining beautiful furnishings and interior decorations at home, but feel the propriety of doing at least equally well with our churches. Some of our pastors show commendable interest in beautifying and keeping immaculate the church properties of their parishes.

We have been impressed by the grandeur and beauty of some of the great cathedrals and churches abroad and some at home. They are noble and inspiring. But there is nothing to our mind more beautiful than the white churches scattered through our countryside, villages, and cities—with their finger-like spires pointing heavenward. Such churches are symbolic of purity of life and ideal, and of the purpose for which they were built and dedicated—to point men to the Christ, the Savior of mankind.

EDITORS IN WASHINGTON

Editors of religious papers of the United States and Canada met in Washington, D. C., Tuesday morning to Thursday afternoon, April 9-11. Of this organization Guy Emler Shippler of the *Churchman* is president, and Dr. Richard W. Shipley of the *Methodist Protestant Recorder* is secretary-treasurer.

Not only were problems discussed pertaining to practical phases of religious journalism, such as topography, space, circulation, interest, and the like, but prominent men representing various allied interests were heard. Representatives from publishers as Revell, Harpers, and Fortune were present and spoke.

ing worship, Bible reading, prayer; by letting down, little by little, in our Sabbath observance, we are spoiling the harmony of the divine plan. By slow attrition our loyalty to Christ, the church, and the Sabbath is weakened and the loss incalculable. Don't flat.

STEPPING STONES

Life's pathway is seldom one of roses. Rather, the way is beset by difficulties, hardships, trials, and temptations. They hurl themselves upon the wayfarer till often he feels he must give up the struggle. Give up he is likely to do if he looks down and confines himself only to the obstacle that seems so insurmountable, to the task that seems so impossible.

But there is light ahead if he will only look up, and unseen strength at hand if he only lays hold by faith. Then the difficult spots become solid ground on which he steps from what might have been defeat to victory.

One of our readers thoughtfully sends us a little poem with a personal touch message found in "The Family Circle" of March 15, 1940, contributed by Mrs. C. M. Van Housen of Washington, D. C. The note reads, "I hope this poem may bring some degree of cheer and comfort to anyone who may be beset by life's hampering difficulties, and that these obstacles may seem, instead, to be friendly stepping stones to a brighter day." The poem follows:

FRIENDLY OBSTACLES

For every hill I've had to climb,
For every stone that bruised my feet,
For all the blood and sweat and grime,
For blinding storms and burning heat,
My heart sings but a grateful song—
These were the things that made me strong!

For all the heartaches and the tears,
For all the anguish and the pain,
For gloomy days and fruitless years,
And for the hopes that lived in vain,
I do give thanks; for now I know
These were the things that helped me grow!

'Tis not the softer things of life,
Which stimulate man's will to strive,
But bleak adversity and strife
Do most to keep man's will alive.
O'er rose-strewn paths the weaklings creep,
But brave hearts dare to climb the steep!

—L. E. Thayer.

A Call at the White House

The President of the United States received a group of twelve editors for a fifteen-minute interview at noon, Thursday. It was a privilege to be included among the persons selected to call.

We were courteously received and had a pleasant conversation of "off-the-record" type. The President assured us of his deep interest in promoting world peace. We were left free to reiterate his philosophy of the "freedoms"—freedom of religion, freedom of information, freedom from fear of aggression, freedom of markets.

On a previous day, some time was spent in calling on a few prominent government leaders: Secretary of War, Harry H. Woodring; Secretary of Labor, Frances Perkins; and Senator George W. Norris of Nebraska. Perhaps it was because of a native slant, but the last named made a more profound impression on one, at least, than any of the others. Here was a man who has often stood alone for what he believed, and at whatever cost to himself. No one is ever in doubt on which side of a moral issue Senator Norris stands.

The Neely Bill

At this meeting a resolution in favor of the passage of the Neely Bill, which would abolish "block booking" and "blind selling" of films, was unanimously adopted. The resolution reads:

It is the sense of this meeting of the Associated Church Press that the motion picture, as one of the most powerful educational forces of our day, should be subject to local control and influence and that exhibitors should not only have the power to exercise choice in the selection of films, but should be independent of outside control in the exercise of such power. We believe, therefore, theaters should be owned and operated as enterprises independent of production and of other theaters in other communities.

As a step toward these ends we reaffirm our support of the first Neely Bill S280 to abolish compulsory block booking and blind selling of motion pictures now pending before the House Committee on Interstate and Foreign Commerce.

In the moral significance of this, all Seventh Day Baptists should be interested. If so, write to your own senators, urging their support of this measure.

DAILY MEDITATIONS

Prepared by Rev. Elmo F. Randolph

Theme for the week
The Sabbath and Creation

Sunday, April 21

"In the beginning God . . ." Genesis 1: 1.
Read John 1: 1-5.

The first four words of the Bible introduce us, with one bold sweep of universal insight, to the source of all life; the fountain head of all wisdom and knowledge; to the foundation of all faith and hope. "In the beginning God . . ." Those first four words strike the clear, ringing note of certainty by which man may bring himself into tune with life in spite of anything that can happen to him in the universe.

The geologist searches the rock formations of stream bed and mountain side for secrets that span great chasms of past time, and lead him falteringly into creation's dawning to finally swallow him in misty theories. The botanist discovers what he thinks was earth's first life in fossil rock, and leads us, spell-bound, through the story of our *Flowering Earth* with its fantastic fern forests and its majestic sequoias, only to pause before a tiny dried up seed and exclaim, "We shall have to admit that life is in some measure ultimately unknowable. With this I am content. This I do not dispute." But here lies the genius of our religion; the life-beat of our existence—that God, who was "in the beginning" is our Father for all time.

Prayer: O God, thou custodian of all our beginnings, make our Sabbaths glad in creation's continued celebration. Amen.

Monday, April 22

" . . . God created the heaven and the earth."
Genesis 1: 1. Read Isaiah 40: 28-31.

We should be truly thankful for the searchlights of truth thrown upon religion by science. There is a law of physical science which is in substance this: nothing can be created or destroyed. By the knowledge and practice of that law, man, in his most exacting and critical mood, has exalted God "above all the earth" and "far above all gods." If the scientist in his search for truths of the natural world humbles himself before God's creative power, how much more should we, who seek eternal life, glorify creation as God's "wonderful works to the children of men."

A crocus springs to life, and in its bloom our hearts are stirred. We hunt in swamp and pond for early peepers, and discover new realms of life whose minuteness defies our eyes. The evening skies light up our minds with the vastness of the universe, leaving us dumb before God's creative presence everywhere.

How shall we glorify God for his creation? By what means can we make known our joy in the splendor of the universe? When shall we sing aloud unto God?

Prayer: "O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches." Help us, O God, in the fragrance of springtime Sabbaths to know the joy of singing thy praise; and to feel the power of accepting thy strength. Amen.

Tuesday, April 23

"What is man, that thou art mindful of him?"
Psalm 8: 4. Read Psalm 8.

