

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.

# The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., MAY 6, 1940

No. 19



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

—By courtesy of the "Methodist Protestant Recorder"

# 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

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Mrs. Walter L. Greene Rev. Erlo E. Sutton

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## EDITORIALS

### HOMES FOR REFUGEES SOUGHT

Homes and help for war refugees are being requested by the Federal Council of the Churches of Christ in America. The central idea is that the local church will accept a carefully defined responsibility for a specific refugee family, or individual, that is to settle in the community where the church is located. The church that is willing to sponsor the refugee family or individual may express its preference as to whether the family shall be Protestant, Jewish, or a family resulting from a mixed marriage.

The responsibility assumed involves:

1. Giving of "friendly help to the family in becoming adjusted to its new environment, including its relation to schools, community agencies, cultural and medical facilities, business and industrial life."
2. Supporting "the family for a limited period to be agreed upon in advance, perhaps three or six months, in case remunerative employment is not secured at once. The amount of such financial assistance will naturally depend upon the size of the family."

This is a Christian work and one which should not easily be shouldered on others. We are all responsible, in a sense. We know of one Seventh Day Baptist Church, the Irvington, which has already sponsored this kind of work. We must all be interested in doing our part in this humanitarian work.

In case the refugee does not become satisfactorily adjusted or earn his living in the new community, and the local church is not able or is unwilling to continue to carry further responsibility for him, Doctor Macfarland, general secretary *emeritus* of the

Federal Council, who has been asked to supervise this work, will negotiate with the national organization with a view of making the required adjustments.

### Financial Obligations

It is expected and urged that every possible effort be made to make the refugees self-supporting, and steps should at once be taken for their naturalization.

The local church or agency will provide support for three, or preferably six, months, or until employment is secured. If the local agency cannot possibly continue this support, and employment is not found, at the end of the period agreed upon the Federal Council will arrange release of the local church or committee from responsibility.

It is hoped the local agency will provide transportation to its community, generally from New York, but if necessary the Federal Council will care for it.

If necessary, the Federal Council will secure maintenance for the first two weeks at \$10 per week for one person, \$15 for two, \$20 for three. It is urged, however, that the local agency provide for immediate maintenance.

Doctor Macfarland, retired, has emerged at the request of the Federal Council and urge of his own conscience—having been an "eye witness of the loss of freedom which these people seem to escape"—to carry the responsible leadership of this movement. He will be glad to furnish further information concerning refugees on addressing him—Dr. Charles S. Macfarland, Mountain Lakes, N. J.

## PULPIT EXCHANGE

Arrangements go forward for the exchange of pulpits in the interests of the Sabbath and of the work of the American Sabbath Tract Society. In some cases consecrated laymen will present the interests because of pastorless condition of some of the churches. Some of the exchanges will be effected on a different date from that of Sabbath Rally Day. But in the main, on that day new voices will be heard calling attention to the Sabbath, urging its truth and observance, and emphasizing the importance of the activities of the Tract Board. It is hoped that every church will actively co-operate in promoting this project.

May 18 is the time of the Sabbath Rally, and the plan calls for the individual church through its societies and other groups to lay various emphases throughout the week preceding. A variety of programs is possible by way of interesting, informing, and inspiring loyalty of members to God's holy day to the work of the church and denomination.

We are gratified at the interest the Young People's Board is taking, as evidenced in a splendid article in the April "Beacon." If our young folks do not rally in interest, support, and loyalty—as a people we are doomed with the passing of the present generations. The concern and efforts directed by Conference President Crandall in promoting vocational guidance and help are most encouraging.

If we all take hold, prayerfully consider together our problems, and rededicate ourselves to the Lord and his cause, this rally will mean much in years to come.

**REV. MAZZINI G. STILLMAN**  
1854 — 1940 (April 24)

## DAILY SABBATH MEDITATIONS

Prepared by Rev. Elmo F. Randolph

*Theme for the Week*

*Christ and the Sabbath*

Sunday, May 5

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

Read John 3: 16-21.

Perhaps you have noted that Christ's name has never appeared in our meditations to this date. The work of creation was perfectly accomplished by the almighty hand of God. The laws put in use to sustain and order the universe were conceived in the mind of God and became effective at his bidding. Our God is adequate in his creative plan and purpose.

Today our text lifts us to a higher peak than we have known before and reveals, as with a great searchlight, the true character of God and the infinite worth of man. We are not puppets whose acts are controlled by strings in the fingers of God. Created in God's own image, we have the power to choose our own way of life—even though that choice may be contrary to God's way. Only through the grace and power of redemptive love can God lead men into fellowship with him. And so as a pleading, saving, crowning act of love God gave his Son that we might all know the joy and the fullness of everlasting life.

Prayer: O thou Giver of Everlasting Life, we thank thee for the gift of love we have in thine own Son. Amen.

Monday, May 6

"... He taught them as one that had authority..." Mark 1: 22.

Read Mark 1: 17-22.

The authority of Jesus astonishes the people of our day no less than it did those of his time. We never cease writing books, preaching sermons, and forming organizations around the name of the Nazarene carpenter's son who, at the age of twelve, surprised the scholars of Jerusalem with his knowledge and grasp of the religious questions of that day. We look with awe upon the records that tell us how his authority swayed multitudes of people to hear and follow him, and how even the unlettered fishermen gave up their homes and occupations to "fish for men" at his beck and call.

The trouble with most of us is that we want to measure our own doses of authority according as it is convenient to our circumstances and mood. The authority of Jesus is all inclusive and insists that we go the whole way. Sabbath keepers may look confidently to Christ as our chief witness and final authority for observing the seventh day of the week as a day of physical rest, spiritual improvement, and mutual helpfulness.

Prayer: In days when authority for individuals and nations teeters dangerously on

the balance, give us the wisdom, O God, to accept Christ, and the conviction to walk constantly in the light of his never failing authority. Amen.

Tuesday, May 7

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up to read." Luke 4: 16.

Read Luke 4: 16-22.

There is a treasure house full of human interest stories concerning Christ, locked up in the phrase "as his custom was." Students of personality assure us that we are children of habit, molding what we are and become into the cast of our customs and habits. We know that Jesus grew up under the teaching and influence of a devout Jewish home, and by that token we know what many of his customs were.

The Sabbath in the Jewish home of Christ's day was significant in every respect. Lighting of Sabbath candles; the bringing out of table linen, fresh and spotlessly clean; the preparation of food to supply their needs for the Sabbath—all these and a thousand other happy memories must have flooded Jesus' mind as he entered the synagogue of his home town on the Sabbath when he returned. Following the example of our Lord, let us surround our lives with religious customs that will keep our Sabbath observance always the joyously significant experience that we look forward to with the coming of every sixth day sunset.

