

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.

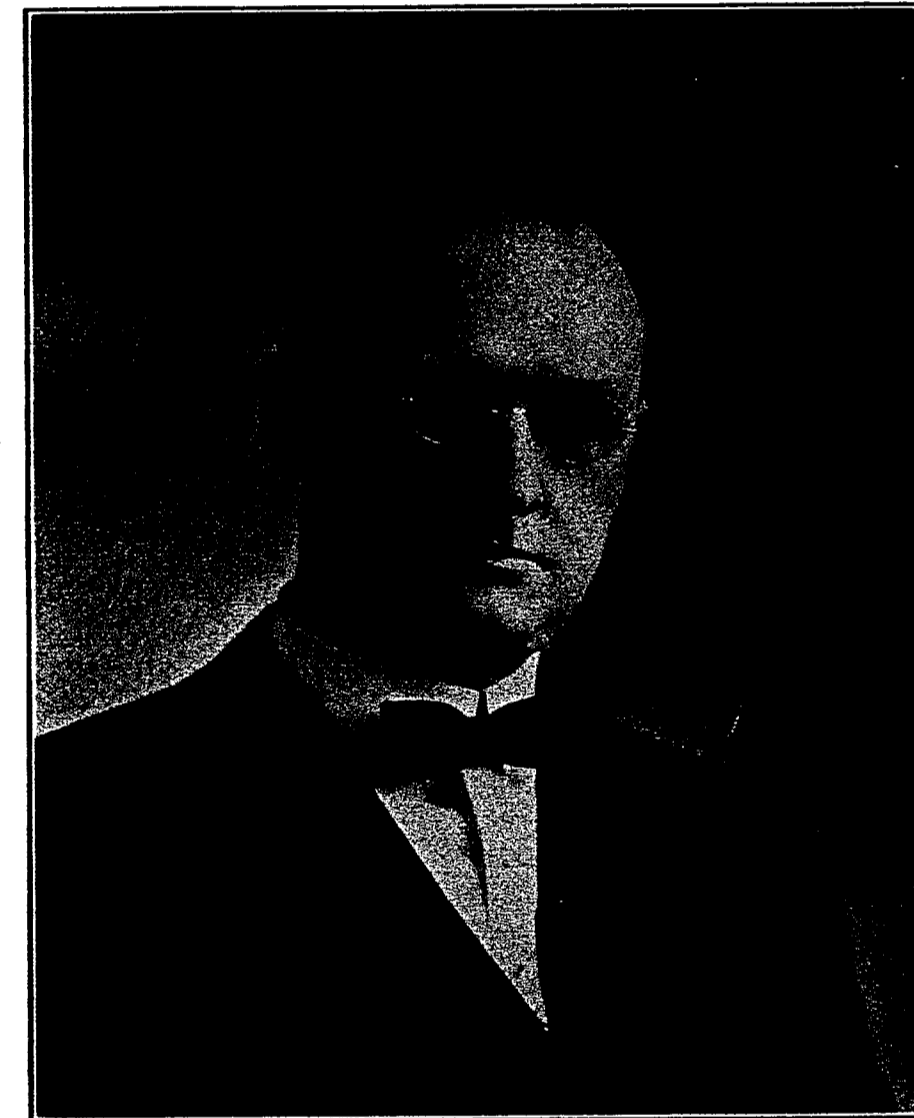
C. L. H.

# 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

# The Sabbath Recorder

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

L. H. NORTH, Manager of the Publishing House

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## EDITORIALS

### SPECIAL DAILY MEDITATIONS

In our last issue was begun a series of daily meditations, prepared by Rev. Elmo F. Randolph of Alfred Station, N. Y. These meditations will be continued until Sabbath Rally Day, May 18. We believe they will serve a double purpose. Our folks have occasionally asked for daily meditations printed in the SABBATH RECORDER. It is a reasonable request. But the limited space and difficulty in preparing helpful material are eloquent reasons for not attempting it, hitherto. So, many who have longed for something of the kind in our own paper will be encouraged.

The other purpose well served will be the inspiration, suggestions, and help during these weeks when better Sabbath observance and promotion are being especially emphasized.

Pastor Randolph has given much thought and work on these meditations—the project being one in which he is deeply and vitally interested. We are sure you will appreciate the results of his work.

An expression of your appreciation sent to the editor will be gladly passed on to our able young brother. Weekly installments of the series will regularly appear until May 18.

### PAWCATUCK—ONE HUNDRED YEARS

While in the history of the rocks, mountains, and rivers a century does not amount to much, in the life of an individual or of an institution a hundred years looms large.

The Pawcatuck Seventh Day Baptist Church in Westerly (R. I.) is one hundred years old. That interesting fact was noted the week-end of April 13, with an appro-

priate three-day celebration, beginning with a prayer meeting Sabbath eve, and closing with a church banquet Sunday night.

Every part of this program was carefully arranged and fully and helpfully carried through. Too much in praise and appreciation can hardly be said. From beginning to complete close, every part was of compelling interest and of high order. Under the general chairmanship of Karl G. Stillman and his efficient executive committee, with sub-committees well officered, everything moved smoothly and made for success of high and inspiring order.

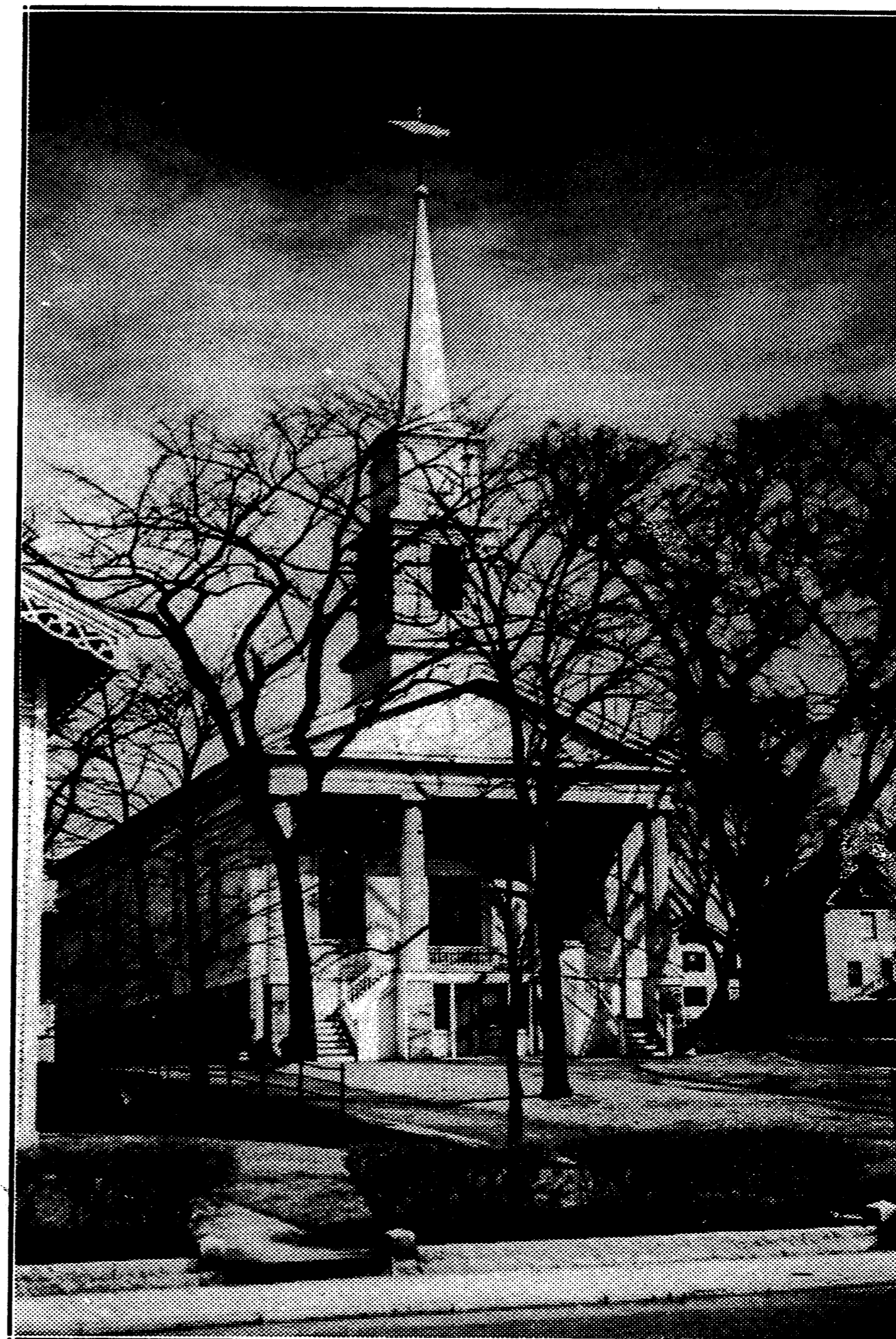
With a beginning in 1840, with some fifty members of the First and Second Hopkinton Churches and "Westerly" Church (located at Dunn's Corners) and with but a few houses in the vicinity of "Pawcatuck Bridge," this church of Pawcatuck has grown to a membership of nearly three hundred, in beautiful Westerly, with its thousands of people and fine buildings, both private and public.

### The Celebration

We must leave to the fine paper of Mr. Stillman, which has been promised, the history of the church so far as the RECORDER is concerned.