In the dazzling wonder and immeasurable expanse of creation it is little wonder we sometimes become blinded and confused as we ask with the psalmist, "What is man, that thou art mindful of him?" It is no easy task to find one's proper place in the complex scheme of things. Many of us are like the small girl who was surprised because the postman knew where to deliver a letter to a friend, addressed something like this: Jane Jones, Clover Farm, Elmville, Tompkins County, New Hampshire, U. S. A., North America, Western Hemisphere, Earth, Universe, Mind of God. We so seldom appreciate that each of us has a definite place in all the bigness of creation, and that God does not forsake us in that place.

A scientist astronomer who had lost the sense of his own place and value in the scheme of things was comparing his own insignificance with the illimitable vastness of the universe. When he concluded his self-belittlement a friend remarked, "Remember, it takes the mind of man to appreciate the bigness of the universe." We need times when we can rediscover ourselves.

Prayer: God of all our self-searchings, bless our Sabbaths and our meditation times to the rediscovery of self in right relation to thee. Amen.

Wednesday, April 24

"So God created man in his own image . . ."
Genesis 1: 27. Read Genesis 1: 27-30.

As the climaxing act of creative work God revealed his true character and purpose by creating man in his own image. Dean A. J. C. Bond, commenting on God's purpose in man's creation, puts it well. "Now there dwelt in the earth a being with whom God might have fellowship; now the loving heart of God could go out to certain of his creatures in tender Fatherly care and solicitude; now the earth supported a being whom God might love and bless, and who in turn might love God and have communion with him." Here, in the dawning of life and time, we trace the pattern of true religion—a God of love creating man capable of accepting and returning love.

But true religion, the perfect relationship of love between God and man, has only once been practiced in the world. We sorely need the way and the will to have communion with God. God's Sabbath is our opportunity in time for such communion.

Prayer:

"Breathe on me, Breath of God,
Fill me with life anew,
That I may love what thou dost love,
And do what thou wouldst do." Amen.

Thursday, April 25

"And God saw everything that he had made, and, behold, it was very good."
Genesis 1: 31. Read Psalm 24.

Have you ever tried to think God's thoughts after him? What a satisfying feeling to look over the work one has done with his own hands or mind and know it is good. The farmer pauses in the dim light of departing day to look across his field and say, "It is a good work well done." The housewife beams upon her family at evening and breathes a silent benediction upon the day's achievements. The poet drops his pen to scan well written lines that move with grace and power, and feels his soul stir with the joy of accomplishment.

God looked upon his creation and found it good—the work he had accomplished gave expression to his *character*, and *purpose*; and he reposed in satisfaction. Man's work is far from perfect, but if done in partnership with God the touch of divinity works a miracle and it is good. When shall we bring our work before God for approval? God has appointed us a time—even his holy Sabbath.

Prayer: "For work to do, and strength to do the work, we thank thee, Lord!" May all the work our hands are set to, be wrought

in partnership with thee and so deserve thy praise, "Well done." Amen.

Friday, April 26

"On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work . . ."
Genesis 2: 2. Read Exodus 20: 8-11.

One Bible student has suggested these aims for the creation story: "to introduce the Book of Genesis as the book of beginnings; to represent God as the Creator of all things, and the Sabbath as a divine institution."

How logical and effective the steps of the creation story are: First the fundamental and all-important certainty that God is the author and finisher of creation; next, the awe-inspiring processes of creation climaxed in man's birth as God's crowning achievement; and finally, the institution of the Sabbath as a day of physical rest, and of continued communion between man and God—a covenant celebration of creation for all time.

Again returns the day of holy rest
Which, when he made the world, Jehovah blessed;
When, like his own, he bade our labors cease,
And all be piety, and all be peace.

Let us devote this consecrated day
To learn his will, and all we learn obey;
So shall he hear, when fervently we raise
Our supplications and our songs of praise.

Prayer:

Father in heaven, in whom our hopes confide,
Whose power defends us, and whose precepts
guide,
In life our guardian and in death our friend,
Glory supreme be thine till time shall end. Amen.
—William Mason.

Sabbath, April 27

"And God blessed the seventh day, and sanctified it . . ."

Genesis 2: 3. Read Psalm 100.

We learn from the Bible that "God is a spirit; and they that worship him must worship him in spirit and in truth." In most of the contacts and experiences of life we depend upon our senses for communication and memory. Our friends are remembered by their appearance, their voices, their hand clasp. Pleasant memories may be recalled by viewing a brilliant sunset. But it is difficult to know and commune with God, because we cannot rely on our physical senses to discover him—even though we may sense his presence in the world about us.

The Sabbath is one of God's own answers to our need for communication with him.

God understood the needs of man so well that he dedicated the seventh day of every week to man's use as a time for spiritual refreshment and holy worship. Think of the power and the joy there is for us as we join today in glorifying God as our Creator—the giver of every good and perfect gift. Let us raise our voices in praise to our God!

Prayer:

"God of the Sabbath, unto thee we raise
Our grateful hearts in songs of love and praise;
Maker, Preserver, all to thee we owe:
Smile on thy children, waiting here below."
Amen.

MISSIONS

BOTH ARE TRUE

It is often said that we must maintain the home base (home churches) or we cannot long carry on foreign missions. This statement is self-evident; but there is another statement equally true and this is that the home churches must carry on missions or they die. This statement is not so apparent at first thought as the other, but history proves it is true. A follower of Christ who ceases to be interested in and labor for the Christianizing of others ceases to be a follower. A church that ceases to be interested in and labor for the Christianizing of others ceases to be a part of Christ's body. It may maintain its own organization and keep up the forms of Christianity for a time, but it has not the spirit of Christ, and decay sets in. This fact has been recognized by Christian statesmen throughout the ages.

The principle that a church must carry the gospel to others holds true in relation to the younger churches, as well as to the older ones. There is little hope of permanent growth in any mission field until the churches of that field commence to reach out to others, as well as to help support themselves. Though a church may not be able to entirely support itself financially, it should have some part in mission work. It is the duty of missionaries and missionary boards to keep that principle before the churches.

The writer will never forget what the late L. Richard Conradi said to him on a certain occasion. It had been proposed that help to the work of a certain field in Asia be withdrawn. Elder Conradi requested that we continue helping the field until he could get his churches in Germany organized, for he wanted

they should take up foreign work, and he thought the field in Asia would be a good one. He intimated that the life and growth of his churches in Germany depended on their reaching out to others.

It is true that we must maintain the home churches and it is equally true that we must carry the gospel to others in both home and foreign lands. This is Christ's plan for all churches. Their growth and strength depend upon it. If we undertake this work in his name, he will give our efforts success.

Miss. Sec.

SAY SO

The happier world will be the better world. Then let's quit the all-critical tendency and tell more of the good things we have seen.

Don't you really believe that your children, the young people of today, will be better tomorrow than we were yesterday? Eh? Why not say just that when next you write for your newspaper column? Cheer up somebody!