Prayer: Restore in us, O God, the Sabbath memories, that keep thy holy day a time of rest and spiritual refreshment. Amen.

Wednesday, May 8

"And when the sabbath day had come, he began to teach in the synagogue . . ."

Mark 6: 2. Read Mark 6: 1-4.

In almost every instance where we read of Christ and the Sabbath it is pointed out that he participated in the service in some capacity. On one occasion, in his home church at Nazareth, he read the Scripture lesson. On several occasions we are told that he taught in the synagogue on the Sabbath.

As one looks over the average congregation in church on Sabbath morning one wonders why many of them come at all. Here is the man who never sings or follows the hymns. There is the woman who watches the choir

while the responsive reading is in progress. Those on the back row of the choir so often find something interesting to occupy their time while the sermon is being preached.

Let us take a lesson from our Master who knew the power and satisfaction that come when we participate whole-heartedly in a service of worship.

Prayer: Forgive us, our Father, where we have failed to participate co-operatively in worshipping thee; and lead us eagerly into new realms of light and truth as we learn to worship thee in Spirit. Amen.

Thursday, May 9

"And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is lord also of the sabbath." Mark 2: 27-28.

Read Mark 2: 23-28.

"The sabbath was made for man." How badly the law-bound Jews of Jesus' day needed to hear and understand such an interpretation of the relation of Sabbath keeping to life. The whole mission and work of our Lord is symbolized in his attitude and teaching concerning Sabbath observance. "I came that ye might have life, and have it more abundantly."

Yesterday a lady spoke to me at length of the Sabbath observance she had known as a child at home. Her emphasis was upon the iron-clad strictness that surrounded all their Sabbath conduct. Her present attitude is a mixture of pride in the discipline of parents, and a sense of freedom that she now has in forgetting the Sabbath entirely. She is but one in a legion of people who do not see through the right use of God's Sabbath into the "abundant life" that obedience to Christ's example will usher in.

Prayer: The way is often difficult, and we so often falter as we travel it. Help us, O Christ, to see the way. Give faith and courage to follow truth wherever it may lead, that we may find and know abundant life. Amen.

Friday, May 10

"It is lawful to do well on the sabbath days." Matthew 12: 12. Read Matthew 12: 9-13.

Heaven is not reached by a single bound;  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to its summit round by round.

I count this thing to be grandly true:  
That a noble deed is a step toward God,  
Lifting the soul from the common clod  
To a purer air and a broader view.  
—Josiah G. Holland.

Our poet caught the spirit of Christ within his lines, and they resound in our minds as we greet another Sabbath day. We do not wonder that Christ said it was lawful to do good on the Sabbath. For the law Christ lived by was the law of love—a law that knew no boundaries of time or space.

Someone has coined a saying that might well have come from the lips of the Master—"The better the deed, the better the day." How easy it is to turn our Sabbaths into times of selfishness, under the guise of conviction. How refreshing our rest day can become as we fill it with "the oil of human kindness," by visiting the sick, cheering the downcast, and helping lift the load of the heavy laden.

Prayer:

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.  
Amen.

—Mary A. Stillman.

Sabbath, May 11

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matthew 11: 28. Read Matthew 11: 25-30.

For the deep love that kept us through the night,  
And gave our senses to sleep's gentle sway;  
For this new wonder of morning's dawning light,  
Flushing the east with prophecies of day,  
We thank thee, O our God.

—William Henry Burleigh.

As I arise each morning I see the white spire of the Second Alfred Seventh Day Baptist church framed in my window and I think of the more than one hundred years our church has been the symbol of God's presence and activity in this community. On Sabbath mornings through the years the bell has called those "who have labored and are heavy laden" to enter the gates of the sanctuary and quench their thirst from the "water of life."

Across our land, and around the world, the little churches of our people in many places will be renewing the joyous carol today that calls men to love and serve God on the Sabbath.

Would that our people might all join today in singing the stirring tribute to Christ, written

by one of our Sabbath loving ancestors, Samuel Stennett, in 1787:

Majestic sweetness sits enthroned  
Upon the Savior's brow;  
His head with radiant glories crowned,  
His lips with grace o'er-flow.  
To heaven, the place of his abode,  
He brings my weary feet;  
Shows me the glories of my God,  
And makes my joy complete.

Amen.

## MISSIONS

### CANNOT SOMETHING BE DONE?

Three or four times since the last Conference, the Missions Department has called attention to the fact that for many months there have not been sufficient funds to pay the employees of the Missionary Board; but though the situation has not improved, nothing has been said for four or five months, and perhaps attention should be called to the situation again.

The monthly statements which have appeared have shown that there has been an overdraft of from \$1,500 to \$2,000, which means that the checks of the workers to this amount are being held back because there are not funds in the bank to cover them. The deficit continues.

This situation has worked a hardship on all the employees of the board and in some cases it has made very difficult problems. The most of the employees have borne the burden without complaint, but this does not mean that they are not suffering. For instance, an acquaintance of one of the missionary pastors, who has not uttered a word of complaint, wrote the missionary secretary last week stating that this missionary pastor and his family had really been in distress because of the financial situation.

This letter, in the writer's mind, raised the question anew, Cannot something be done? The writer believes that many who are delaying making their contributions will send in their tithes and offerings more liberally and promptly.

Miss. Sec.

### QUARTERLY MEETING OF THE BOARD OF MANAGERS

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held April 21, 1940, in the Pawcatuck Seventh Day Baptist church.

The meeting opened with prayer by Rev. Everett T. Harris.

The members present were: Karl G. Stillman, John H. Austin, Rev. W. L. Burdick, Robert L. Coon, James A. Saunders, Dr. Edwin Whitford, Mrs. Elisabeth K. Austin, Dr. Anne L. Waite, Rev. Everett T. Harris, Rev. Herbert C. Van Horn, Hiram W. Barber, Jr., Elston H. Van Horn, Lloyd B. Langworthy.

The guest present was Mrs. James Waite. The quarterly report of the treasurer and a statement of condition were received and ordered recorded.

The quarterly report of the corresponding secretary was read, approved, and ordered recorded. It follows:

As corresponding secretary I would report that during the past quarter the correspondence of the board has been carried on; material for the Missions Department of the "Sabbath Recorder" has been prepared every week; information from the various fields has been secured; the Preaching Mission has been fostered; much attention has been given to the duties connected with the chairmanship of the Ministerial Relations Committee; and information has been furnished to several parties seeking denominational history, among whom were the W.P.A. workers making a historical survey of Rhode Island.

Considerable local field work has been done; but owing to other duties, only one trip has been made to points outside New England, and on this trip I conducted the Sabbath worship and communion service of our church in New York City and attended the regular monthly meeting of the American Sabbath Tract Society.