Pastor Harold R. Crandall conducted the services Sabbath eve and Sabbath morning, with Rev. Everett T. Harris of the First Hopkinton Church bringing a thoughtful message.

He said, referring to the relation of the mother and daughter church: "Our fathers in the faith built well; they wanted the two



1840—The Pawcatuck Seventh Day Baptist Church, Westerly, R. I.—1940

churches to continue in sister relations; there was unity of faith and purpose between them; they wanted it clearly understood that no ill feeling existed because of the separation." He said we are proud to be the children of such fathers in the faith; to be counted worthy to build on foundations they laid; and that unity of faith and purpose still exists. "It is for us to carry forward in the same spirit with which they labored." Our challenge, he assured, is to seek after perfection of faith, as Paul wrote, "till we all come in the unity of faith . . . unto a perfect man, into the measure of the stature of the fullness of Christ." This is to be achieved by individuals doing faithfully and together their part.

While we cannot grow by taking thought of our stature of body or soul, we must give both the advantage of the means of development. We must meet the conditions of growth. Like the body, the spirit needs certain essentials for growth—proper food, as the Word of God; rest, as prayer; exercise, as service. A pitiful sight is an old man's face on a boy's body that didn't grow. Equally pitiful is an undeveloped Christian. May nothing less than likeness of Christ satisfy.

Music by the large men's chorus brought inspiring help to this service and many in a conference meeting gave interesting testimony. Thus, with 125 or more present in the first session, was the one hundredth anniversary celebration begun.

#### *Sabbath Morning*

More than four hundred people, among whom were visitors from New York, New Jersey, Connecticut, Massachusetts, and elsewhere, gathered for the most inspiring service of the week-end. Pastor Crandall brought the message, appropriate and challenging, from Deuteronomy 32: 7, and Hebrews 12: 1, 2. The sermon speaks for itself—and is found in Our Pulpit department.

#### *The Music*

The reporter fails to do adequate justice to the music of the celebration. A choir of fifty voices, well trained under the leadership of Miss Elizabeth Crandall, was directed by Mr. Arthur F. A. Witte, Director of Music, Board of Education, Yonkers, N. Y. Soloists secured for the occasion were Robert E. Loomis, Miss Elizabeth Bonner, Miss Irene Gavitt, and Mrs. Charles Munro. Mrs. Munro sings regularly as soloist in the Westerly

choir; Mr. Loomis often. Every one entered into the spirit of the music and we seemed lifted to the gates of heaven. It need hardly be said that the selections were of the highest type and their varied nature made them the more interesting and inspiring.

#### *Historical*

Two historical addresses were given Sabbath afternoon, by Geo. Benjamin Utter and Karl G. Stillman. Interesting facts and events were woven into these papers in such manner as to hold the close attention throughout. We hope to publish Mr. Stillman's address in full.

Mr. Utter spoke especially of the church's pastors, who, he said, "almost without exception had been men who either have been leaders in educational work of the denomination, with broad experience, or young men who later found themselves in executive work of the several denominational interests, or teaching in our schools and colleges. Pastors have been graduates of Brown University, Princeton, theological schools at New York and Yale. They have been teachers of history, Greek, Latin, and the philosophies, and they made their imprint not only on the culture of the Pawcatuck Church, but the denomination as a whole." The roster consists of Alexander Campbell, Isaac Moore, Albert B. Burdick, A. H. Lewis, Nathan Wardner, Geo. E. Tomlinson, Lewis A. Platts, Oscar U. Whitford, Wm. C. Daland, Samuel H. Davis, Clayton A. Burdick, and the present incumbent, Harold R. Crandall—twelve in all besides Boothe C. Davis and Wayland Wilcox as interim supplies.

In telling of the growth of the community Mr. Utter related interesting anecdotes to illustrate changes in practice that have come into the church. He said that changes constantly from the beginning of time have taken place and must be taken into account. Those who have refused to meet new situations and to recognize new environments have failed to survive. "To grow is to live. We must think straight. We must live right. . . . We must help, not tear down. We will live and grow in service to our fellow men. 'Soldiers of our beloved Zion' will march on."

A splendid collection of historical papers, relics, pictures, models, and fabrics was on display, having been painstakingly gathered under the direction of Miss Louise Ayers, and by her untiring efforts. It was said to be the

most complete historical collection recently seen in Westerly.

One interesting object was a carpenter's hammer, with a bit of story connected with it. Working in the building of the steeple, years ago, a workman hit his thumb and in a petulant moment hurled the tool among the timbers, exclaiming it could be found when the building was torn down. After the 1938 hurricane, which wrecked the steeple, John H. Austin in climbing among the ruins in making surveys for the rebuilding, found an old hammer. The story is one that has been told through the generations, and now becomes established probably as more than legendary.

Beautiful vases of flowers—snapdragons of glorious color, stocks, roses, and hydrangeas decorated auditorium, vestry, and vestibule. More than all, the spirit of good will and Christian fellowship pervaded and gave atmosphere to all the celebration.

#### *The Last Day*

Perhaps the most significant feature of the celebration was the planting of two trees in front of the church by the children of the Sabbath school, under direction of the superintendent, John Gavitt. This event came at nine o'clock Sunday morning. A fine bevy of children gathered with others, and by their own hands, largely, planted an English elm and a "pin head" oak. Pastor Crandall offered the dedicatory prayer, and a bright-faced lad, whose name we failed to learn, recited Joyce Kilmer's famous poem. We noted some of the older youngsters assisting in piling in the soil—Secretary Burdick, President Randolph, Pastor Crandall, and others.

Significant? To be sure. The children, who will be the stay of the church the next quarter-century, the grandparents and great-grandparents of those who celebrate the bicentennial occasion, are planting—planting trees that will doubtless, under God, be living and spreading shade and beauty then.

#### *Pageantry*

"To make a past century live again, to recapture its courage, its ideals, and its humanness, is a tribute of love—and endless work." So spoke Lois W. Stillman in her report of the pageant features of the centennial in the *Westerly Sun*. We appreciate that observation, we who witnessed the four episodes of the pageant, portraying in a colorful way the history of the church.

The first episode was of the Organization of the Church (1840), written and directed by Dr. Edwin Whitford; (2) Discipline in the Church (1860-1870), written and directed by Mr. and Mrs. Elston H. Van Horn; (3) A Pound Party at the Parsonage—in the gay nineties—pastorate of Elder O. U. Whitford, written and directed by Mrs. Lewis R. Greene; and (4) The Spirit of Zion (Looking to the Future), written and directed by Mrs. Edna Coon Piccolo.

The final episode must be noted as its importance is obvious. It portrayed the Friday evening prayer meeting, with Pastor Crandall leading a large and faithful group. Into the meeting came the Spirit of the Church and her helpers—Spirits of Faith, Service, Love, Wisdom, Humility, and Courage. Each brought an offer of her own special service.

Every episode was well written and directed, and every one took his part seriously and well. The large auditorium of the new Stonington Central High School was filled to capacity by an appreciative audience, reflected in the hymns the group sang. The audience joined in singing the closing hymn,

"O Zion haste, thy mission high fulfilling,  
To tell to all the world that God is Light."

Thus was brought to a serious and inspiring climax the program on which so many had faithfully and loyally worked and prayed for many a day.

#### *Church Banquet*

More than three hundred were guests of the church at the banquet, Sunday night, served in the Governor Samuel Ward High School (Westerly)—a good feast of food and fellowship mixed with the wit and humor of toasts, quips, and speeches under the inspiration of Dr. Edwin Whitford as toastmaster. The men's chorus—that sang by special invitation at the New York World's Fair last summer—rendered several selections, and Robert Loomis, popular tenor, gave a solo with its encore.

Thus ended the celebration of a happy occasion—an occasion rendered serious as many realized the fact that on Tuesday, April 16, they themselves were beginning to write the history of another hundred years. The celebration at the end of another hundred years of this Westerly Church will depend, not a little, on what these members of 1940 continue to do.

## DAILY SABBATH MEDITATIONS

Prepared by Rev. Elmo F. Randolph

Theme for the week  
The Sabbath and Law

Sunday, April 28

"The law of the Lord is perfect—"

Psalm 19: 7

Read Psalm 19.

If our voices are lifted in praise to God whenever we consider the wonders of creation we should be giving continuous thanks to God who through his perfect law guides and sustains all that he has made.

Our God is not a god of caprice and fleeting whims. He is not like a small boy who, growing tired of his handiwork, leaves what he has made and hurries off to other pleasures. Within God's law the universe is guided and our earth moves safely on its charted course. In harmony with God's plan the miracle of life, in all its fascinating forms, parades across the stage of time in joyous tribute to his perfect law. And in the soul of man the law is set to lead us into the path of truth and comradeship with God.

Prayer:

O God, in whom we live and move,  
Thy love is law, thy law is love;  
Thy present Spirit waits to fill  
The soul which comes to do thy will.

Unto thy children's spirits teach  
Thy love, beyond the powers of speech;  
And make them know, with joyful awe,  
The encircling presence of thy law. Amen.

—Samuel Longfellow.

Monday, April 29

"Six days shall work be done: but the seventh day is the sabbath of rest." Leviticus 23: 3. Read Psalm 37: 1-7.

We speak of the Ten Commandments as the Moral Law, but we are learning again and again that laws which we designate as moral have definite bearing on our physical and mental well being. People who lie and steal and murder are recognized as being mentally unbalanced, and often physically ill. What of those who forget the law of rest?