Never before were so many professed Christians in this world as are enrolled today. More than twenty-five millions are church attendants in America, alone. The Christian Church is advancing—let's be glad!

A. S. B.

FIGHTING THE WHITE PLAGUE IN CHINA

By Dr. George Thorngate

Tuberculosis cannot be considered lightly in any language. But when it happens in Chinese it is almost equal to saying "death warrant." The hospital where I spend a good part of every weekday and which is maintained by the recently started Shanghai Anti-tuberculosis Association attempts to reduce that to at least "suspended sentence," and if the victim has enough reactive power, to merely "arrested."

War and refugeeing have caused a tremendous increase in tuberculosis among the Chinese. Exposure to rain and cold, inadequate food—both as to calories and vitamins—emotional stresses, and especially excessive overcrowding, where in many households one or more persons with the disease are in close contact with all other members, even children—these factors make the increase understandable.

The tuberculosis hospital admits patients of both sexes, of all ages, and in every stage

of illness. Those who are far advanced are gladly taken in, both for their own sake and for the sake of the ones with whom they would otherwise be in close contact. Modern treatment is provided—collapse therapy including thoracic surgery, occupational therapy, sunlight treatment, and vitamin administration. There are between two hundred and three hundred beds in this hospital, which was formerly a factory, and there is never an empty one for more than a few hours. The wards have plenty of light and air, but not much privacy—eighty patients to a room reduce that considerably.

Special gifts from you in America have made it possible for the worst cases of malnutrition to have oranges or tomato juice. Also Bibles have been made available for distribution.

My position is that of medical director. The staff is largely missionary and entirely Christian, both foreigners and Chinese, except for Jewish refugees who occasionally work for short periods of time. I dare say six or eight different denominations and at least four different mission boards are represented. Working in this institution in co-operation with other Christians for the welfare of China and the reduction of tuberculosis gives me much satisfaction.—Taken from the China Mission Bulletin.

HOW SHANGHAI IS CARING FOR SOME OF ITS POOR

By Mrs. Nettie M. West

Twice recently Shanghai has had severe winter weather, severe for this latitude. The first time the few degrees of freezing made it seem very cold, but about a week later when the mercury tumbled down about ten degrees further after a heavy fall of snow it was very, very cold. Especially so it was for Shanghai's poor whose only shelter was an outside stairway or other place equally exposed, and whole only food was scraps thrown from back doors or perhaps a mere pittance of rice; not the rice you know, but broken kernels, dusty and dirty, seemingly unfit to eat.

What did the cold weather do to these poor people? From 2,000 of them in December and January it took life itself. On one week-end alone when it was bitterly cold, 500 bodies were gathered from the streets in the early morning hours.

But the cold weather did something else, too. It spurred the people of the city to even

greater efforts in caring for its homeless. The City Council allotted \$1,000 to the Salvation Army to maintain a "Hot Rice Bus," which began at once in the evening hours to make its rounds of the alleys and byways, dispensing hot rice to all who asked for it either for themselves or those dependent on them. Soon contributions began to come in from other sources for that work, and now both evening and morning busses go out with their life-giving food.

On the night before the China New Year, February 8, the busses went out with a genuine feast for them—pork, rice, vegetables, steaming biscuit with meat inside, and quantities of tea. They also gave out 3,050 warm garments. Policemen routed the traffic away, that these people might enjoy their feast undisturbed.

The Salvation Army is also giving free tickets to needy ricksha pullers, which call for nearly ten pounds of rice. This distribution is to continue till \$5,000 worth have been given out. Today, February 17, rice has risen in price to \$60 per picul, which is beyond all right and reason. In pre-war days ten dollars was a high price.

The annual appeal for funds by the Salvation Army for \$60,000 has recently been launched. In a few days' time it had overtopped their mark by nearly seven hundred dollars. The donations for the "Hot Rice Bus" are entirely separate from this fund. They are hoping the appeal may reach \$120,000 before it closes, as they will be spending much more than that amount during the year in their relief and evangelistic work.

The Children's National Welfare Association has raised \$40,000 and with it are distributing clothing to refugee camps, to newspaper boys, ricksha pullers' children, children from the streets, and other needy ones.

American and Chinese women of the Community Church and A.A.U.W. are working on winter garments and hospital supplies.

The D.A.R. Chapter has made and distributed several thousand garments. In this work the German-Jew refugees have been most helpful. Each sewing day ten to fifteen come from long distances to assist in the garment making.

Orphanages are taking to their limit waifs who have no one to care for them. Hospitals are giving free clinic treatments and medicine.

In one section of the Native City (in Japanese controlled territory), the Presbyterians

are maintaining a Good Will Industry which is furnishing work to many of the poor of that vicinity and is doing much free relief work.

All over the city agencies are trying to relieve the suffering and distressed, but still there are many, many more who are in great need.

In this relief work your representatives are trying to assist by sharing, by sewing, and by service.

Since writing the above the Shanghai Evening Post has an article which gives more information about those who are feeding the 30,000 destitute people of this city, which I pass on that you may be able to visualize to some extent the magnitude of caring for so many, a great number of whom have lost every material thing they had, through no fault of their own.

A Joint Committee of the Chinese Charity Organizations is distributing daily free rice gruel and mantou. The latter are steamed rolls. These are made and steamed by a restaurant which has been cooking the most of the rice used in the refugee camps for the past thirty months. Since January 9, this organization has used 2,000 bags of flour, which have been supplied by the Chinese mills of the city, at \$10 per bag. This flour sells for \$12 at present.

This daily feeding has so increased that now between 17,000 and 18,000 are receiving their bounty, while sixty bags of flour are used daily.

A Chinese, who prefers to be unknown by the general public, is feeding every morning about 4,500 people. In little more than six weeks he has used about twenty tons each of coal and rice. He is said to have given out in twenty-six days rice gruel to 100,000 people.

A Buddhist organization is distributing free tickets which call for a bowl of rice gruel from certain shops in different parts of the city. When the shops have received a specified number, they may be redeemed by the organization at five cents per bowl.

Many philanthropic Chinese are issuing free tickets which entitle the holder to receive rice sufficient to feed three persons.

A great majority of the people who are sustained by charity are not slow to express their gratitude, but of course there are others, and they are not few, who take unfair advantage of the free feeding. They complain of the poor quality received and the time it

is given out, etc., etc. It would seem that human nature is about the same in China as in the United States. Various means are used to take every precaution against indiscriminate distributing. — Taken from the China Mission Bulletin.

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in called session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, April 7, 1940, at 2 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Lavern C. Bassett, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, Irving A. Hunting, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting, J. Alfred Wilson, J. Leland Skaggs, and L. Harrison North, manager of the publishing house.