Respectfully submitted,  
William L. Burdick,  
Corresponding Secretary.

April 21, 1940.

The chairman of the Missionary-Evangelistic Committee, John H. Austin, reported that a meeting of the committee was held to consider correspondence from the clerk of the Los Angeles Church, requesting an appropriation from the board for help in supporting a pastor.

Rev. Everett T. Harris, in reporting for the American Tropics Committee, called on Secretary Burdick to present items from correspondence concerning that field.

Voted that the sum of \$300 from unrestricted Permanent Funds of the society be appropriated to the corresponding secretary for a trip to Jamaica, as authorized by the board for Preaching Missions.

Voted that the sum of \$260 be appropriated to the Los Angeles Church as our contribution to the support of Rev. G. D. Hargis,

as its pastor, for a six months' period, beginning July 1, with the understanding that the church contribute not less than a like sum.

The Ministerial Relief Committee chairman, Karl G. Stillman, reported as follows:

Payments of \$10 per month each have been continued to Mrs. George P. Kenyon and Rev. R. R. Thorngate during the quarter ended March 31, 1940, which slightly exceeds the income being currently received on the funds given for ministerial relief. The committee recommends no change at this time in its policy.

Respectfully submitted,  
Karl G. Stillman,  
Chairman.

March 31, 1940.

The report was accepted and ordered recorded.

Karl G. Stillman reported for the Investment Committee as follows:

During the quarter ended March 31, 1940, there have been two additions to the Permanent Funds of the society. A payment of \$983.82 was received from the executor of the estate of Gertrude F. Johnson representing a bequest of \$1,000 less our share of estate taxes assessed. Also an annuity bond for \$100 was purchased by Miss Helen A. Titsworth. Both items have been added to Debt Reduction Funds in accordance with the standing vote of the board.

Change in investments for the period include repayments of \$500 on account of loan made the Pawcatuck Seventh Day Baptist Church and \$170 on account of the Potter-Langworthy Building mortgage. Also on advice of counsel we sold \$2,000 Pere Marquette Railway Company 4 1/2s 1980, purchasing with the proceeds \$2,000 N. Y. Chicago and St. Louis R. R. Co. 4 1/2s 1978. This exchange was made because of a market disparity between the two issues of equal grade and has already developed a profit for the society. In addition we sold 35 shares of Utah Power and Light Co. \$7 preferred stock and purchased 125 shares of National Dairy Products Co. common stock. A scarcity of rainfall in the area served by the Utah Power and Light Co. restricts the use of their hydroelectric stations, increasing the cost of their power production and thus reducing income available for dividends. The National Dairy Products Co., on the other hand, has diversified its products by increasing sales of ice cream, cheese, etc., so that it is no longer dependent on fluid milk sales to such a great degree for its earnings. Future prospects are considered bright. With accumulated uninvested cash, a purchase of 30 shares of Continental Can Co., Inc., common stock was made, which shows a small profit at this time.

A new heating plant has been installed in our 26 John St. property, as the one in use was wholly inadequate. This improvement cost \$85 and is, we believe, the last major item of expense facing us on that property. Rents are being paid regularly and in advance.

All mortgage interest items due are paid in full to date with the exception of the R. J. and E. C.

Smith and Charles P. Eccleston accounts. We expect to work out of the former eventually with no loss, but the latter presents the possibility of accepting a heavy charge because of the complete demolition of the property by the hurricane coupled with the financial embarrassment of the owner.

The Permanent Funds of the society are invested at this time as follows:

Stocks .....	\$42,900.91	43.1%
Bonds .....	12,872.66	12.9%
Mortgages .....	38,515.80	38.7%
Real estate .....	4,088.94	4.1%
Cash .....	1,168.13	1.2%
	<hr/>	
	\$99,546.44	100.0%

Respectfully submitted,  
Karl G. Stillman,  
Chairman.

March 31, 1940.

The report was accepted and ordered recorded.

The corresponding secretary presented items growing out of communications received.

Voted that the president appoint a committee to prepare the board's program for the General Conference. He appointed the corresponding secretary, Rev. William L. Burdick, the recording secretary, George B. Utter, and the treasurer, Karl G. Stillman.

The meeting adjourned with prayer by Rev. Herbert C. Van Horn.

George B. Utter,  
Recording Secretary.

STATEMENT OF CONDITION

March 31, 1940

The Society OWNS:	
Cash:	
In checking accounts:	
The Washington Trust Co. ....	\$ 1,658.85
The Industrial Trust Co. ....	107.12
	<hr/>
	—\$ 1,551.73
In savings accounts:	
The Washington Trust Co. ....	\$ 1,243.78
The Equity Savings & Loan Co., Cleveland, O. ....	678.58
	<hr/>
	1,922.36
Investments:	
Stocks, bonds, & mortgages ....	\$106,421.32
Less, reserve for depreciation .	5,000.00
	<hr/>
	101,421.32
Real estate:	
In China .....	\$ 55,829.86
In Kingston, Jamaica .....	6,000.00
In Bath, Jamaica .....	125.00
In Garwin, Iowa .....	2,000.00
In Minnesota, Polk County ....	2,088.94
	<hr/>
	66,043.80
Total Assets .....	<hr/>
	\$167,835.75
The Society OWES:	
Notes payable:	
The Washington Trust Co. ....	\$ 11,000.00
Anne L. Waite .....	500.00
E. C. Burdick .....	500.00
Jennie Crandall .....	500.00

S. D. B. Memorial Fund .....	2,000.00	
Other .....	2,750.00	
	<hr/>	17,250.00
Excess of Assets over amount Owed		<hr/>
		\$150,585.75

The above excess is applicable as follows:

Funds—Principal Amounts:		
Permanent Funds .....	\$ 90,983.01	
Debt Reduction Fund .....	8,563.43	
Alice Fisher Ministerial Relief Fund .....	3,398.16	
H. C. Woodmansee Ministerial Relief Fund .....	390.12	
A. J. Potter Ministerial Relief Fund .....	976.33	
F. F. Randolph Memorial Fund..	62.44	
Amanda M. Burdick Scholarship Fund .....	1,053.87	
Ministerial Education Fund .....	195.86	
Ministerial Retirement Fund .....	36.92	
	<hr/>	\$105,660.14
Funds—Unexpended Income:		
Permanent Fund .....	\$ 179.19	
Associated Trust income .....	19.75	
	<hr/>	198.94
Gifts for Special Purposes:		
Dr. Thorngate China Fund .....	\$ 1,674.05	
Sundry .....	56.51	
	<hr/>	1,730.56
Real Estate Equities not Allocated to Specific Funds:		
In China .....	\$ 55,829.86	
In Jamaica .....	4,125.00	
	<hr/>	59,954.86
Deficit in General Funds .....	—\$ 17,037.43	\$167,544.50
Less, Debt Fund cash .....	78.68	
	<hr/>	16,958.75
		<hr/>
		\$150,585.75

LIFE

"See, I have set before thee this day, life and good." —Deuteronomy 30: 15 a.