Modern life is geared to run at breath-taking speed. The days are filled with a wearing round of duties that must be performed at a "break-neck pace" — the nights are crowded with worries that allow no rest. There is no time to heed God's law.

Someone has said, "No man breaks the law; he tries, and the law breaks him." Our mental hospitals are filled with the human wreckage of those who would not learn to rest. Medical doctors are appalled with the increasing number of worn-out hearts.

How wise in his divine Providence is our God, who has set aside every seventh day for the physical rest and spiritual refreshment of his children.

Prayer: O thou guardian of all our ways, we thank thee for the renewal of strength and the recreation of mind and spirit that attends our rest. Amen.

Tuesday, April 30

"Then shall the land enjoy her sabbaths . . . even then shall the land rest, and enjoy her sabbaths." Leviticus 26: 34.

Read Leviticus 26: 42-46.

From the rich valleys of California, through the plains of Kansas and Nebraska, to the eastern shores of New Jersey and New England—from coast to coast, and North to South, Seventh Day Baptists break the ground and plant the seeds as "sons of the soil."

How necessary it is that we, as loyal observers of God's holy Sabbath, should recognize the law of Sabbath rest for the land—from whence comes our livelihood.

Crimes committed against the soil in many parts of our land weigh heavily upon us. We have destroyed great forests in our greed for wealth, and the floods have carried the fertile soil away. We have overworked the vast plains of the West in our haste to send wheat abroad, and winds have swept whole farms into menacing dust clouds. Observance of Sabbath law for the land would assure conservation of our resources. Perhaps Seventh Day Baptists should be carrying the torch of Sabbath truth to our perplexed farmers.

Prayer: Help us, O God, in our knowledge of Sabbath truth, to be good stewards of the natural resources thou hast given us. Amen.

Wednesday, May 1

" . . . Hallow ye the sabbath day, as I commanded your fathers." Jeremiah 17: 22.

Read Jeremiah 17: 24-27.

To "hallow" a day is to set it apart for holy use—to devote it to sacred purposes. Many leaders in Christendom today are feeling the blow that has been struck the Church

Friday, May 3

" . . . From even unto even, shall ye celebrate your sabbath." Leviticus 23: 32.

Read Joshua 22: 26-29.

"The day thou gavest, Lord, is ended,  
The darkness falls at thy behest;  
To thee our morning hymns ascended,  
Thy praise shall sanctify our rest."

Another week of work is ended. We wait reverently as the last rays of the setting sun send a hush upon the twilight hour. The Sabbath has come to us and we are prepared for another day of rest and worship. Perhaps we will eat the evening meal in the soft, restful light of candles. There may be an opportunity for evening worship, with others, in the house of God. The family may gather around the piano to sing favorite hymns. To all of us God seems a little nearer at the beginning of the Sabbath.

Have you ever thought about the time when our Sabbath begins? Here again, as always, God has provided for our every need. Our day of rest begins when we need it most—immediately at the close of our week's work—not in the morning after a night of sleep. The Sabbath comes to us when we are prepared to appreciate it most—in the natural beauty of the setting sun. When does God's law shine out more perfectly than in the setting sun of Sabbath dawning?

Prayer:

Softly now the light of day  
Fades upon my sight away;  
Freed from care, from labor free,  
Lord, I would commune with thee. Amen.  
—George W. Doane.

Sabbath, May 4

" . . . Call the sabbath a delight." Isaiah 58: 13.

Read Isaiah 58: 13-14.

"Only in a law can we be free. Who could be free in a mad and ever-changing topsy-turvydom? Law is life; chaos is death. Kreisler is free in his music. We cannot hear him without seeing a flame burning on a high altar. But he is not free from the law. He must conform with that octave of eight notes which ruled music in Abraham's day. He must, in the discipline of training, 'scorn delights and live laborious days.' He is not free from the law. He is free in the law."

This quotation from George A. Buttrick, a leading preacher of our time, is certainly

in the loss of a sacred time for worship and rest. The reasons for the divorcement of most Christian churches from the Bible Sabbath are many and complex. The plight of the churches in the loss of a truly sacred day is becoming more and more evident.

Thomas Fuller touches the heart of necessity for a sacred time of rest and worship when he says "Things said to be ever done will prove to be never done unless sometimes solemnly done."

The seventh day, which we observe and love, has been a sacred time for our forefathers of the faith since the dawn of our religion. Our Sabbath is sacred for us as we remember God's creation; as we observe his divine Law; and as we follow the example of those who have experienced a Sabbath blessing before us.

Prayer: Quicken our hearts, O God; refresh our memories; and fortify our will that we may hallow thy Sabbaths even as thou hast commanded our fathers. Amen.

Thursday, May 2

"It is required in stewards, that a man be found faithful." 1 Corinthians 4: 2.

Read Haggai 2: 4-9.

Stewardship has a large place in our idea of Christianity today. It is being impressed upon us that all we have belongs to God, who has entrusted everything to us to be used for him. We are told that one seventh of the New Testament deals directly or indirectly with stewardship.

Time is one of the richest trusts God has put in our hands. And, unlike most of our possessions, time is allotted to each of us equally while we live—nor can it be taken away from us. The days are ours to use according to our own desire and pleasure.

"To each they offer gifts after his will,  
Bread, kingdoms, stars, and sky that holds them all."

As we return a portion of our material possessions to God who gave them; so, in the keeping of God's Sabbath we acknowledge his ownership of all our time. The test of our Sabbath stewardship is the same as that suggested by Paul in his letter to the Corinthians, "That a man be found faithful."

Prayer: Accept our thanks, O God, for the gift of time which thou hast entrusted to our hands. Help us to use our days in praise of thee. Amen.

expressive of our position as Sabbath keepers. When we accept the Sabbath as one of God's laws for man, and observe it accordingly, we discover a freedom of mind and spirit never before experienced. It is then that we are prepared, with the Prophet Isaiah, to "call the sabbath a delight."

Prayer:

O God, whose law from age to age,  
No chance or change can know,  
Whose love forever more abides,  
While aeons come and go;  
From all the strife of earthly life,  
To thine embrace we flee,  
And 'mid our crowding doubts and fears  
Would put our trust in thee. Amen.

—John Haynes Holmes.

Alfred Station, N. Y.

MISSIONS

TWO SECRETS OF SUCCESS IN  
EVANGELISTIC WORK

The great things in evangelistic work are dependence upon the Holy Spirit for power with God and man; complete surrender to Christ that he may use us where, when, and how he chooses; faith in God that he is able to save and in man that he is worth saving; and united intercessory prayer.

But there are other things that are often necessary, and among them are hard work and persistency. Many a special religious effort has failed because neither the leaders nor the people generally were willing to put into the effort the hard work required. There is no such thing as an easy revival. Christians who are not willing to press into the work till, and long after, both body and mind are tired, are not going to accomplish much. When they want an easy road to a revival, when they want to stop whenever a little weary, when they want to stay home from the service because tired, and when they want no hard or disagreeable task to perform, they are looking for a road Christ their Master never followed and one that leads only to failure. What we get out of anything depends upon what we put into it, and this is never truer than in connection with missionary and evangelistic effort. What God wants and the world needs is Christians who do things; not those who can explain why they do not do things.

Again efforts often fail because there is not persistency. The writer has more than once been disappointed because the minister who was helping him in special meetings was not willing to hang on till the desired results were achieved; and more than once, also, has he seen the pastor whom he was helping close the meetings when both he and others felt the harvest was only commenced. To be sure it is not always easy to know just when to close a meeting, but beyond a doubt in many cases ten or one hundred fold more might have been accomplished had the effort been continued. There is too much at stake in missionary and evangelistic work for special efforts to be closed prematurely.

With our praying and surrendering let us add hard work and persistency!

Miss. Sec.

FROM THE PRESS

Our First Business

By Daniel A. Poling

We choose Christ, each of us, as our personal Savior and Lord and as the Captain and Comrade of our lives. We enter into a solemn covenant to engage as never before to win our personal friends and all those whom our lives may touch to this same personal allegiance. We believe that the supreme business of the Church and the Youth Movement within the Church is the business of winning men and women and little children to Jesus Christ; educating, training, and strengthening them in the Christian way of life, bringing them into all the associations of the Church and through these associations into the wider service of society.—Taken from *The Evangelism Department, Michigan Christian Endeavor Union.*

Our Christian Responsibility

By Andrew E. Kurth

Christian youth today has something worth while to share. We must share it now. This is not a time for apology but for confident sharing of our best. If we believe that Christ holds the solution for the many needs of our world, we must seize and create opportunities to place him before the attention of the world. There is really only one way to get and to hold that attention, and that is by making our lives laboratories in our own communities, in which Christ can work his will. We must make the Christian way attractive

by revealing that Christ puts a "plus element" into life. This can be done personally and in groups of people.