The report of Corresponding Secretary Herbert C. Van Horn was read and accepted as follows:

More than fifty letters have been written the past month including correspondence with New Zealand, Africa, South America, and England. In many cases one or more tracts have been inclosed; in others larger numbers have been authorized to be sent. A copy of Doctor Conrad's "The Founders of the Seventh Day Adventist Denomination," was sent, on request for review, to the "Publishers Weekly," New York City. This pamphlet was briefly reviewed recently in the New York (Sunday) "Times."

An eight and one-half page mimeographed bulletin in Sabbath and Tract Board interests for the Sabbath Rally Day Pulpit Exchange was prepared and mailed to fifty-eight different people who will participate in this activity.

A Sabbath Rally Day leaflet for May 18 has been prepared, but has not yet been handed to the printer.

The secretary visited the Irvington Church, March 16, presenting a gospel message and speaking of the world-wide scope of the work of this board. He was accompanied by Brother Jacob Bakker, who, on invitation, spoke of his early experience and of the industrial mission work of our people in Africa, a third of a century ago.

Without any expense to the board, the secretary attended the farewell services at Shiloh, March 30, on the retirement of Rev. Leon M. Maltby from that pastorate. The retiring pastor extended the hand of fellowship to a number of new members.

During the month the secretary attended a meeting of the Federal Council's Department of International Justice and Goodwill, and in a personal interview furnished Dr. Francis C. Stifler of the American Bible Society information and data of the work of Seventh Day Baptists.

J. Leland Skaggs, treasurer, presented his quarterly report as follows:

J. Leland Skaggs, Treasurer,
In account with the
American Sabbath Tract Society
For the quarter ending March 31, 1940

| | |
|--|------------------|
| Dr. | |
| To balance on hand January 1, 1940: | |
| General Fund | \$ 730.77 |
| Reserve for 1938-39 taxes | 423.01 |
| Reserve for interest on same | 4.25 |
| Denominational Building Fund | 4.61 |
| Reserve for Historical Society rooms | 35.89 |
| Maintenance Fund | 19.80 |
| Reserve for taxes | 300.00 |
| | <hr/> \$1,518.33 |

To cash received since as follows:

| | |
|--|----------------|
| GENERAL FUND | |
| Contributions: Individuals and churches \$ | 9.00 |
| Special for "Recorder" Fund | 10.00 |
| Denominational Budget | 25.50 |
| Income from invested funds: through | |
| A. S. T. S. | 311.49 |
| Income from invested funds: through | |
| S. D. B. Memorial Board | 1,875.15 |
| Receipts from "Sabbath Recorder" | 983.56 |
| Receipts from "Helping Hand" | 375.20 |
| General printing and distribution | |
| of literature | 48.34 |
| S. D. B. Building Budget—account | |
| denomination's share of tax loan ... | 72.61 |
| Bond coupon—returned uncollected | 30.00 |
| Real estate receipts: | |
| Rent 207 W. 6th St. | 278.00 |
| Rent 209-11 Prescott Pl. | 390.50 |
| Rent Bellevue Ave. | 112.50 |
| Sale of shrubs—Bellevue Ave. | 4.50 |
| | <hr/> 4,926.35 |

| | |
|---|--------------|
| MAINTENANCE FUND | |
| Rent from publishing house | \$ 225.00 |
| Income from S. D. B. Endowment Fund | 3.18 |
| | <hr/> 228.18 |

| | |
|---|------------------|
| PERMANENT FUND | |
| Bequest of Mrs. Gertrude F. Johnson .. | \$ 983.81 |
| Bequest of Wm. L. Clarke | 5.00 |
| Account proportionate share in | |
| Westerly mortgage | 170.10 |
| A-NY and B-NY Realizing Corp.—payment | |
| account principal of bonds | 100.00 |
| Retirement Public Service Co. of Colorado | |
| Bond principal and premium | 1,032.50 |
| | <hr/> 2,291.41 |
| | <hr/> \$8,964.27 |

Cr.
By cash paid out as follows:

| | |
|--|----------|
| GENERAL FUND | |
| Sabbath Promotion Work—salary | |
| of leader | \$ 22.50 |
| Sabbath Promotion Work—travel expense | 28.40 |
| "Sabbath Recorder" | 1,859.12 |
| "Helping Hand" | 420.77 |
| General printing, distribution of literature | 118.20 |
| Corresponding secretary—salary | 356.50 |
| Travel and office expense | 20.58 |
| Additional field work—stationery | |
| postage, etc. | 24.59 |
| Treasurer's expenses: | |
| Auditing and clerical assistance | 57.00 |
| Stationery and office supplies | 38.20 |
| Travel expense | 4.15 |
| President's expenses—stationery | 6.60 |
| Recording secretary—office supplies | 3.50 |
| Life Annuity payments | 210.75 |
| Real estate expenses: | |
| 207 W. 6th St. | 217.80 |
| 209-11 Prescott Place | 226.10 |
| 612 W. 7th St. | 95.38 |
| Bellevue Ave. property | 83.00 |
| Account "Recorder" subscription of | |
| J. S. C. Kenyon | 1.30 |
| Account income of Sarah A. B. Gillings | |
| gift for "Recorder" Fund | 1.30 |

| | | |
|---|-------|------------|
| Return of uncollected coupon | 30.00 | |
| Collection cost of coupons | .22 | |
| Collection cost of bond retired | .50 | |
| Contribution of Everett Pearce—special for "Recorder" Fund | 10.00 | |
| | | \$3,836.46 |

MAINTENANCE FUND

| | | |
|---|----------|-------|
| Miscellaneous maintenance expenses | \$ 41.17 | |
| Repair of printing shop roof | 6.50 | |
| S. D. B. Building Budget—income from D. B. Endowment | 3.18 | 50.85 |

PERMANENT FUND

| | | |
|--------------------------------------|----------|------------|
| Transferred to savings account | 2,291.41 | |
| | | \$6,178.72 |

| | | |
|--|------------|------------|
| By balance on hand March 31, 1940 | | |
| General Fund | \$1,820.66 | |
| Reserve for 1938-39 taxes | 423.01 | |
| Reserve for interest on same | 4.25 | |
| Denominational Building Fund | 4.61 | |
| Reserve for Historical Society rooms | 35.89 | |
| Maintenance Fund | 122.13 | |
| Reserve for taxes | 375.00 | |
| | | 2,785.55 |
| | | \$8,964.27 |

J. Leland Skaggs,
Treasurer.

Plainfield, N. J.
April 4, 1940.

Examined, compared with books and vouchers, and
found correct.

J. M. Hiebeler,
Auditor.

Plainfield, N. J.
April 4, 1940.

The report was adopted.

The Committee on Distribution of Literature presented the following report through its secretary, Frederik J. Bakker:

Your Committee would respectfully recommend the publication of an edition of five thousand copies of the tract, "Why we Are Seventh Day Baptists," at an approximate cost of \$26.58. This tract has been approved by the Committee on Denominational Literature.