To my mind, the most important thing in the world today is life. Though many lightly regard their own life or that of others, it is God's gift—prize it.

"Not a product, but a growth, and graces are fruits, not the output of a factory."

There is a saying "that life is what we make it," which has proved to be measurably true. There are many about us who seem wholly content to continue the daily grind of necessary tasks—to eat, to sleep, unmindful of the God-given beauties along the way which add cheer to life's tasks. They care not for reading, for music, for helpful friendships, or the beautiful out-of-doors, and we never cease to wonder what life can mean to them.

One has said, "The art of living is found by those who rejoice in the beauties they know—beauties of nature, of art, and of human character." So we would think that the soul of an artist might be more appreciative of God's gifts than others; and (it is well that this appreciation may be intensified by cultivation) the glorious coloring of the early

dawn, the golden sunsets, described by one poet at "The glamour of evening when hedges grow dim, and the angels' hands color the west," the rugged peaks rising above the fog cloud floating just below—who having seen all this and many more of God's gifts can fail to gain an inspiration to joyful living? The poem, "Bankrupt," beautifully expresses these gifts:

"One midnight, deep in starlight still,  
I dreamed that I received this bill:

In account with life,  
Five thousand breathless dawns, all new;  
Five thousand flowers, fresh in dew;  
Five thousand sunsets, wrapped in gold;  
One million snow flakes, served ice cold;  
Five quite friends; one baby's love;  
One white-mad sea with clouds above;  
One hundred music-haunted dreams;  
Of moon-drenched roads and hurrying streams,  
Of prophesying winds and trees;  
Of silent stars and browsing bees;  
One still night in a fragrant wood;  
One heart that loved and understood;  
I wondered, when I waked at day,  
How in God's name, I could pay."

But life has another side, and

"He most lives  
Who thinks most, feels noblest, acts the best.  
Life is but a means unto an end—  
Beginning, means, and end to all things, God."

Again—"The rules for the game of life have been made independent to us, but they are absolute, and we must obey them. These rules are the laws of nature, the laws of health, the laws of intellect, above all the laws of God. Disobey them, and you make of life a misery and of death a ruin."

Jesus said that he came that we might have life, and have it more abundantly, and eternal life came through a knowledge of the Father and the Son. So—"A child of God should be a visible beatitude for joy and happiness, and a living doxology for gratitude and adoration." "The problem of life is not to make life easier, but to make man stronger," and "Life takes on new meaning to ourselves and to others, when we are rigidly, scrupulously dependable." "Get the pattern of your life from God, and then go about your work."

"There are two simple conditions of the victorious life, surrender and faith. Let go, and let God."

"The life that is life, in which the words tameness and dullness are impossible, is found only by one who is in Christ, and all the way in."

"The human life that is only natural is poverty stricken." So—

"As you live life's wondrous story  
Pray to gain a glimpse of glory.  
Also pray that you may give  
Glory by the way you live.  
But remember, glory's price  
Oft is paid by sacrifice."

"But bear today what e'er today may bring,  
'Tis the one way to make tomorrow sing."

Mrs. L. A. Wing.

## YOUNG PEOPLE'S WORK

### JOYFUL SERVICE

By Donald Payne

To perform joyful service there are a great many things that hinder us and tend to keep us from reaching our goal. Everyone has some service to do. It may be great or small. But whatever it is if one will follow a few simple rules it will become joyful service.

Here are a few ideas in the acrostic "Joyful Service":

J—Jesus is our pattern and example. If we follow him closely nothing will trouble us. He had a lot of service to perform which helps us today, and he did it all joyfully.

O—Obey the rules of the job you are to do—less trouble will result. If rules and laws are not obeyed, punishment will surely follow.

Y—Yield to the task your complete effort and it will be done quickly. People who will not yield are called stubborn and are usually unsuccessful.

F—Faith and falsity can be exercised by no one person. If one is faithful he cannot be false.

U—Useful and unselfish service is always welcome. If a task is not to benefit someone we better not do it.

L—Love is the answer to all service. If one loves money he will work to get it, and if one loves Jesus he will work for him.

S—Specific work is planned for each of us. So whatever is God's plan for us, let's do the part well for his sake.

E—Ernest endeavorers are the ones Jesus is using every day. We must guard against just sliding along and not doing our best at all times.

R—Rich rewards are ours here on earth if we honestly work to help others. Happiness and friends are two most common rewards for joyful service.

V—Victory is sure to follow honest labor if we are on the Lord's side and follow all the instructions given. God and right will win.

I—Innocent people need not worry about anything when they are on the Lord's side. Jesus will defend the innocent, no matter what is troubling them. One who obeys the laws and rules is innocent.

C—Cheerful people are those who are doing some joyful service of one kind or another. No person who is doing wrong can be truly cheerful.

E—Eternal life is the reward of faith. It is a gift from God which we cannot get any other way.

If we are performing joyful service we will be busy, happy, kind, helpful, cheerful, thankful, friendly, and a good neighbor.

Dodge Center, Minn.

## A THOUGHT FOR THE WEEK

By Alma Bond

"He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."  
1 John 5: 12, 13.

In these two verses and in the entire fifth chapter of first John we find joyful and confident assurance of our position and privileges, through our Savior.

In a world of uncertainty let us rejoice in this positive knowledge that we who believe are now in possession of eternal life.

That ye may know  
In times when trials press,  
That ye may know  
When doubts and fears possess,  
That ye may know  
Amid temptation's stress  
You are God's child.

Nortonville, Kan.

## CHRISTIAN ENDEAVOR DEVELOPS LEADERSHIP

By Mary Lou Langworthy

Christian Endeavor begins in childhood and prepares or develops one for leadership. Some of the good leaders in our churches began training for leadership in Junior Christian Endeavor.

There are four great principles for which Christian Endeavor stands that inevitably produce leaders. Let us begin with our first principle, "confession of Christ." Romans 10: 9 says, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

To be a Christian is to be different. It is the only satisfactory way of living. Christ has given us our talents, time, and money to be used under the consecrated guidance of his superior judgment. He has also given us the privilege of divine fellowship. Let us not lay aside our "Quiet Hour." It is in these moments with the Master alone that we are able to commune with him and seek his guidance. Let us put these precious moments so far ahead of our day of toil and strife that nothing will interfere with the sacred contact. While in his presence we should ask for guidance and strength to carry on his will.