The gospel must become in us a living reality. When Christ within brings peace, joy, and strength, adequate for every need, we

can speak and young people will listen eagerly. When our lives become radiant, others will want what we possess and will desire to go along with us.—Taken from *The Evangelism Department, Michigan Christian Endeavor Union.*

COMPARATIVE STATEMENT

	Receipts			Expenditures		
	March 1939	March 1940	Change	12 Mos. Ending 3-31-39	12 Mos. Ending 3-31-40	Change
Memorial Board income				\$ 1,382.09	\$ 2,397.15	\$ 1,015.06
Permanent Fund income	\$27.52	248.93	178.59*	3,559.75	3,404.20	155.55*
Denominational Budget	678.00	497.20	180.80*	7,106.04	7,918.31	812.27
Organizations	95.66	289.04	193.38	1,600.21	2,119.08	518.87
Individuals	7.50	115.34	107.84	1,506.12	5,648.15	4,142.03
Special gifts	8.80	29.00	20.20	364.68	219.28	145.40*
Loans						
Other	100.00		100.00*	1,147.85	647.85*	1,795.70*
Debt Fund investment				2,525.00	2,850.00	325.00
	\$1,317.48	\$1,179.51	\$ 137.97*	\$19,191.74	\$23,908.32	\$ 4,716.58
Corres. sec'y and expenses	\$ 184.08	\$ 191.55	\$ 7.47	\$ 2,497.12	\$ 2,538.03	\$ 40.91
General missionaries expenses	36.91	265.03	228.12	1,085.53	1,846.70	761.17
Churches and pastors	207.89	159.98	47.91*	2,372.07	2,045.00	327.07*
China	300.82	342.28	41.46	4,585.41	7,955.82	3,370.41
Holland	125.00	125.00		500.00	500.00	
Jamaica	267.22	273.67	6.45	3,653.22	3,361.86	291.36*
Treasurer's expense	20.00	20.00		563.12	584.78	21.65
Interest	37.25		37.25*	855.90	709.83	146.07*
Loans				2,875.00	2,750.00	125.00*
Taxes						
Printing				169.28	187.88	18.60
Foreign Missions Conference		40.00	40.00	28.00	40.00	12.00
Special gifts	3.80	21.00	17.20	312.02	238.79	73.23*
South American field						
Germany	41.66	41.66		500.00	500.00	
Miscellaneous				47.85	38.35*	86.20*
Debt Fund investment	99.26	63.80	35.46*	1,150.62	1,289.25	138.63
Special Fund investment	100.00		100.00*	1,100.00	600.00*	1,700.00*
	\$1,423.89	\$1,543.97	\$ 120.08	\$22,295.15	\$23,909.59	\$ 1,614.44

\* Decrease.

TREASURER'S MONTHLY STATEMENT

March 1, 1940, to March 31, 1940

		Cr.
Karl G. Stillman, Treasurer,		
In account with		
The Seventh Day Baptist Missionary Society		
Dr.		
Overdraft March 1, 1940	—\$1,294.39	
Mrs. E. C. Weeks, London, Eng.	11.22	
Woman's Executive Board, for		
Rev. R. J. Severance, salary	200.00	
Withdrawn from Dr. Thorngate China Fund		
for Dr. Thorngate expenses	103.12	
Julie E. H. Flansburg, Atlantic City, N. J.,		
for foreign missions	1.00	
Rev. W. L. Burdick, New York City Church	10.00	
March share Denominational Budget receipts	497.20	
First Hopkinton Church, Ashaway, R. I.	15.00	
Battle Creek, Mich., Church, for foreign missions	1.00	
Battle Creek, Mich., Church,		
for Bible distribution	8.00	
Little Genesee, N. Y., Church	3.51	
DeRuyter, N. Y., Church, for China Relief	8.00	
DeRuyter, N. Y., Church, for Church		
Committee for China Relief	8.00	
Los Angeles, Calif., Church, towards salary		
of Rev. G. D. Hargis	14.00	
North Loup, Neb., Church	10.00	
Pawcatuck Church, Westerly, R. I., for		
American Bible Society	5.00	
Pawcatuck Church, Westerly, R. I.,		
Sabbath school	10.53	
Second Brookfield, N. Y., Church	25.00	
Transferred from Permanent Fund		
income account	248.93	
	—\$ 114.88	
R. J. Severance, salary and expenses,		
Feb. and Mar.		\$ 209.00
Contribution to Foreign Mission Conference		
year ended Mar. 31, 1940		40.00
G. D. Hargis, salary \$93.75, allowance \$12.50		106.25
Luther W. Crichtlow, salary \$83.34, rent \$20.84,		
travel expenses \$23.67, native workers \$39.57		167.42
Verney A. Wilson, salary		33.34
W. L. Davis, salary		22.91
Ralph H. Coon, salary		22.91
Clifford A. Beebe, salary		22.91
Charles W. Thorngate, salary		25.00
Marion C. Van Horn, salary		22.91
Ellis R. Lewis, salary \$22.91, travel expenses		
\$16.45, S.W. Association \$16.67		56.03
Wm. L. Burdick, salary \$112.50, rent \$25, travel		
expenses \$11.11, clerk \$33.34, supplies \$9.60		191.55
A. L. Davis, work in Syracuse		10.00
Treasurer's expense, clerk		20.00
China payments:		
H. Eugene Davis, salary \$75.,		
allowance \$12.50		\$ 87.50
Principal Boys' School		25.00
Boys' School		12.50
Incidental Fund		18.75
Rosa W. Palmborg,		
retirement allowance		22.50
Anna M. West, salary		31.25
George Thorngate, salary \$75.,		
allowance \$28.12		103.12
Grace I. Crandall, salary		41.66
Heinrich Chr. Bruhn, work in Germany		342.28
G. Zijlstra, work in Holland		41.66
Debt Fund share Denominational Budget		125.00
receipts, March		
George Thorngate, gift of DeRuyter, N. Y.,		63.80
Church for China Relief work		8.00

Church Committee for China Relief, gift of DeRuyter, N. Y., Church .....	8.00
American Bible Society, Pawcatuck Church gift	5.00
Net overdraft March 31, 1940 (amount due missionaries and others for salaries and allowances but unpaid) .....	— 1,658.85
	—\$ 114.88

### LETTER FROM SCHENECTADY, N. Y.

Dear Editor Van Horn:

I have been reading and hearing much these days about the necessity of all religious groups joining hands in Christian love and fellowship. They tell us that we must not let doctrines stand in the way of this great love which we must possess before we can be saved.

Personally, I have been disappointed with the majority of the ministers I have heard, for the simple reason that I am convinced that they do not mean what they preach. There is an old saying, "If you want to know what a man believes in, just believe in the opposite of what he argues in favor of." This saying, to a large extent, is true. At least I know that if these persons were brought to a show down, they would not stand by their own arguments.

I suppose I must give some proof of my statements. Well, here goes. From the very beginning of my conversion, which took place more than eight years ago, I was led to believe that a child of God must love everyone and must have fellowship with those of other groups. Of course, we all understand that we must love everyone, including our enemies, and I believe in the fellowship of God's children, because if we cannot love one another and have fellowship with one another in this short life, how then can we have it through all of eternity?

We of the Schenectady Mission know what these things mean, for from the very beginning of our conversions we have gone with our musical instruments to play in other churches, and even in private homes where we were invited. We were asked to co-operate with some revival meetings held in the Bethany Baptist church of Schenectady, which lasted for two weeks. Of course we went. We were only too glad to help out, because it meant that some souls might be won to Christ.

We went about six or seven nights to play during these revival meetings and we also were asked to go for one Sunday morning to help out with their services. On one of

these nights that we went, the pastor said to us, "I am getting to depend on you boys so much, that I would like to have you come every Sunday." We thought he was going too far in asking us to go every Sunday morning. He knew that we were Sabbath keepers, and on one occasion, one of the brothers and I had quite a discussion on the Sabbath question with this minister and he opposed us bitterly.

At one of these revival meetings we were invited by the song leader to play at a special meeting that was to be held in the City Mission. Quite a group went down from our mission. After bringing our instruments and sitting towards the front of the hall, so that it would be convenient for us to get to the platform when we would be called, we got the surprise of our lives. We were never asked to play at all. We could not understand it. Our good brother, Arthur Burns, was also there who was to sing. He was not even called. We were ignored completely, as if we were nowhere near the place.

But we later found out that we were purposely ignored because the superintendent of the mission was dead set against Sabbath keepers. We have gone there to hear speakers many times since then, and whenever there are Sabbath keepers in the hall, he always has the speaker make a crack (as I call it) about the Sabbath. And still it doesn't cool off our love for them, because although they have no use for us we will continue to go as long as our music can be used to bring some poor soul to Jesus.

We have played several times at a colored Baptist church. I mean where only Negroes go. They have always been so glad to have us come because, as they expressed it, they were glad that there were white people who would associate with black men.

There are some Sabbath keepers who do not come to our mission on Sabbath, but hold meetings in their own homes. Some of these are always harping about the great love that we should have for one another, and are even praying that the Holy Spirit will bring us to worship together. But they are not willing to set the example by attending our services. I would like to ask these people if they mean what they say.

Some one will probably wonder why I am writing in this manner. I have only this to say, that as many times as we have shown

them our love and our willingness to co-operate in any way whatever to help out, not *once* have they been willing to come to our mission on Sabbath and show that they mean what they preach so much about.

We do not mean that we want them to give up any of their convictions, but only to show some Christian fellowship. Still, all of this does not in any way prevent us from continuing to love them.

We do not want to be misunderstood. We do not mean to boast, for we have God to thank for whatever he has us do. But, personally, I wish that our Sunday friends and some of our Sabbath-keeping friends would realize that they do not do, themselves, what they want others to practice.

Your brother in Christ,

Louis Fatato.