L. Harrison North, manager, reported informally concerning publishing house prospects.

Chairman Lavern C. Bassett for the Investment Committee commented informally concerning the problems involved in the handling of real estate which it has been necessary for the board to take over. He then presented for the Investment Committee the following resolution for the consideration of the board:

RESOLVED, That the Investment Committee be empowered to engage the services of Mr. Paul Whitford as a special agent to investigate and look after needed repairs, rentals, etc., of the various pieces of property now taken over by the society, to the number of five. This engagement is to be for a fee of \$30. per month, for a trial period of one year, and subject to the approval

of the Memorial Board under whose direction Mr. Whitford is now working.

The resolution was adopted.

Corliss F. Randolph,
President,
Courtland V. Davis,
Recording Secretary.

WOMAN'S WORK FROM THE CHINA BULLETIN

An Invitation

Don't you want to come with me and visit my clinic, on a typical afternoon, say in October? It is held in the room back of the main room of the church. I would not ask you for any of these days, because it is from 3.30 to 5.30 and you would get very cold, as we have no fire.

I am not due till four, but my good helpers, Miss Tsu (daughter of the Liuho Bible woman, gone to her reward), and Miss Koo, daughter of one of the Shanghai Bible women, are already at work. They have opened up the medicine closets and put out on a large round table all the dressings, eye medicines, disinfectants, made bandages, prepared dressings and absorbent cotton swabs, and given the routine treatment for the school children, except for new cases and the more serious of the old ones.

There are plenty of patients from the neighborhood waiting and others coming all the time. There are seats for them to sit on, but they prefer to crowd around the doctor to see what she does to the patients, having to be "shoo"ed away to prevent their being stepped on or hindering the work. As we try not to be fierce, they are soon back again, however!

Here is a child, screaming and fighting against having some teeth extracted. Front teeth all rotted away so we cannot get hold of them, as they crumble in the forceps. The roots of two of them are sticking up through the gum and making holes in the upper lip, so we manage to get them out root first, and he and the doctor both being worn out by their exertions, the others are left for another time. One girl has been helping the doctor while the other is washing out the ear of another child, and though it is a painless operation, the babies seem to think it is necessary to protest with all the strength of their throats. There are

some fine voices but they do not blend with each other to make real music!

Many babies have skin lesions and they protest in the same way, but with good reason. Trachoma in all its stages is very prevalent, with young and old, and I do not blame the babies for protesting against the treatment, as it is very painful. I thank the Lord daily that I have had no such eye trouble and am very careful to wash my fingers after every treatment. I do not wonder that people with trachoma are not admitted into the U. S. A. It is a wise precaution.

A number of apprentices from the machine shops near us come in every day for treatment for leg ulcers of long standing, or for burns and minor accidents. As the boys are poorly nourished and have to stand at their work for about fourteen hours a day, these do not heal easily.

A little girl with trachoma and leg ulcers, neither of which yielded well to treatment, improved fast when I began giving her cod liver oil. Now she seems quite well and her eyes which she kept nearly closed, are wide open and beautiful. How happy she and her mother seem!

And this man with a horrible carbuncle on his neck—how I hate them, the carbuncles, not the men!

The other day the mother of a dear little baby girl brought her in to see me. She came as a patient last fall when seven months old, and continued to come nearly every day for about two months. She had an abscess on her head, on which a "plaster" (bane of skin diseases here) had been stuck to keep the discharge from coming out. Result, her whole scalp infected and full of abscesses in all stages of development. I opened ten the first day and had to open others day by day, as they developed so fast. When she was at last finished with them, I summed up the number from the record and found I had opened 145 altogether! That sounds like a big story, but it is true. Then she had pneumonia! One day her mother came in with a look of anguish in her face, sat down, and laid the baby on her lap. She seemed to be dying in the crisis of the disease. I turned to the medicine closet with a prayer for guidance in my heart, and prepared some medicine of which I put a little in her mouth every few minutes for the duration of the clinic, and she rallied. She now is well and I call her

a "miracle baby"! Her return to health has also been helped by cod liver oil.

The latter, of which I use a good deal, is bought partly with a gift sent me by the Riverside Church and partly with money given at Christmas by the intermediate classes in our Boys' School, a "White Gift for the King." Two little brothers, whose mother is a widow, the father having died of tuberculosis recently, have also received much benefit in health from the same source.

When the patients are registered, many of those who can read are given a copy of the Gospel of John, in attractive binding, bought with money sent me by the Daily Vacation Bible School at Marlboro.

Since the very cold weather has come on we do not have so many patients. Today is the last day of the Chinese calendar, so I will end with the Chinese farewell for this day, "Kay nyee way," meaning "Meet again next year."

Rosa Palmberg.

"Ye Visited Me"

"For I was hungry and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me."

As a mission and (or) individually, we try to do these things for Jesus, but I did not realize until recently that any of us was doing the last mentioned, and often have felt that in that, too, we should have some share, so I was delighted when I learned that Mrs. Koo, the Bible woman here, is doing that in addition to all her other services to the Lord. She wins my admiration and honor for her whole hearted enthusiasm in that service. So I asked her to give a few moments and tell me something about it, which I could pass on to the readers of the Bulletin.

Somewhere west of here is the "second" jail, in the French Concession for men. She says there are about a thousand inmates. A Mr. Li has instituted a broadcasting arrangement for the jail only. It is so arranged that all the prisoners can hear it in their cells. I understand that Mr. Li asked Mrs. Koo to come once a month and speak to the prisoners over it. She goes at half-past five on Sabbath day. There are two such services a week, and one in an auditorium for those who have become Christians, who at that time are allowed out of their cells for this service of

song and listening to the Christian message, prayer and testimony.

There is one room with twelve prisoners living together, all of whom are Christians, and they have a daily time of Bible study together, with one of themselves as leader. Their prison terms average ten years.

One of the prisoners has written the words and music of a song, urging the young to believe in Christ and not come there!

Mr. Li is entrusted with the keys to the cells and can visit each one personally, and he says some of those in the cells kneel during the broadcasting period, but the majority pay little attention.

The fact that all this Christian work is allowed in the jail makes me feel happy. The last time Mrs. Koo went she took all the New Testaments I had on hand from the Marlboro Daily Vacation Bible School fund, to give to those who had expressed a desire for them. There is still money left to buy many more for them and others. It seems to me a great work, and I am sure you will all rejoice that we have a little share in it. Mrs. Koo says she is soon to have the opportunity to work also in the women's jail.

R. W. P.

YOUNG PEOPLE'S WORK

PLANNING A LIFE

By Rev. Ralph Coon

(The Sabbath morning message to the Boulder young people as a part of the program of their New Year's Conference.)

I hold in my hands a complete set of blueprints for a new home being built on University Hill and for which Mr. Orville Rasmussen is doing the painting. Let us consider four steps in the preparation of such a set of plans. If you think that some of these steps are so self evident that they do not need to be mentioned, you will nevertheless agree that they are important.