The second great principle is "service for Christ." There is no greater field for service than that of serving the Master. We should always be willing to do our bit and be faithful to our duties. Let us learn to be dependable; for if we cannot be depended on by man, how can Christ depend on us? There is a great joy in giving of the best that you have. Some of us do not have as much of the worldly goods as others, but we must remember that the widow's mite was precious in the Lord's sight. We can always give of the best that we have in our talents, and let us pray for the development of our talents and not be caught burying them.

Let us call our third principle "loyalty to Christ's Church." As we join the church we pledge ourselves to be faithful in attendance. How many of us live up to that one small portion of our church covenant? How many of us find it easier to let some earthy pleasure interfere with our obligation. I am sure that Seventh Day Baptists' ideals are worth living up to. They are ideals which can be applied in business or in the daily walk of life.

And our fourth and last principle can be our fellowship with Christian people. Christian friendships are the most precious that we can make. Generations have proved this over and over. It is said that in union there is strength. So let us unite our social life and grow in the joy of each other's companionship. Let us make our social life such that

the whole community will want to join us. We can find Christ's peoples in other races and other nations. So we need not be afraid of growing narrow in our spiritual life if our social life is inclusive of all people. We have one great common goal which is Christ the Master toward which we all strive. Let us all join in these four great principles of Christian Endeavor which prepare us for leadership.

Battle Creek, Mich.

### PACIFIC COAST ASSOCIATION

The annual meeting of the association was held in Riverside, April 12-14, with a good attendance. The theme chosen was "The Consummation," and was based on John 14: 3. The messages given emphasized the necessity of salvation and evangelism, the call of the Lord for surrender and consecration, the privileges and victory of the life risen with Christ, and the blessings and values of the eternal hope.

Those bringing messages included G. D. Hargis; Arthur Ritz; E. S. Ballenger; Don Phillips; Mrs. Ernestine Henry; Mrs. Geraldine Russell; A. R. Baumbach, elder of the Church of God at Lodi, and his choir leader, Brother Blanke; B. B. Friesen, and L. F. Hurley. The vesper service led by the young people was especially fine. Mrs. Marian Hargis held two services for children, one on Sabbath afternoon and the other on Sunday.

The outstanding feature of the association was the ordination to the gospel ministry of Mrs. Marian Hargis. The Riverside Church was apprised of the fact that Mrs. Hargis had long considered such a dedication to the Lord's work, and so called her to ordination while she was still present in Riverside. A brief but impressive service was held on Sabbath afternoon, with a large congregation attending, and a council representing the Los Angeles, Dinuba, Healdsburg, and Riverside churches acting as the examining body.

The president chosen for the coming year is Robert E. Hurley, of Riverside. The new vice-president is Arthur Ritz, of Sonoma, who was only an interested visitor one year ago. He is now a very interested and active member of the Healdsburg Church. Plans were laid for a fall meeting in the central part of the state.

Loyal F. Hurley,  
Corresponding Secretary.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

We are making a bird book in school now. We lack only one bird of having it all done.

Nancilu and Mary Alice have gone up to Uncle Ary's. We go up there every Sabbath when it is not raining. I was reading the SABBATH RECORDER and I thought I would write.

We gave our kitten to a man who lives close to us. His wife spanked him for getting on the table. He got mad at her and came back home.

Now I will write a story.

#### The Goose

Once there was a goose and her name was Mrs. Goose. One day Mrs. Goose said to herself, "I will have a party this evening and I will ask the three ducks, Mrs. Squirrel, and Mrs. Rabbit to come to it. I will have cookies and ice-cream because it is a hot day." She began to cook her refreshments, but stopped once in a while to rest. She hurried to get her refreshments ready by three o'clock because she wanted to have the party at three. As she got through she saw it was only two o'clock, so she said, "I have nearly one hour to rest and then I will have time to get dressed."

So she sat down in a chair to rest and in a few minutes she fell asleep. When she awoke it was three o'clock. She flew upstairs and put on her new party dress. She stroked her feathers and then flew down stairs to see if her guests were coming. She said to herself, "They will be here any minute. She looked down the road and saw the three ducks at the pond. She said, "Are you coming to my party at my house?"

"To your party at your house — when?" said the three ducks.

"Didn't I ask you? Go to Mrs. Rabbit and Mrs. Squirrel and tell them to come to my party. And do not go home to get dressed. Just come as you are and tell them to come as they are," said Mrs. Goose. So they did. Mrs. Goose said that it was a surprise party and that she was glad they were late because if they had come on time she would not have been ready. They strutted around the room to see who was the best looking. After that they had a prize. One of the ducks got the prize. They had another

contest. I will write what it was, "What colors are cats and dogs?" Mrs. Goose gave the prize to Mrs. Rabbit. Then they had refreshments.

The End.

I read this story and then wrote it in my own words.

Your RECORDER friend,

Woodville, Ala., Betty A. Butler.  
April 20, 1940.

Dear Betty:

You have written me such a nice long letter and story that I will only take room to tell you that I was very, very glad to receive it. I do hope you will send me other stories and that other RECORDER children will follow your good example.

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I am sorry I did not write sooner. We are having plenty of rain and once in a while some snow. I hope you are having better weather than we are.

We had a children's day last Sabbath, but we are going to hold another for Pastor Van Horn, whom we expect very soon.

I am writing this letter in English period. I am feeling fine and I hope you are.

Eugene Fatato.

1628 Foster Avenue,  
Schenectady, N. Y.,  
April 23, 1940.

P. S.—I am going to join the Seventh Day Baptist Church on April 29, 1940. I wrote two letters to you before but both of them returned to me.

Dear Eugene:

I do not wonder that you had two letters returned to you if you directed them just to "Mrs. Greene," as you did this, for even this one was opened by mistake by another Mrs. Greene before it came to me. You see, there are at least six Mrs. Greenses in Andover, if not more. There is even another Mrs. Walter Greene, but I am the only Mrs. Walter L. Greene. So you see you must get all of my name in that I may be sure to receive your letters. I do not want to lose even one of them.

It is good news that you are so soon to join the Seventh Day Baptist Church. I am al-

ways happy to hear that my RECORDER boys and girls have joined the church and thus made known to the world that they are serving our dear Lord and Savior, Jesus.

I guess our weather has been very much like yours, and more so when you speak of snow, but the last two days have been quite sunny and springlike.

Your sincere friend,

Mizpah S. Greene.

(Mrs. Walter L. Greene, Andover, N. Y.)

### NOTICE — ANNUAL SESSION OF EASTERN ASSOCIATION

The annual session of the Eastern Seventh Day Baptist Association will meet with the First Seventh Day Baptist Church of Hopkinton in Ashaway, R. I., June 6-9, 1940. The association will convene Thursday night, June 6, and close the following Sunday afternoon. An interesting program is being arranged and a large attendance of delegates from the churches of the association and representatives of denominational interests is expected.

Robert L. Coon, President.