### WOMAN'S WORK

#### WORSHIP PROGRAM FOR MAY, 1940

By Mrs. T. J. Van Horn

#### SABBATH

Words by Mary A. Stillman

Music by William C. Daland

1. God of the Sabbath, un-to Thee we raise Our grateful hearts in songs of love and praise,  
Mak-er, Pre-serv-er, all to Thee we owe: Smile on Thy children, waiting here below.

2 Christ, Thou art Lord e'en of the Sabbath day;  
Darkness and error Thou canst sweep away.  
From sordid bondage bring us sweet release,  
Light of the World and glorious Prince of Peace.

3 Spirit divine, O shed abroad Thy love!  
Quicken our souls with power from above.  
Father and Son and Spirit, mighty Three,  
Grant us a blessing, holy Trinity!

"Shall we drive out by the river and see the sunset?" The car turned toward the river road and paused close to the sloping eastern bank. A long, golden path already stretched across the quiet water.

The pleasant voices in the car grew silent as the group intently watched the sun sinking behind the distant palm trees. The brilliant path of light which had quivered across the stream to meet them, now faded, and the gray of early evening crept over sky and land. As the last narrow red arc of the sun dropped out of sight below the horizon the friends turned to each other and softly said "The day is gone. The Sabbath has begun."

And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made. Genesis 2: 3.

Is there truth in the thought that real Sabbath keeping is an attitude of mind?

A pair of tiny shoes for a four-year-old girl taught a lesson that has persisted through a lifetime.

They were so pretty, those new, shining bronze kids, with scallops all around the top, and five little white buttons to fasten and a beautiful lining of purple silk.

"I want to wear them *now* and run out to play." Gently the mother suggested, "Wouldn't it be nicer to keep them till Sabbath day, and wear them first to Sabbath school?" The child assented, and how eagerly she looked forward for the Sabbath day to come, that she might wear her "Sabbath shoes." Her innocent joy merited no reproof, for her pleasure was so closely associated with the

holy day that soon the accent was no longer on the "Sabbath shoes." They had become her "Sabbath shoes."

When Sabbath morning comes we like to discard the soiled, work-a-day clothing, and dress ourselves in fresh, beautiful garments to wear to the house of God. Can we not also drop the sordid cares and thoughts of the busy week just past, and wear in our souls a "garment of praise"?

To consciously rid ourselves of the worries of daily life and stand forth, free, for our happy day of refreshing—is not that one legitimate way to "rest in the Lord"?

I think God knew that we would often need a renewed sense of love and joy and peace, in order to carry on the business of living. And that was why he appointed and sanctified the weekly Sabbath for rest.

Let's form a habit of mind that anticipates this precious gift from our heavenly Father; that deliberately casts our burdens off from our hearts; that definitely resolves to accept the peace he offers in the quiet of the sanctuary, in the beauty of sacred music and lovely flowers, in the fellowship of kindred minds, in seeking God by prayer and meditation, and in the sweet sense of the Holy Spirit's overshadowing.

Let us forbid any anxious, troubled, or unworthy thought to intrude upon our full appropriation of the intended blessing of the Sabbath. May not the "Sabbath rest" mean to us—not mere idleness—but a new courage; a new clearness of vision, a new strength of body, a new peace of heart, to take up the duties of the coming week?

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Matthew 11: 28.

Closing prayer.

(Copies of this Sabbath hymn may be had from the publishing house at one cent per copy.)

### "IMPERATIVES FOR CHURCH WOMEN IN TIME OF WAR"

1. Be constant in the ultimate triumph of righteousness and peace, and the coming of the time when all men shall be united in a Christian family of nations.

2. Pray without ceasing and let all prayer be free from hatred or from prejudice against any people.

3. Seek the truth and analyze all propaganda in order to prevent hatred and unjust opinions about any people.

4. Pray and work for a just peace and for an acceptance by the American people of their share in the work of building a society of nations founded on peace and justice.

5. Support those governmental policies which seem most likely to insure peace and security to the United States and at the same time enable her to play her full part in the task of establishing permanent peace throughout the world.

6. Urge all Christians to renounce as unchristian the making of profit out of the sinews of war.

7. Aid those who are caring for the refugees and the victims of war.

8. Strengthen the work of the church in each community, that it may be free from all racial discrimination and become a laboratory for the building of a Christian democracy.

9. Educate children in Christian tolerance, justice, and love, in home, day school, and church school.

10. Practice tolerance, kindness, and fairness toward other people in the consciousness that all men are brothers in Christ, and children of God.

11. Work unceasingly for the coming of the kingdom of God on earth, in the knowledge that only through the demonstration of Christian principles will righteousness and peace prevail among men.

### RESOLUTIONS

The following resolutions were adopted at the regular quarterly meeting of the First Alfred Seventh Day Baptist Church, held April 12, 1940.

Since Pastor A. Clyde Ehret has signified his acceptance of a call to become pastor of the Seventh Day Baptist Church of North Loup, Neb., and has tendered his resignation as pastor of this church for the purpose of assuming his duties at his new charge July 1, 1940;

**Resolved**, That we the members of the First Alfred Seventh Day Baptist Church in regular quarterly meeting assembled express to Pastor Ehret our deep appreciation of the nearly twenty years of faithful service he has rendered us.

**Resolved**, That we testify specifically (1) to his regular and spiritual ministrations at the weekly services and exercises of the church; (2) to his welcome and comforting visits as pastor or under-shepherd when joy, or sorrow, or grief, or loss, or disappointment has come to our homes; (3) to the able way in which he has carried the comfort and encouragement of the church to the homes of those living nearby, but who are largely outside the circle of our regular church life; (4) to his exemplary life as a Christian gentleman in our

midst; (5) to the esteem in which we hold him as a companion, co-worker, and personal friend; and (6) to the admirable way in which he has represented us in interdenominational contacts in our area, especially in the two neighboring ministerial associations.

**Resolved**, That we wish him a long, happy, and successful pastorate at North Loup.

**Resolved**, finally, That we direct that copies of this appreciation be spread upon our minutes, sent to Pastor Ehret, and offered for publication in the Alfred Sun and the "Sabbath Recorder."

### YOUNG PEOPLE'S WORK

#### A THOUGHT FOR THE WEEK

By June Babcock

Matthew 21: 22—And all things, whatsoever, ye shall ask in prayer, believing, ye shall receive.

Many times I have heard references to this quotation, but seldom have they been accurate. So many times the most important part, that is, the phrase "in prayer, believing" is omitted. What joy is there, or would there be, in merely demanding and receiving?

I ask, O Lord, this day  
For fair and gentle mind.  
And patience all along the way,  
O God, help me to find.

Give me the joy of life  
That comes with living right;  
And guide me in the strife.  
Nor take me from the fight:

The fight we all must fight  
To overcome the wrong.  
O lead me by thy light  
And cheer me with thy song.

For these and other things,  
O Lord, in faith we pray;  
Knowing that we shall receive strength  
For every passing day.

Nortonville, Kan.

#### THREE THINGS COME NOT BACK

By Lottie S. Gamon

"Three things come not back—the sped arrow, the spoken word, and the lost opportunity." As I read this little proverb over, I realized how true it is in the life of every individual. The hunter, shooting his arrow at a wild animal, or the savage at his enemy, can never recall that arrow after it has left his bow. He may see that because of faulty aim or some slip, he is going to miss his mark, but however much he wishes it were back in

his quiver for him to choose again, his arrow goes on and on until it finds something in which to rest. It may disturb the man's prey, whether animal or human, but the one who sent it can only wish that he had taken more time in deliberation and had been more careful in his aim. His arrow might have gone into the heart of his best friend, though he drew his bow to slay some animal of the forest, and had instead killed the unseen friend. No matter how deep the anguish, or how great the sorrow, his friend is dead because of his carelessness. His arrow has been "sped."

Did you ever tell to a friend, in an impulsive mood, what in a more sober state of mind you would never have let pass your lips? A secret that was yours alone? A statement about an acquaintance that may harm him if it is passed around? Did you ever, in anger, repeat gossip you had heard and which you knew wasn't true, because you wanted to hurt a loved one? Did you ever gossip for the fun of it, making your tale a little stronger, a little better for gossip's sake, than it had been when it reached your ears? There's no need for any answer except an affirmative one, for we all must say "Yes." We have all told to others what we would have given anything to have back in the secret closets of our own minds immediately afterward. But we have said good things, too; we have made someone happier by only a little word or an expression of thoughtfulness. Whether good or bad, the spoken word goes on and on, farther than the arrow, for it perhaps finds a resting place in one and two and three hearts, until someone has been permanently helped or harmed to a great degree. Our Bible tells us, "A soft answer turneth away wrath." And again, "A fool uttereth all in his mind, but a wise man keepeth it in until afterwards." Words help to make us what we are; our words make better or worse both our own selves and others. Let us be wise men "keeping it in till afterwards." Let us decide, before speaking, what we should say.