1. *Purpose.* Before one decides to build he must recognize some kind of need. The first thing, then, is to know the purpose of the building, that is whether it is to be used for a home, a school, a store, or a church. It would be ridiculous to start drawing plans before the purpose of the building was known.

2. *Cost.* The next thing to decide is how much the party who is building the house wants to put into it. This will depend on

how much capital is available and what expenditure the purpose warrants.

3. *Type.* In the light of the above an experienced architect can recommend a general type of design to be used. If it is to be a home, he will know whether a house of that size will look best in its surroundings using colonial, old English, or modernistic architecture.

4. *Details.* The working out of the details must be left largely to the architect. He alone knows how each part will fit with the rest and how to anticipate the needs and provide the almost endless number of conveniences that make a house really fulfill the purpose for which it is built.

Please notice that each of these four steps requires faith. When one builds a home he must have faith that the family income will be sufficient to keep it up. If it is to be a business block, it must be based on the belief that the business of the town will prosper and grow.

The decision as to how much is to be put into the building depends on faith. Sometimes people are so confident of the success of a venture that they are willing to put the savings of a lifetime into it.

In selecting an architect we want the one in whom we have the most faith, for most of us would not know what kind of building would look best on a certain lot, nor would we have the knowledge and skill necessary to work out all of the details.

1. *The Purpose of My Life.* In planning our lives, we find that the same four steps are essential. First, we must decide the purpose of the life. Is it to be for God and for others, or is it to be mainly for myself? If we think we are avoiding making this decision we are deciding in favor of self, and Jesus says we will lose out in the end if we do. He demonstrated the value of deciding in favor of God and others. "If any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." Modern psychologists are beginning to emphasize this truth, although they seldom carry it to its logical conclusion as Jesus did. The introvert is defined as one who lets all of his thoughts and actions center in himself. Dissatisfied people are those who have become mentally unbalanced by keeping thoughts

within themselves, and most criminals come from this class. The extrovert is one who projects his life into the lives of others and finds his satisfaction in associating with others, considering their wishes, and doing things for them. Experience proves these lives far more stable and satisfying. Jesus said that in order to find real life one is to lose himself completely for his Master's sake. The experience of Christian people gives abundant proof of this, even though psychologists would not go that far. The ultimate in extroversion is the sacrifice of the Son of God for a needy world. We can see examples of people losing their lives for God and others in history, and in our friends. Abraham Lincoln was such. Longfellow in his poem, "The Village Blacksmith," immortalized the common man who fits into his place with other men and with God.

2. *The Investment.* Having decided to plan a life for God, the next thing to consider is how much faith we have in God and in that life, so we can decide how much to put into it. My young friends, let me speak from experience and from the authority of God's Word and tell you that this life is important enough and sure enough so that you are safe in putting all you have into it. In comparison with the life of service for the Lord under his personal direction, any other life is valueless and worse than nothing. Speaking more specifically, what you have to invest in life in the way of God-given talents will determine to a large extent what vocation you should enter to serve the Lord best.

3. *The Vocation.* As we cannot visualize the completed life fitted into God's great plan, it is of utmost importance that we follow the advice of the Divine Architect and let him decide the type of architecture or the particular vocation we are to follow. Speaking again from experience, let me assure you that if you thoughtfully take all of these things into consideration and put the whole matter before the Lord in prayer, you may be sure that you know what his will for you is. He may use circumstances to a great extent in this directing. I refer to circumstances that are beyond our control. They certainly are under his control.

4. *The Details.* Just as the details of the house are left almost entirely to the planning of the architect, so we can leave the planning of the small, hour by hour details of our lives

to God. When you are yielded completely to him you will find no doubt in your mind as to what you should do at any particular time. If the task at hand to be done seems insignificant, remember that the way you perform it may be very significant, and it is only with small tasks well done as steps that we climb to the greater things of life. John Stam, who just a few years ago was martyred with his wife in China, used to apply the Master's words to each task of the day when he said, "For this cause came I to this hour." When we treat small tasks this way, the Lord will lead us on to greater and greater works for him.

In conclusion, let me emphasize the importance of studying the Word and of looking to God continually in prayer. The carpenter who will not follow the blueprints must be discharged. The plans must be followed in every detail and must be studied continually. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I like to have Mother read me the letters and stories that you send to the RECORDER, so I thought it would be nice to send you a letter myself.

I am four years old, so you see I'm not big enough to go to school yet. I have two little sisters, Christine Joan and Virginia Ruth. Christine likes to hear the letters from RECORDER boys and girls, too, but Virginia is too small, as she is just thirteen months old.

A week ago today was the last day that our cousins, Ronald and Lucille Maltby, were with us. They started at six o'clock the next morning for New York State on their way to White Cloud, Mich. Uncle Leon said they had to detour twice in Pennsylvania because of the floods.

Christine and I like to go to church and hear the children's sermon and we like Sabbath school even better than church, because we have such a nice teacher and we get papers to bring home. I like to learn verses to repeat in Sabbath school; probably I'll learn some in Bible school next summer, too.

We live on a farm one mile from Shiloh, and this winter we have twenty-three steers.

Two of them are black and white and all of the rest red and white except one that is red all over. Daddy raises beans and peas and tomatoes.

Christine and I have two gold fish that Ronald and Lucille gave us when they moved. We feed them every other day.

I guess this is enough for my first letter, so I'll say good-by.

Your new RECORDER friend,
Nathalie Alice Davis.

Bridgeton, N. J., R.D. 3,
April 7, 1940.

Dear Nathalie:

I was so glad when Pastor Greene brought your nice long letter down to me at Wells-ville where, as you know, I have been taking care of our little granddaughter, Joyce Ann, and her new little baby sister, Gretchen Marie, just twelve days old. Joyce loves her baby sister dearly, and asks every morning when she wakes up, "How is my baby?" Every morning when I gave baby Gretchen her bath, Joyce stood close by. One day the baby began to cry, which she doesn't usually do, for she loves her bath, and I discovered that Joyce was holding her little feet. When I told her she must not do that she said, "But Grandma, she kicks and kicks."

Tonight I have come home just in time to answer your letter, which is the only one I have this week.

During Thanksgiving vacation Pastor Greene and I were in Bridgeton visiting our grown-up boy, Dr. E. C. Greene, and his wife and went to church at Shiloh. I enjoyed the children's sermon very much, too. I hope you will learn to know this big boy of ours, for he likes little girls and boys. He was planning to join the Shiloh Church the last Sabbath your Uncle Leon was there, which we were very glad to learn. Next summer we may be in Shiloh again, and then I hope I can see you and Christine and Virginia.

I am glad you like to learn Bible verses. It would be nice if in your next letter you would send me the Bible verse you like best, and then perhaps the next week we could have a Bible study and story about it. Wouldn't you like to do that? I'm pretty sure Mother would help you again.