Westerly, R. I.,  
April 23, 1940.

### OUR PULPIT

#### ETERNITY LIES AHEAD

By Dean Ahva J. C. Bond

(Sermon preached in the Alfred Church,  
March 30, 1940)

The first thing I want to do this morning is to explain the use I wish to make of the theme, "Eternity Lies Ahead." I do not propose to discuss the future life, as you may have thought. I am familiar with some very satisfactory arguments in favor of belief in heaven, and in its transcendent joys. These I accept as valid and indisputable. More and more as good Christians leave these earthly scenes, I am convinced by evidence beyond argument that these friends of ours who lived saintly lives in the flesh, live again in the spirit land immortal. I could not pass to the consideration of my primary purpose in the use of the theme this morning without bearing witness to my unshaken and increasing conviction that there is life after death, eternity beyond time. My use of the theme here is to help you to lift the ceiling of the mind so that your thoughts may rise to ampler heights.

But when in this particular sermon I declare that eternity lies ahead, I am talking about something that is in the present, and which has to do with the life that now is. Eternity lies ahead, therefore what shall be my present attitude toward life as it is lived day by day? How shall the fact that I am in the way upon a road that leads into the future affect my thinking now, and my present conduct? How shall I make use of this wonderful truth in building a life worthy to be perpetuated? How shall I live in view of the fact that I am living among immortal beings whom I may influence for good or ill? In other words, how can I make the best possible use of this life, thought of as a brief day, but made tremendously significant because it is a part of eternity which begins here and leads on forever? Eternity lies ahead.

To give you added evidence that I desire to be practical in discussing this theme, let me mention some things that started my reflections in this direction when thinking what message I should bring today.

A young mother said to me recently, "I have about decided that all of one's time should be given to the home, the school, and the church." Now it might not be as simple as it sounds to confine all one's efforts to these three fundamental human institutions. But I mention the comment because I believe it was sincerely made and represents the rather common feeling that we do give too much time to the unimportant things of life.

Again, more recently, a young woman was expressing to me her regret that certain friends of hers were indulging in practices which, to say the least, were questionable. She said, "They do not emphasize the important things." This is just another comment which reflects the sense of the need of proportion in deciding what we shall do and what we shall not do as we daily live.

And you may remember that Emily, in "Our Town," given in Alumni Hall recently, said when looking back upon life as it is lived here, and upon the people still in the earth, "They're sort of shut up in little boxes aren't they?" And a bit later she said, "Oh, earth, you're too wonderful for anyone to realize you! Do any human beings ever realize life while they live it—every, every minute?"

My friends, these are some of the reasons why I announce my theme "Eternity Lies Ahead." It is to give significance to our pres-

ent existence, and to help us to burst these little boxes that encase us, and to realize life.

The answer of God to these longings which he put in our hearts at the beginning when he made us in his own image, is Jesus Christ. We have just passed through the Lenten season, culminating in what many call Holy Week, and Easter. During last week I was preaching nightly on such themes as The God Who Is, The God Who Speaks, The God Who Is Able, Fellow Workers with God. Throughout the Christian world such meetings were being held. Last Sabbath in your Easter service here you were, with music, celebrating the resurrection. The question is, Where do we go from here? What follows Easter?

Shall we remain at the cross, or by the empty tomb? Is there nothing left for us to do but to wonder and adore? Or, shall we go far enough to stand looking into the heavens on the mount of ascension, and wait for the Savior's return? Friends, we cannot make too much of the revelation of God in Jesus Christ. In him we have the supreme revelation of the eternal God. But our vision should take in more than it sometimes does.

In a discussion of the creeds at Lausanne, an American Christian said, "Jesus Christ is all the creed we need." Quietly the Bishop of Oxford declared that he could not accept any creed which did not include the statement, "I believe in God the Father, maker of heaven and earth." And I agree that that is a cardinal statement in the creed of any Christian.

What I am getting at is the fact that the coming of Jesus was an event in the long history of the human race in its apprehension of divine truth. The practical question in this post-Easter service is "How does God reveal himself to us today?" Is this same God who in Jesus Christ walked the earth two thousand years ago with us today in power sufficient for all our human need?

A man once said that he wished God could reveal himself in a face, so that men might gaze into the depth of the divine eyes. But there is something about that possibility that gives us pause. Bishop McConnell tells us how he was startled out of his complacency as he looked upon a picture of the French artist, Tissot. The artist had painted Jesus on the cross, and not looking upon the people standing near, but upon the careless crowds passing by. The bishop says, "I had always

thought of Jesus as looking far off toward the future goal toward which his sacrifice pointed, or else upon his friends who waited in solicitude at the cross. But he was not doing either, but was looking upon the throng, needy and indifferent."

Then the bishop thought, suppose for a moment that God could make such a revelation of himself, and that we could actually see his face. But suppose that we were to discover that the divine gaze was not directed toward us at all. We might easily believe, knowing God as we do in Jesus Christ, that he was looking beyond us out to the men not as favored as ourselves.

It may be that while we come here this morning to look into the face of the Master, we shall see him looking past us to European refugees, or embattled Chinese, or men on our street who know not his love. In that case, how shall we come into real communion with him? There is just one way. We shall have to turn round from facing him, and look upon the people at whom he is looking. In that common gaze upon those who need him—and us—we shall find ourselves in communion with him.

A mother had put her little son to bed and turned out the light. The boy said, "Mother, I am afraid." "There is nothing to fear my son," said the mother, "and remember, God is in the room with you." "I know," said the little boy, "but I want someone with a face." Rightly perceived, that was a proper demand. We see God in a beautiful sunset, or in the rising sun, these days, coming farther and farther north morning after morning. We see him in the changing phenomena of nature. But I question whether anyone will ever see him clearly enough to trust in him or to appropriate his power for living, except he see him in the face of a friend.

One Friday evening at Lewis Camp in Rhode Island, I sat with the young people looking up to the wooded hill as the twilight deepened. We all were facing in the same direction, but I was sitting a little way behind the others, silently sharing their Sabbath eve vesper service. As I sat there I got a vision, or at least it occurred to me that I would not be surprised if Jesus should walk out of the sunset clouds down over the treetops and sit down among those sincere Christian young people.

Do you know what was wrong with that picture? My mistake was in thinking of

Jesus as being so far away. If he had come as I imagined he could have done, he would have been farther from that group of young people than he actually was at that moment. And that is the lesson of Pentecost!