I have recently been reading a book on Chinese life and customs, and in this book the author, a man who lived for some time in China, studying the people, tells of his garden. He had a garden there in one of the cities in which he lived, a garden in which he took much pride. Plants and shrubs were given careful attention and he was happy when they began to bloom. Knowing the

philosophy of the people, that whatever living thing grew in the garden of one, it was the privilege of all to see, not to pluck or destroy, but to admire, this American man decided that he should keep his garden for himself. He would have none of the Chinese wandering about in it, and so he placed a guard to keep all wayfarers off. He did have his garden to himself, and yet his joy must not have been so great, for he says that often since then he has wished that he had allowed whatever wanderer who happened by to climb over his garden wall, in order that the beauty of it all might have gone farther, that the life of someone else might have gained a rosier hue than it had had before. But his was a "lost opportunity." No matter how much he wishes, back home in America, that he had been more kindly to his foreign neighbors, his chance is gone, and he can only think of it as the time when he failed the people in their hunger for beauty. In this case, as in many others, opportunity did knock but once. And so with us. Often we neglect a duty, we fail to see the little things we might do for others, seeking what we consider a higher and a nobler cause. Jesus said, "Inasmuch as ye have done it unto the least of these, ye have done it unto me." Little kindnesses, little friendly acts are not little things, after all, in his sight. Rather are they the very high and noble causes themselves.

Let us all hold back our arrows until we are sure of our aim; let us say only what may do some good for the world; and last, let us do what presents itself to us as the kind act, as we go from day to day in our busy lives, for "Three things come not back—the sped arrow, the spoken word, and the lost opportunity."

Alfred, N. Y.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

Dear RECORDER Girls and Boys:

I am wondering where you are and what you are doing this day, which in our part of the country is a cold, snowy one; and I am wondering, too, when we may expect to have some real spring weather, and how many of you boys and girls are having our kind of weather. A cheery, fat robin under my window seemed to chirp, "Spring has come,

spring has come," yesterday, but today he hasn't much to say as he hurries to pick up his luncheon of bread crumbs. But most of all, I'm wondering why I have no letters this week and hoping that soon you will all get busy with pen and paper, preparing a letter for "Our Own Recorder Page." Please hurry! hurry! hurry!

This is a good time for another study lesson, isn't it, and today let us take as our topic,

#### The Law of Team Work

For our Bible study I am going to give you two verses this week, Philippians 2: 3, 4. (3) "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." (4) "Look not every one on his own things, but every one also on the things of others."

Not only in our work but in our play we must remember that we cannot be happy or successful if we only think of ourselves; we must also think of the needs and wishes of others. If we are to do the best work in our day school or Sabbath school class we must all work together. If one person in the class fails he may spoil the record of the whole class.

A Sabbath school class of boys was working hard to become a star class by making certain points, one point being that each boy must recite his memory verse. Several weeks went by and the class would have been a star class except that one boy did not recite his memory work. The other boys were very much disturbed and decided that they must do something about it. The next Sabbath they told their teacher, "We have made a new rule. No boy can sit down in our class until he has recited his memory verse."

"Are you going to keep him standing all through class time?" asked their teacher.

"I don't believe so," said the boys. "It will not take him long to learn the verse, if he knows he must do it. We are going to make him." And they did. All working together they became a star class.

We often hear of strikes which come because people do not understand each other or treat each other well, and some group will stop working and a great deal of trouble and even suffering results. This is because those concerned have not learned how to work together.

## OUR PULPIT

### THE PAST AND THE FUTURE

By Rev. Harold R. Crandall

Pastor the Pawcatuck Seventh Day Baptist Church,  
Westerly, R. I.

(Sermon preached Sabbath morning at the centennial)

Deuteronomy 32: 7-14; Hebrews 11: 23—12: 2.

Deuteronomy 32: 7—Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

Hebrews 12: 1-2—Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.

I feel sure that you share with me a deep sense of humility and reverence as we come to this service this morning. Our hearts are full of gratitude to our heavenly Father for that which has come down to us through our spiritual forefathers, and our natural ancestors, these past hundred years. But we are also mindful of the heritage of life which is ours from the foundation of the world, and which has been brought to us through Jesus Christ, his Son, our Savior.

We sit in this place today and feel ourselves surrounded with a multitude of heavenly witnesses. They of the days of old, fashioned this building, they sang the hymns, and their gifts spread the gospel and left a glorious heritage to us. The foundation laid by our forefathers was solidly grounded in the gospel. They stood firmly on the principles they believed to be right. There was no equivocation, no compromise or halfway doing with them. Their church discipline seems to us stern and unrelenting, but our worthy ancestors covenanted together to watch over each other for good, and we believe that their strict watch care, and their prompt dealings with delinquents were prompted by real concern and Christian love, for great patience is shown in repeated admonition and warning, and reluctance to sever sacred relationships are evident on the pages of the records. As Paul says, "The law was our schoolmaster to bring us to Christ," so the discipline was a schoolmaster. Despite (or was it because of) the rigorous discipline and the numbers who were dropped because of their repeated and

Little Rosalie had been promised a birthday party by her mother if she helped get it ready. First Mother made little cakes in little round tins, and Rosalie put them in the oven. But when she put in the last tin she burned her right thumb. With her thumb bandaged she couldn't put the pink frosting on the little cakes.

"You may set the table," said Mother.

Rosalie began to take down the pretty pink dishes and got along very well until she dropped a cup on the floor and broke it. In picking up the pieces she cut the first finger of her right hand, and with both thumb and a finger bandaged she could not set the table.

Then Mother told her she could run the carpet sweeper over the playroom rugs. With three fingers and the help of her left hand she could use the sweeper very well, but she saw a needle on the floor and stooped to pick it up. Sad to relate, she pricked her middle finger and had to have that bound up. Now she couldn't do a thing to help Mother get ready for the party. She had her party because the children had been invited, but Mother had to do all the work herself and help the little girl dress as well. You see it takes a thumb and four fingers all working together to make a right hand that is much good.

Did you know that it takes hundreds of men, all working, to make one automobile? Each man has his own little part to do, and if one person did not do his work well the automobile would not be a good one. All parts must slip together easily, so the smallest part must be made with the greatest care. It takes real teamwork to make an automobile.

It takes teamwork to make a good ball game, to make a good school, to make a happy home, to provide our food. Yes, we need teamwork to give us happy, successful lives, and teamwork means, to use a big word, "each worker working in friendly co-operation with his fellow workers."

We must be tried in the furnace until we reflect the image of Christ. A baptism of trial may be your best baptism for Christ's service. Working is better than weeping, and if you work on until the last morning breaks you will read in that clear light the meaning of many of your sorrows.—T. Cuyler.



continuing delinquencies, the church grew and prospered.

Our forefathers were concerned about the men and women of their time, their brethren in the church, and those outside the fold of safety, but not only so, they had an interest in those beyond their own borders. They also had a vision of the years ahead and built for the future. Our lives can be measured only by the kind of vision we have, by the look we take into the future, and by visualizing the good we may do for unborn generations. We would live better if we thought more of those who are to come after us. This church has come down to us to use, and to pass on to others to use, as an instrument of God for spreading the knowledge of the gospel of his Son and for extending his kingdom on this earth.

Our teaching should have the element of timelessness in it, and our religious institutions should be fashioned with the end in view, not of preserving an institution, but of opening a way for those who come after. Religion is a growing thing and it is for us today to live ourselves into it, for on what we live into it will depend in large measure the force which religion will have a hundred years from now.

#### Balance Needed

I urge you to live a good deal in the past—not so much in your own past as in some of the past words and letters of this old Book and in the worthy records of our ancestors. But if the storehouse of your memory contains only the old, you will be an antique, or merely an antiquary. If it contains only the new, you will be scarcely more than a fad or a fashion. But, if you are like our Master, you will keep the balance between the old and the new. You will be a Godsend to an age that desperately needs balance—an age that is tremendously impressed with its own newness, and often threatens to neglect, or ignore, or ruthlessly discard the old lessons, the old experience, the old religion, the old law of love, the old truth that a man gains his life by losing it, and that greatness is found only in service.

#### Individual Responsibility

The God of this new century looks not to our past but to our future. In an article in the SABBATH RECORDER, a few weeks ago, Courtland Davis says, "Isn't it about time for you and me to forget our dignity and our

desire to appear well in the eyes of men, to get down off our high horses of propriety and good form, and to roll up our shirt sleeves and *build* upon, instead of resting upon, the labors of our ancestors?"

We cannot ignore the fact that in the more recent years there has been creeping into the church, at large, a certain apathy regarding religion. The speed with which we may travel, the rapidity with which we may hear the news of the world, the hurry and haste of living have their influence upon the attitude of people toward religion and toward the church. There seems not to be time for everything, and the first neglected is the church and its services and the religious life. The church needs to pray, "Revive thy work, O Lord," and to help to answer the prayer. There is needed a new baptism of the Spirit, a rekindled zeal, a high and holy vision of the need to be met and filled. There needs to be a renewed sense of personal responsibility. The church is an organization of individuals who have certain common ideals, purposes, and vision. Each individual is responsible for himself. Each individual must render his own service to and through the church. No man can hide his responsibility to God behind a group.

#### 1. Loyalty to God's Word

There are certain elements that are absolutely essential to the life and usefulness of a church. First of all, there must be an abiding loyalty to God's Word. If there be loyalty there must be interest in it. Interest comes only through acquaintance. Some time must be given regularly to reading, study, and meditation, and to association with others who cultivate this same interest, to attendance upon the appointments of the church. The Bible is the source of all teachings respecting salvation. It holds for us the words which come through the prophet of old, "look unto me, and be ye saved, all the ends of the earth." From it has come the knowledge of the fact that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." The Bible records for us the development of ideal character and brings us knowledge of the one perfect character. It gives us the secret of attainment of character through the teachings

of Jesus, through the life which he lived among men. It reveals to us our duty. Bible teachings respecting salvation, character, and duty are the standard by which the church is to be governed in accomplishing its mission. A church faithful to the truth will be blessed by the truth.