I expect you are having real spring weather where you live, but here it is still cold and wintry. Today I saw the first robin I have

seen this year, so I'm hoping we'll soon have some spring weather, too, else little Robin Redbreast will just about freeze. Joyce thought he ought to go into the little red bird house her Daddy made her a few weeks ago and put in a tree back of their house. But he was such a fat robin that I'm afraid he couldn't get his "tummy" through the bird house door. What do you think?

We have a bird bath just back of our house which we keep brimful of water in warm weather. One warm, dry day last summer I saw five robins drinking out of it at once. It is fun, too, to see the birds bathe in it. They splash the water around at a great rate.

Please thank your dear mother for me for helping you with this nice letter and tell her I hope she'll do it again soon.

Sincerely your friend,
Mizpah S. Greene.

Andover, N. Y.,
April, 14, 1940.

OUR PULPIT

TRUE SABBATHISM

By Rev. Ellis R. Lewis

"Wherewithal shall a young man cleanse his way?" The answer according to the context is extremely definite. One, and only one method is permissible—"by taking heed there-to according to thy word." The Bible, which is *the Word of God*, contrary to the published statement of one high in authority in the councils of the church, does "*contain a definite set of rules for Christian living.*" Therein and only there are to be found vitally essential doctrines "which *have* to be believed." Further: no matter how "cold a deism" one may hold—if it be really *deism*—it will be far warmer toward humanity than the warmest "humanism" one may possibly hold without it. (1 John 4: 20-21.)

True Sabbathism is absolutely dependent upon a certain definite and specific day of the week—the *seventh day*. Physically all days of the week are the same: there is evening, and there is morning. They differ only in spiritual content.

Many pseudo religionists claim, "I keep every day holy." That such a claim is not only untrue, but impossible, is so obvious as to require no illustration. God alone does or can make holy anything, and he definitely

states even to multiplicity, that sanctity pertains only to the Sabbath day. "Six days shalt thou labor, and do all thy work, but the seventh day is *the Sabbath* (for man, but not of man) of the Lord thy God."

True Sabbathism must include a cessation of our usual and gainful occupations. "In it thou shalt not do any work." It yet remains true: "It is lawful to do good on the sabbath day." These pertain to the letter of the law, and might be practiced upon any day, but "the letter killeth" not only the Sabbath, but the one who so practices its observance.

The Sabbath day is primarily and essentially for remembering. Remember that specific day. Remember God the triune Deity—Father, Son, and Holy Spirit. Many devout souls love to go forth into the open, where nature and nature's God may speak to the inner self. As the Sabbath begins to draw on, it is a blessed thing to greet its coming in this way—to look upon the face of the earth through the changing seasons, and see his handiwork, beautiful and beneficent beyond compare; to linger until he calls out the stars one by one as shadows fall, until to us shall come their speech without words as, "The heavens declare the glory of God and the firmament sheweth his handiwork." "For in six days the Lord made heaven and earth, the sea, and all that in them is."

In the workaday striving which fills our week of work there is small time for such communion, and inevitably we drift away from God. He has given us his Sabbath day that we may have opportunity, as well as time, to remember—a time to remember God not only as Creator and Sustainer of the universe, but to remember him as Man, yet God, who for our sins lived his humble life, suffered, and on Calvary died, that we might have life, "and have it abundantly"; to remember him as buried in Joseph's new tomb, "by which also he went and preached unto the spirits in prison"; to remember him as bringing us "late on the Sabbath day," regeneration "unto a living hope by the resurrection of Jesus Christ from the dead"; a day in which to remember our own bondage under the curse of a transgressed law, and above all that his glorious resurrection on his holy Sabbath redeemed us out of bondage and removed the curse. "And remember that thou wast a slave in the land of Egypt, and that the Lord brought thee out thence through a mighty hand, and by a

stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day."

To every one it is possible to close the Sabbath even as we opened it—alone with God and nature. Like John on Patmos we may enter into "the Spirit on the Lord's day," and even we may hear God speak within our souls.

Where possible it is useful if we gather with others of like precious faith and publicly join in the worship programs of our churches; join too in humble confessing of our faults one to another, and in praying one for another, so that God may, and will, heal us of all our ills, especially those of the spirit.

May God move upon us all toward a definite consciousness of, and conscience toward, the Sabbath. Keep us from controversial attitudes, and implant in us that warm love and sympathy which shall send us in the spirit of him who came to serve, into fields of service for the glory of God and the advancement of his truth.

—From the Bible Witness.

DENOMINATIONAL "HOOK-UP"

White Cloud, Mich.

The Seventh Day Baptist Church of White Cloud now has a pastor, after having carried on for nine months without. Rev. Leon M. Maltby and his family arrived Thursday, April 4, to assume responsibility of ministering to the church and community.

The pastor and his family left Shiloh, N. J., April 1, driving to Verona, N. Y., to visit relatives. A reception and supper at the Verona church that evening were deeply appreciated. The following afternoon and evening were spent with friends and relatives at Adams Center. From there the trip was made via the new International Bridge at the Thousand Islands. It was a comfortable and pleasant journey, taking a little over eleven hundred miles from Shiloh to White Cloud.

We found the church in good spiritual condition for having been so long without a pastor. This can probably be attributed to the large number of members who have the interest and ability to promote the church work. Prayer meetings have been kept up and the Sabbath school has grown. The attendance at church and Sabbath school in the two weeks that the pastor has been here has exceeded the number on the church roll. Every Sabbath there are half a dozen families pres-

ent who live from ten to twenty miles away. One of the Sabbath school teachers drives over from Muskegan, a distance of nearly fifty miles. A young man attending college at Kalamazoo is present every week. Last Sabbath two families were home from Detroit.

The folks here are doing all within their power to welcome the pastor and his family. They seem to be overjoyed at the prospect of the evangelistic, Bible-teaching ministry which they expect and long for. Although there are five other churches in this little town, many of the people are as yet unreached. The field is large.

The young people's class of the Sabbath school has assumed the responsibility of providing for a weekly church bulletin to be printed on the pastor's new mimeograph.

In addition to the Sabbath evening prayer meeting at White Cloud, plans are laid to hold a mid-week prayer service for several families living near Fremont, a distance of about fourteen miles.

L. M. M.

Westerly, R. I.

The one hundredth annual meeting of the Pawcatuck Seventh Day Baptist Church was advanced one week this year so as not to interfere with the centennial celebration of the church, which will dominate the program of the society over the coming week-end.

Nearly fifty members of the church gathered last night to hear the annual reports and plans for next year. These reports showed that during the past year the steeple, blown down in the hurricane, had been reconstructed and the new steeple was like the old steeple in every detail. A lightning rod was built into the new spire.

The reports of the treasurer and collector showed that sufficient funds had been received to meet all the running expenses of the church and its outside charities. The donations to denominational and local charities amounted to nearly \$3,500. Permanent funds showed an increase of \$1,861.75.

Charles B. Barker headed the list of ushers, having served as an usher at the church for sixty-eight years.

The nominating committee consisted of Deacons J. Perry Clark, John H. Austin, LaVerne D. Langworthy, James A. Saunders, and Edwin Whitford.