We stand staring into the brassy heavens waiting the return of Jesus to bring peace to our earth, or to save a waiting few, when he is here more intimately than he could ever be when localized in a body of flesh. Our theme last week was the risen Christ. I am here this morning to declare to you that he has returned to earth. He appeared in the flesh, revealing to us God in the terms of a human life, and then went away again, as he said, in order that the Holy Spirit might come and abide. When the Holy Spirit came, he came not embodied in flesh which would have confined him to a single spot or place. He came to each one of the disciples, waiting expectantly. From that time—I say it reverently—each disciple became a Christ. What I mean is, each man became one in whom the Holy Spirit took up his abode, and through whom God could speak his message of life. This is a profound truth, past our comprehension, but as an experience it is simple.

At the beginning of my sermon I mentioned certain comments, and made one reference to a passage in "Our Town," to illustrate the timeliness of my topic. At the close let me do likewise to illustrate what I mean by the indwelling Spirit which is eternal life. When Emily asked whether human beings ever realized life while they live it, the stage manager replied, "No—saints and poets maybe—they do some." The Holy Spirit finds easier entrance to the simple life. Recently an older mother wrote to the young mother of a new baby, her first, "The inconvenience and pain are now in the past, except as a memory of the willing price paid for your present joy." All pain may be thus transmuted through the indwelling Spirit.

I just spent a week with a very happy couple, a young pastor and his wife. You would have to include a generous rental for the parsonage to count their salary at \$800. But never a complaint! They are comfortable, although with some of your luxuries you might not think so. But they love the people of their church, and share all their life helpfully and happily. The Holy Spirit is living in them. I do not think they said a word about that. They are hardly conscious of it. But, remember, when Jesus described the last

judgment, those called to his right hand did not know either.

Sometimes one is so rash as to come up to you, perhaps rather briskly, and ask you if you are saved. And he will proceed to tell you how you can know for sure. Often it is a matter of some belief which no one clearly understands. I had rather be a bit uncertain about my own salvation than to run the risk of condemning another without justification. Again remember how Jesus pictured the surprise of those who found a place on his right hand, and the disappointment of those on the left who were scrupulous about certain observances, but who had failed in loving deeds.

The spirit we need is the spirit of love and helpfulness, of tenderness and mercy. He who has these may not be thinking much about eternity, but eternity lies ahead; for the quality of his life proves his kinship with Christ through the Holy Spirit, which is man's unbreakable link with the eternal God.

"Heralds of Christ, who bear the King's commands,  
Immortal tidings in your mortal hands,  
Pass on and carry swift the news ye bring:  
Make straight, make straight the highway of  
the King."

Eternity lies ahead.

#### Prayer

Our Father, during the last weeks we have followed thy Son, Jesus Christ, in his last days on earth, through the garden of sorrow, up the weary hill of Calvary to the cross. We have sung of his resurrection and of the assurances for our life in his victory over death. Help us to be very conscious of his living presence, potent as when he walked with men through the grain fields of Judea, and by the Galilean lake.

We thank thee for the highway cast up for the pilgrims of earth, who in faith journey ever toward the light. We thank thee for the road in which our feet have been set by the heavenly grace, through the help and encouragement of friends in the earth. We thank thee for the beauty of the way, brightened by the hope of greater gladness always on ahead, and for the promise that nightfall, when it comes to each of us, but precedes the morning of a joyous and unending day.

Help us to follow in the way—thankful when the road shines clear in the light of Jesus our Savior; trusting when it is dark and uncertain, knowing that we cannot miss the way

when he leads. Help us to seek truth sincerely, that we may walk in harmony with thy will for our lives, and that we may help others to find their way when discouragements and doubts assail. Help us to bring cheer to faithful comrades by our side bravely carrying on. Amen.

### DENOMINATIONAL "HOOK-UP"

Salemville, Pa.

It has been some months since anything has appeared in the "Hook-up" from the Salemville Church. However, that is not an evidence that nothing of interest has been transpiring. My memory recalls that our church night and business meeting held December 31, was of interest to everyone. A program of singing songs and rounds under the leadership of Mrs. Jacob Ebersole was very much enjoyed. It was followed by an hour of business and discussion of the various needs of the church.

The World's Day of Prayer was observed by a union service sponsored by the Ladies' Aid society. The meeting was led by Mrs. Nellie Growden, and helped us all to feel the need of prayer in this time of trial and turmoil.

Pastor and Mrs. Van Horn with several others attended a Conference for Rural Church Workers at Alverton, Pa., on Sabbath day, January 27. At that time the worship service was conducted by Deacon Sherman Kagarise and his class of young people. The pastor was absent one other Sabbath, due to illness. The worship service was very ably led by Mrs. Van Horn.

Beginning with the Lenten season we had midweek services. One meeting was omitted due to the heavy snow fall and drifted roads. These meetings were not so well attended as we would have liked, but those who attended were regular and interest was good. We enjoyed very much having Dean A. J. C. Bond from the School of Theology at Alfred, N. Y., with us during Holy Week. We all received many blessings from the inspiring and very practical messages of Dean Bond. Some of the themes were "The God Who Is," "The God Who Can," "The Sacraments," "The Sabbath." On Friday evening the service was a union meeting in the Brethren church in Salemville. Dean Bond preached on the theme, "The Seven Last Words." Following the sermon a union choir of three Brethren

churches sang the cantata, "The Seven Last Words," by Theodore Dubois, closing the service with the "Hallelujah Chorus." This was a wonderful service and will be in our minds for a long time. On Sabbath morning the German Seventh Day Baptist Church met with us for our regular services.

Easter Sabbath afternoon the juniors presented an Easter program under the direction of the junior superintendent, Mrs. Van Horn. Much credit is due Pastor and Mrs. Van Horn for the splendid work they are doing with the juniors.

On Sunday evening, March 31, a covered dish supper was held in the church, with forty-five people present. The supper and the visit with each other were very much enjoyed. We should have more of these get-together times. A program of singing and two readings was given. A play, "Aunt Margaret's Tenth," was given by five of the ladies of the church. The play was well given. If we would be like Aunt Margaret in the play, and all give our tenth to the Lord, we could get more tithers and could carry on our work more joyfully. A business meeting followed and plans were made to do some repair work on our church property. We are enjoying our new electric lights and new communion table with cross and Bible, which are helpful aids to worship.

The regular quarterly meeting of Bedford County Ministerium was held in our church Monday afternoon, April first. The speaker was Pastor Melhorn, of the Lutheran Church at Bedford. His topic was Visual Educational Aids for the Minister. He gave an exhibition of visual aids with cameras and projectors. Following the discussion, refreshments were served to eleven ministers at the parsonage by Mrs. Van Horn, assisted by Mrs. Sherman Kagarise.

The midweek services which began with the Lenten season are being continued throughout the summer. These services are something for us to look forward to and are very much needed. They give us something to think about and inspiration besides our regular Sabbath morning services.

Correspondent.

Adams Center, N. J.