#### 2. Intelligent Christian Living

The second essential element is intelligent Christian living. It is good to have and believe the truth. It is better to live it. James says, "Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." The truth must be applied to life. Knowledge can be of little value unless it is used. The individual who lives well, the church that lives well, will succeed.

Loyalty to God's Word and intelligent Christian living must produce activity in service for Christ. The unused limb becomes atrophied. The blacksmith is strong because he uses his muscles. The runner is able to run because he trains himself to that end. The singer becomes proficient through practice. So the church becomes strong through practice. Putting forth strength is the way to gain strength. The church that serves God he will honor. The *working* church is the *living* church.

#### 3. Fidelity to the Church

Another essential is fidelity to the church. This includes attendance at the service of worship, for there can be no church without this service and there can be no service without worshipers, those who join in the spirit and exercises of the occasion. Worship, public and private, is a source of inspiration and encouragement. Fidelity to the work of the church is necessary, fidelity to local work and to the work as carried on on mission fields, home and foreign. Fidelity to the officers and leaders of the church is an essential. This will eliminate unkind judgment and harsh or destructive criticism. It will encourage kindly comment and suggestion, and foster a helpful spirit. I would mention fidelity to the membership. A definite fidelity to members, individually and as a group, is expressed in the covenant of the church. Fidelity to the good name of the church will lead to watchfulness

over personal conduct and acts, exercising care that no cause for reproach may be brought upon the church through carelessness in word or deed on the part of any individual.

It has been said, "In union there is strength." If unity and brotherly love prevail (in the church and among the churches) the church is irresistible. The church is the body of those who are united on the declaration of Peter, "Thou art the Christ the Son of the living God," upon which Jesus said, "I will build my church; and the gates of hell shall not prevail against it."

Systematic and liberal giving is an essential element of a living church. "Where your treasure is, there will your heart be also," implies that a liberal church is likely to be strong spiritually, and every other way.

#### 4. Noble Workmen

So in these days we are turning our thoughts to those, who down through the years have labored, each making his or her own contribution to the heritage that is ours in the church, in the town, and state. We take a just pride in the mechanical geniuses, for from the beginning there have been those who discovered scientific laws and who have invented devices and machinery that have lessened the arduousness of labor, and made possible greater production of the necessities and comforts of life, the production of that which is educational and beautiful — those things that have brought blessing to men and women everywhere. There were those among the founders of this church whose beautiful ships graced the waters of the earth. There have been men who have contributed to the development of the state through their service in public office. There have been modest men and women who have quietly exerted a potent influence upon the community as they have gone about their regular activities day by day. And the spiritual lives of these have been the background of their outstanding accomplishments.

These labored and we have entered into their labors. Let us, like them, be loyal to God's Word, intelligent in Christian living, active in service for Christ. Let us be faithful to the church of Jesus Christ, united in brotherly love. Let us do everything we can to make our church strong, that through it we may strengthen the cause of Christ in the world.

## Conclusion

Let us pray, work, love, seek others. This celebration does not mark the accomplishment of a goal. It is not a memorial service. It is only the hundredth mile post, a mark of appreciation, the point from which we go on with new courage and zeal, with renewed enthusiasm, striving toward an ever increasing vision. Like our forefathers, let us in faith attempt great things, expect great things, and under God accomplish great things, and pass on a noble heritage to those who come after us.

"Remember the days of old, consider the years of many generations: ask thy father and he will show thee; thy elders and they will tell thee."

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

## DENOMINATIONAL "HOOK-UP"

*Little Genesee, N. Y.*

About forty-five attended the tureen supper at the hall, Sunday night, April 7. After the supper the quarterly meeting of the church was held. The moderator, Jack Reynolds, was in charge. Reports were given by the pastor, clerk, and treasurer. An amendment to the church constitution making the beginning of the fiscal year October 1, instead of January 1, was voted. A resolution to amend the constitution so that the communion service would be observed the first or second Sabbath of the quarter instead of the fourth Sabbath of the last month of the quarter was proposed at this meeting. Committees were to be appointed by the moderator to arrange for the meeting of the Western Association, which will be held here in June. It was voted that the church in conjunction with the Sabbath school hold a Vacation Church School again this coming summer. Mrs. Ruth Sanford and Mrs. Madge Sutton were appointed to make plans.—*Alfred Sun.*

*De Ruyter, N. Y.*

Rev. Neal D. Mills, local Seventh Day Baptist pastor, addressed the annual convention of the Verona Town Council of Religious Education, at the Lutheran church of Verona (Churchville), Monday.

—*De Ruyter Gleaner.*

*Alfred, N. Y.*

From The Haymow

The Alfred "Sun."

Dear Friend:

I hear on what seems like good authority that there are readers of your paper who watch with interest the litter that blows out of the haymow up on Sayles Street. This is partly because truth is stranger than fiction. In all the chaff there may be much of folly, but there is no untruth. In addition there is the fact that people are interested in language that is not bound by rules of syntax, whatever that is, and in a philosophy that is not cramped by the teaching of Plato, whoever he was.

If anyone thinks that these letters are unique, they should see the penmanship and spelling of the manuscript. My friends would be surprised to know that in school I shared a cash prize for the most improvement in writing. This statement could be verified by writing to Miss Margaret Hickey, 3528 Pleasant Avenue, Minneapolis, Minn. As for spelling, I "left off at the head" several times, but usually I was next to the head when the class extended entirely around the room.

Since my last letter to you I have made a visit to Rhode Island. Mrs. Shaw was with me. We observed many changes along the way. New Rochelle is next to the largest city in the United States. It shares this doubtful honor with Yonkers and Mount Vernon. George Fitch told me how to get to Rhode Island. You go to the Grand Central Station in New York City and take a train for Boston. When the trainmen call Rhode Island, get off at the front end of the middle car. But if Rhode Island is difficult to find, it is well worth the effort. Happy memories of long ago are only surpassed by the joys of my recent experience.

Robert Langworthy took me to Providence, where, among other things of interest, we went to the statehouse to watch the lawmakers grind out their grist. Like the mills of the gods, they grind slowly and exceeding small.

Among the unique things of interest in Rhode Island I noticed two buildings that are remarkable for length. At Rockville there is a one-story building, that has been righted up since it was blown down by the hurricane, that starts near the road and runs off into the woods a distance of more than five hun-

dred feet. At Ashaway a two-story building is about one thousand feet long. This is a true statement about both buildings but it has a string to it, string that is known around the world.

In all my experience I have never once seen the sun set in Rhode Island. I had thought that if I went to Providence I might have that pleasure. In Westerly and Ashaway and Rockville the sun always goes on over and sets in Connecticut or Long Island Sound.

From the front steps of the parsonage in Westerly, almost any George Washington could throw a silver dollar into Connecticut.

While in Rhode Island I assisted in preaching missions in three churches, speaking nineteen times. I am sure that this effort was helpful to me, and I trust to others as well.

Returning to Alfred, I found in the accumulated mail a communication from Florida addressed to "The Hayseed, Alfred, N. Y." The boys in the post office put it in the Haymow box.

Geo. B. Shaw.

*The Haymow,  
Alfred, N. Y.,  
April, 1940.*

—*Alfred Sun.*

*White Cloud, Mich.*

The members of the White Cloud Church are greatly rejoicing over the arrival of Pastor Leon Maltby and family. After being without a pastor for almost a year, we doubly appreciate having a leader again. On the evening after the Sabbath, April 6, a large group of church members and friends met in the church basement to welcome them into our midst. Words of welcome were spoken by Adelbert Branch and Pastor Christenson of the Swedish Church, and were graciously replied to by Pastor Maltby. After a short musical program and a social time, the Auxiliary served warm biscuits and honey, cake and jello. It was a happy crowd and I believe each one went home with greater hopes and ambitions for our work at White Cloud.

Correspondent.

*North Loup, Neb.*

Sabbath morning services, April 13, 1940, were in charge of Mrs. George S. (Fern Barber) Maxson.

Voluntary, played by Marion Ruth Maxson  
Responsive reading, "Heroes of the Faith," Heb.  
11; 12: 1, 2

Scripture, "The Christian's Armor," Eph. 6: 10-18,  
Joan Barber  
Prayer, read from Dr. Gardiner's page in "Records" of 1927  
Offertory, tuba solo, Wayne Barber  
Anthem, "God Is Our Refuge and Strength," by the choir

Mrs. Maxson stated briefly that she had chosen portions of sermons or articles prepared by several of our former pastors, appearing in RECORDERS dating from 1924-1932. She said no former pastors were purposely left out, but time would not permit the use of all; that these were not necessarily from their choicest sermons, nor was there any especial connection of thought, but that the theme might be "Some of our former pastors who are 'Heroes of the Faith.'" "

An Easter Message (A. L. Davis—1932) Jeanne Barber  
Taking Heed (H. S. Warren—1930) George S. Maxson, Jr.  
Great Ideas (H. L. Polan—1925) Clair Barber  
A Living Dog or a Dead Lion (G. B. Shaw—1932) Marion Ruth Maxson  
From Conference address (C. L. Hill—1929) Darrell Barber  
From Quarterly Meeting sermon (E. A. Witter—1924) Doris Goodrich Barber  
Shepherd and His Flock (M. B. Kelley—1929) Lois Barber  
Hymns sung were: "Faith of Our Fathers," "I Know Whom I Have Believed," "Take Time to Be Holy"

The last message given, "How This Church, With the Coming Pastor, May Become a Power for Good," seemed especially timely, inasmuch as we are looking forward to that time in the near future.