The following officers were elected for the ensuing year: president, George B. Utter;

treasurer, Elston H. Van Horn; clerk, Carroll W. Hoxie; collector, Wilfred B. Utter; trustees, Howard M. Barber and Karl G. Stillman; auditor, Albert P. Kenyon; organist and chorister, Miss Elizabeth Crandall; music committee, Karl G. Stillman, Mrs. Walter J. Grenolds, and Mrs. Clifford A. Langworthy. Ushers, Charles B. Barker, *emeritus*; William H. Healey, John W. Gavitt, Howard Barker, Raymond Owens, Douglas Owens, Hiram Barber, Jr., Carroll W. Hoxie, Carl Saunders, Stanton Saunders, Harold S. Hamilton, Karl G. Stillman, John B. Hoffman and Wilfred B. Utter.—*Westerly Sun*.

Independence, N. Y.

The Empire Gas and Fuel Company's well on the S. B. Crandall farm in Independence, which blew out last week, has caused a considerable amount of damage to the surrounding land. It is estimated that the well is blowing about 60,000,000 feet of gas daily. The family of S. B. Crandall and that of Milford Crandall have had to leave their homes as they could have no fires on account of danger of explosion. Mr. Crandall's sugar bush near by is said to be ruined. The bushes of the two Crandalls have had to cease operation.

The company has had a force of men trying to cap the well, but so far, it has been unsuccessful.—*Alfred Sun*.

OBITUARY

Jones. — Emily Henrietta Betts, daughter of Samuel and Mary Betts, was born March 21, 1866, in Woodford, England.

At an early age she came to America with her parents, and February 4, 1880, was united in marriage with Samuel Bernard David. To this union seven children were born, all of whom are still living. The family lived at North Loup, Neb., in Kansas, in Illinois, and following the death of Mr. David she was again married in November, 1934, and since that time the family home has been in Chicago, Ill., where she passed away March 27, 1940. The body was brought to Farina where funeral services were conducted by her pastor, Rev. C. L. Hill, and burial was made in the Farina Cemetery. Mr. and Mrs. David were members of the Seventh Day Baptist Church at Farina.

The surviving children are: Mrs. Bertha Dutro of Tyron, Neb.; Walter, Earnest W., Ellis M., and Marion S. David, all of Decatur, Ill.; Mrs. Hazel E. Fisher of Renwick, Iowa; and Mrs. Alta Fern Sheldon of Chicago, Ill.

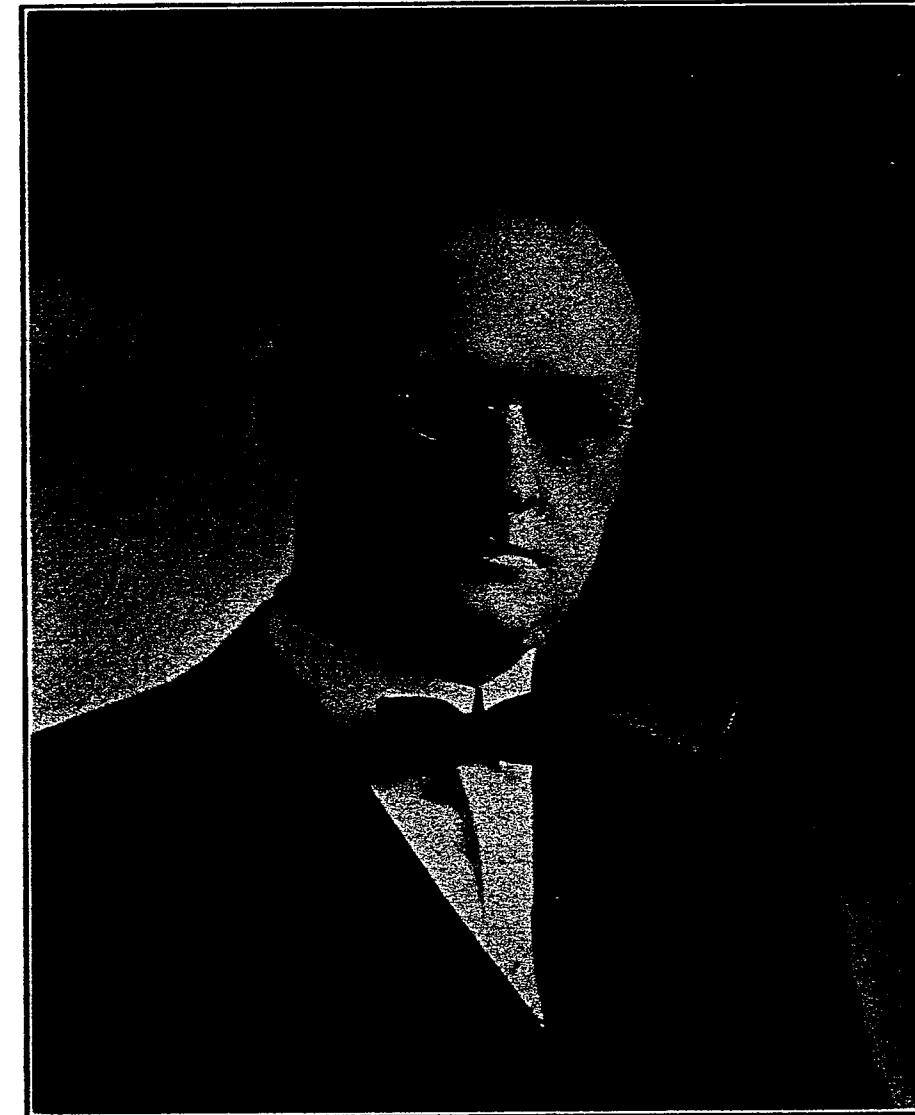
C. L. H.

The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., APRIL 29, 1940

No. 18



REV. HAROLD R. CRANDALL, PASTOR
THE PAWCATUCK SEVENTH DAY BAPTIST
CHURCH IN WESTERLY, R. I., SINCE 1930
The Centennial sermon by Mr. Crandall preached
Sabbath morning, April 13, 1940, appears in the Pulpit
department of this issue of the SABBATH RECORDER.

Contents

| | |
|---|---------|
| Editorials.—Special Daily Meditations.—Pawcatuck—One Hundred Years | 282-285 |
| Daily Sabbath Meditations | 286 |
| Missions.—Two Secrets of Success in Evangelistic Work.—From the Press.— Comparative Statement.—Treasurer's Monthly Statement | 288-290 |
| Woman's Work.—Worship Program for May, 1940.—"Imperatives for Church Women in Time of War" | 291 |
| Young People's Work.—A Thought for the Week.—Three Things Come Not Back | 293 |
| Children's Page.—Our Letter Exchange | 294 |
| Our Pulpit.—The Past and the Future | 295-298 |
| Denominational "Hook-up" | 298 |
| Obituary | 300 |