A Memorial Service

The night of April 14, was the time of a beautiful service when the Loyal Sabbath

School Class of the Seventh Day Baptist Church presented to the church a memorial plaque of the founders of the church, designed and illuminated in her own beautiful, artistic way by Mrs. Theodore J. Van Horn of Daytona Beach, Fla.

The teacher of the class, Mrs. Eva Bates, made the presentation address, as follows:

We have heard it said that we have mirrors in our cars to reveal what is behind, that we may go forward in safety.

The purpose of a backward look is to draw courage and inspiration, that we may go forward in confidence and faith.

As we look backward over the history of this church, we realize that we have a glorious heritage in the brave, courageous, self-sacrificing souls who made possible this church.

It is interesting to note that there are in the present membership four real grandsons of its founders. That the names of these founders may be perpetuated for all time, they have been inscribed on this beautiful memorial by the hand of Mrs. T. J. Van Horn. We are happy to include her name, also, that future generations may know of this wonderful woman with the wonderful gift.

The Loyal Class has great pleasure and a high privilege in presenting to the church, through our pastor, this memorial in honor of its founders.

Pastor Orville W. Babcock accepted the gift with the following words:

Mrs. Bates, Mr. President, and members of the Loyal Class: In behalf of the church it gives me pleasure to accept this plaque for the preservation of the memory of those who founded this church. It shall be for us a reminder of the strength of character which was theirs that enabled them to surmount the difficulties of their day, stirring in us the will to enter into their labors of sacrifice and prayer. And though our day is separated by many years from theirs, we would not forget the purposes that led them to found this church society, to bring men closer to their heavenly Father in praise and worship. Therefore we accept this plaque and its associations with the past, along with the related responsibilities and joys that shall be ours in relation to its work in the future.

The Litany of Dedication, prepared by Rev. Orville W. Babcock and conducted by Gerald H. Greene, president of the Loyal Class, was as follows:

Leader—To the glory of God and of Jesus Christ and the Christian Church,

Response by People—We receive and dedicate this gift.

Leader—In tribute to those who came into the wilderness to make new homes,

Response—We receive and dedicate this gift.

Leader—In memory of those who feared and loved God enough to found this sanctuary as a reminder of their obligation to him,



Response—We receive and dedicate this gift.

Leader—To the faith of those who labored, that posterity might enter into their labors,

Response—We receive and dedicate this gift.

Leader—In loving memory of those, and all who have followed in their steps, finding Light in this sanctuary and joy in this fellowship,

Response—We receive and dedicate this gift.

Leader—In the confident hope that there shall continue in the work of the church the salvation of souls, the comfort of those who are in need, the promotion of justice, morality, and temperance,

Response—We receive and dedicate this gift.

Leader—In belief that those laboring in the vineyard of the Master may find courage, faith, joy, and the building of a consciousness in the Universal Brotherhood of all mankind,

Response—We receive and dedicate this gift.

Prayer of Dedication—Pastor.

Correspondent.

### BOARD MERGER

At special meetings of the voting and qualified members of the Seventh Day Baptist Education Society, and of the Sabbath School Board of the Seventh Day Baptist General Conference, called to meet at Alfred, N. Y., January 14, 1940, and at adjourned meetings in April, 1940, the consolidation of these boards was completed, when more than the necessary two thirds of the qualified voters of the societies present in person or by proxy voted for the merger.

The final canvass of the vote in the Education Society was three hundred three in favor, and eight opposed; necessary for passage, two hundred ninety. In the Sabbath School Board meeting the vote was two hundred seventy-seven in favor, and eight opposed; necessary for passage, two hundred fifty-five. These meetings adopted articles of agreement for consolidation and constitution and by-laws substantially as presented at the General Conference at Milton, Wis., last August.

The directors of the new board, which will legally be known as "The Seventh Day Baptist Board of Christian Education," met for preliminary organization April 14, 1940, at Alfred, and appointed a committee on Policy and Program, consisting of Ben R. Crandall, Wayne R. Rood, Harold O. Burdick, and Ahva J. C. Bond, to make further study and plans for a minimum and maximum program and budget needs when this new board shall take over the work of the consolidated boards. This committee will report back to the whole

board of directors for their consideration and adoption before the next General Conference. This board of directors is made up of twenty-one members, one third of which were nominated by each of the three boards merged into the new board. It is the plan that each of the old boards will continue its work and responsibilities until the new board holds its first annual meeting in October, 1940.

Approval of the merger of the boards has been made by counsel of the New York State Board of Regents and the consent of a judge of the Supreme Court only remains to complete the legal consolidation. Thus the desire of the boards concerned and the recommendation of the General Conference will be an accomplished fact, when, it is believed, the organization for Christian education among Seventh Day Baptists will be more fully simplified, unified, and co-ordinated to the mutual advantage of all.

Walter L. Greene,  
Corresponding Secretary,  
Education Society.

### RESOLUTIONS OF APPRECIATION

WHEREAS the All-wise Father has called our beloved sister, Bertha Osborn, to her heavenly home; therefore, be it

*Resolved*, That though we greatly miss her presence and help in all departments of the church, and especially in the Dorcas Society, we bow in submission to his will.

We would emulate the inspiration of her life and her devotion to the work of the Master.

Mae Hurley,  
Ella Rood,  
Polly Hurley.

### O B I T U A R Y

Green. — William B. Green, son of Thomas and Rhoda Green, was born in Allegany County, N. Y., on March 25, 1849.

His family moved to a farm near Milton, Wis., in 1854. He was baptized March 25, 1867, and joined the Rock River Church. In 1873, he went West in a covered wagon, to North Loup, Neb., and transferred his membership to that church, of which he was a member at the time of his death on April 16, 1940.

He was married to Eliza Maria Cottrell on February 3, 1877. Three children, Oscar Harley, Chlo E., and Lily D. McKelvy, survive. He was cared for during his infirmities by his daughters, in Denver, Colo.  
C. E. G.

# The Sabbath Recorder

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## WHY WE KEEP THE SABBATH

We keep the Sabbath because we believe in Jesus Christ as the only Savior from the guilt and penalty of sin. We keep it out of gratitude and love for him "who loved us and washed us from our sins by his blood." We do not keep it *in order that we may be saved*; we keep it *because we are saved*. When we are saved, we have a new heart, a new desire to please him who has adopted us into his family by grace. Our Father in heaven tells us in his Holy Bible what he wants us to do. Among the commandments we find the Sabbath deeply imbedded. It cannot be torn out or thrown away. It is the memorial of creation. It is the day which Christ kept and of which he claimed to be the Lord. It is the only day of the week ever set aside by God as sacred. We find joy in trying to keep holy that day of which the Lord said, "Remember the sabbath day to keep it holy." We cannot find lasting joy in disregarding any of the moral precepts of God.

—From recent *White Cloud (Mich.) Bulletin*.