All the young people taking part, except her son and daughter, were nieces and nephews of the leader. Most of them sing regularly in the choir, which place they occupied Sabbath morning as usual. Quite by coincidence another nephew and niece, Merton and Margaret Barber, added their bit to the service when their absent member roll-call letter was read.—*Contributed.*

## WORK OF AMERICAN BIBLE SOCIETY

The Bible not only continues to hold the record as the world's "best seller," but it is the one book constantly appearing in a new language. Some part of the Bible has now been published in 1,039 languages and dialects, eighteen new languages being added to the list in 1939, according to a report issued by

the American Bible Society from its headquarters in New York City.

Six of these are African languages, seven of them are spoken in widely separated spots on the continent of Asia, four are in Philippine dialects, and one an Indian language spoken in British Columbia. As almost always, the beginnings of translation work in these strange, new tongues, are in most cases a single Gospel.

In addition to the eighteen languages added to the list the translation of the entire Bible was completed during 1939 in the Nandi language, spoken by 100,000 people living northeast of Lake Victoria in Kenya Colony, Africa.

With the completion of this Bible the table of languages in which some part of the Bible has been translated is as follows:

The Bible .....	182 languages
A whole Testament .....	223 more
At least a whole book .....	547 more
Selections only .....	87 more
	1,039 languages
	—Contributed.

I turned an ancient poet's book,  
And found upon the page:  
"Stone walls do not a prison make,  
Nor iron bars a cage."

Yes, that is true, and something new;  
You'll find where'er you roam  
That marble floors and gilded walls  
Can never make a home.

But every house where Christ abides  
And friendship is a guest,  
Is surely home, and home, sweet home,  
For there the heart can rest.

—Henry van Dyke.

## OBITUARY

Cadwell. — Mary E. Stillman, only daughter of Sanford H. and Addie (Maxson) Stillman, was born at Akron, Ill., April 10, 1874, and died at her home in Battle Creek, Mich., April 3, 1940.

On June 21, 1904, she became the wife of Herbert C. Cadwell of Nortonville, where he was engaged at carpentering and merchandising. In 1926, they removed to Battle Creek to make their home.

In youth Mrs. Cadwell confessed Christ and united with the Nortonville Seventh Day Baptist Church, and after their marriage her husband also accepted her faith, and he has held the office of church deacon for many years. Upon removing to Battle Creek they brought their letters and united with the Battle Creek Seventh Day Baptist Church.

She leaves besides her bereaved husband, one brother, Charles S. Stillman of Nortonville. Funeral services were conducted by her pastor, Rev. Edward M. Holston. Interment was made in Memorial Park Cemetery, near Battle Creek.  
E. M. H.

Campbell. — Theron Merrill Campbell was born in Norich, Ontario, Canada, September 18, 1869, and departed this life at his home in Hammond, La., March 1, 1940.

When a young man he came to Hammond, where he was later united in marriage to Miss Edna Booth, and to this union were born five children—three sons and two daughters. Early in life he became a member of the Hammond Seventh Day Baptist Church. He is survived by his widow, Mrs. Edna Campbell; four children, Paul and John of Hammond, Mrs. Mary Jones of Kentwood, La., and Mrs. Irene Davis of San Fernando, Calif.; twelve grandchildren; one brother, A. B. Campbell of Hammond; and several nieces and nephews, together with other relatives and a number of friends.

Funeral services were conducted by his pastor, Rev. Verney A. Wilson, and interment in Green Lawn Cemetery, Hammond.  
V. A. W.

Hempstead. — Emma B., daughter of Ephraim and Melissa Geer Brooks, was born in Waterford, Conn., January 26, 1860, and died at the Lawrence Memorial Hospital, New London, Conn., April 4, 1940.

Mrs. Hempstead was a faithful member of the Waterford Seventh Day Baptist Church. She was the widow of Frank E. Hempstead, and is survived by three sons, Daniel E. of New York City, Harry B. of New London, and Rev. Alfred G. Hempstead of Bucksport, Me.; two sisters, Mrs. J. W. Duncan and Miss Cordelia Brooks of Spokane, Wash.; a brother, Hiram Brooks of Waterford; six grandchildren and three great-grandchildren.

Farewell services were conducted in the Waterford church by a former pastor, Rev. E. T. Harris of Ashaway, R. I. Interment was in the Great Neck Cemetery, Waterford, Conn.  
E. T. H.

Hill. — Harriet Fisher was born in Holmes County, Ohio, August 1, 1854, and died April 4, 1940, at the home of her son, John in Altamont, Ill.

She came to Illinois to live when but two years of age, and from then on her life was lived in that state. She was of a family of thirteen children and the last of the family to pass to "The Great Beyond."

She was united in marriage with Herbert Hill April 5, 1874, which union after fifty-eight years was terminated by the death of the husband. Six children were born to the union and five survive. She was converted when thirty years of age and joined the Free Methodist Church at La Clede, Ill., and to her confession of faith she was true through the remainder of her life.

Before her death Mrs. Hill requested that the writer of this sketch conduct her funeral service. Burial was made in the Gilmore Cemetery.

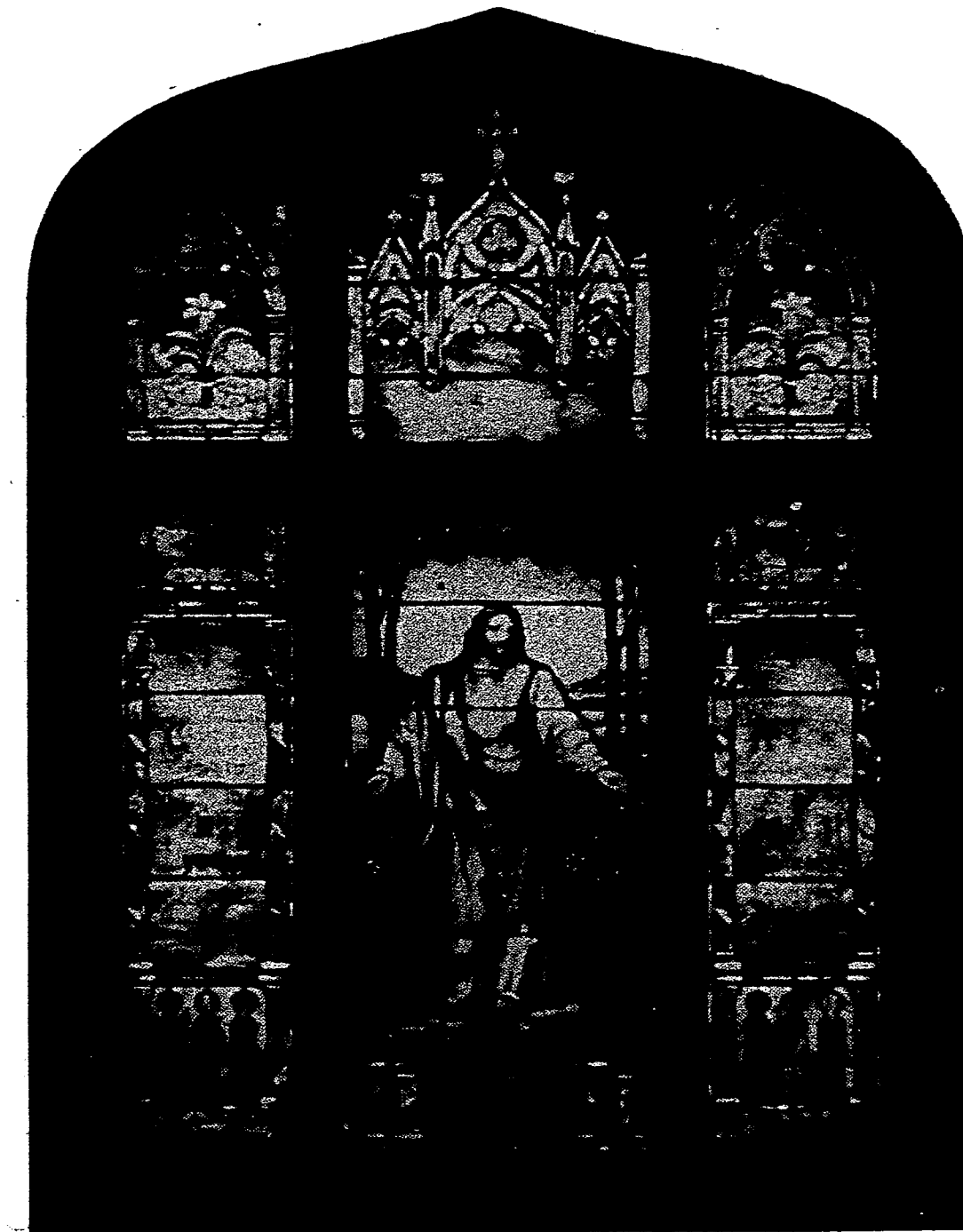
C. L. H.

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WINDOW OF THE METHODIST PROTESTANT CHURCH  
IN WASHINGTON, D. C.

—By courtesy of the "Methodist Protestant Recorder"