

musicians of both groups. On the Sabbath of May 25, when Plainfield congregation returned to their church, we participated there in that service.

Our young people have also been active. For Young People's Night at the prayer service once a month they have frequently conducted the service and assisted at other times. Young People's Day was observed at the Sabbath morning service of March 2, at which the service was conducted by them and the pastor brought a message through an original story, "Two Masters."

The Ladies' Aid society has had either a dinner or supper for the public once a month most of the winter. This not only helps the church finances, but also gives the even greater value of fellowship contacts with people of the community.

Three rooms at the parsonage have been redecorated through the united efforts of the Ladies' Aid and the trustees.

Rev. Marion C. Van Horn, Salemville, Pa., was the Sabbath Rally Day speaker for the union service at our church of the Plainfield and New Market congregations. Pastor Sutton was with the Marlboro Church for this pulpit exchange. Correspondent.

Cleveland, Ga.

Recently Brother and Mrs. E. A. Witter stopped by to see us for a week or so en route from Daytona Beach, Fla., to their home in Adams Center, N. Y. While here, Brother Witter preached several times and also made numerous visits to the homes of members of our church and neighbors. All of us were delighted to have them here and hope they will come again.

On the eighteenth day of May, Brother J. B. Conyers presented the claims of the SABBATH RECORDER for support and also presented or discussed the usual questions and answers about the Sabbath.

Recently each member was asked to take a specially prepared box with a "non-shakable" coin slit in the top of it, and to put therein funds for a Special Harvest Offering to be turned in October 12. These funds are to be over and above our regular tithes and offerings. They are to be derived from some thoughtfully chosen project, such as the sale of chickens from one setting of eggs; the eggs laid on Sabbath day; the eggs one hen lays before the time expires; or a patch of tomatoes, onions, beans, cabbage, etc., grown and

converted into cash; or a patch of corn; or a pig; or some needlework; or any way whereby funds can be raised for the Lord's work. We believe the Lord will bless the particular method chosen in such a way as to make it an outstanding success. The amount a person turns in will not be known to any one except the individual and God, as the boxes are not numbered or named. This money is to go into our building fund. If such a plan were used throughout the denomination, many hundreds of dollars, additional, could be raised for various projects.

There have been services here each Sabbath since July, 1936. Brother J. M. Arp now preaches on the first Sabbath of each month.

At a recent business meeting these officers were elected: J. M. Arp, moderator; J. B. Conyers, clerk; W. L. Arp, treasurer.

Church Clerk.

WANTED -- RECORDERS

Wanted: Clean copies of SABBATH RECORDERS of dates 1940, '39, and '38, to be sent postpaid to Frank Jeffers, 1223 Franklin St., Racine, Wis., to be distributed free from house to house in this city.

(Signed) Frank Jeffers.

OBITUARY

Hewitt. — Honor Davis Hewitt, daughter of Arnold C., and Caroline Randolph Davis, was born at Farina, Ill., January 9, 1876, and died at the Mark Greer Hospital in Vandalia, Ill., May 21, 1940.

When sixteen years of age she was baptized and united with the Seventh Day Baptist Church at Farina, where she was a helpful, consecrated member until the time of her death. May 22, 1928, she was united in marriage with F. E. Hewitt at Farina, who preceded her in death.

She is survived by one brother, Mr. Carroll Davis of Farina; three sisters, Mrs. Ethel Irish of Peoria, Ill., Mrs. Aster Spears of Onida, S. D., and Mrs. Fern Johansen of Pipestone, Minn.

Funeral services were conducted by her pastor, Rev. C. L. Hill, and burial was made in the Farina Cemetery. C. L. H.

No star ever rose
And set without influence somewhere.
Who knows
What earth needs from earth's lowest creatures?
No life
Can be pure in its purpose and strong in its strife
And all life not be purer and stronger thereby.

—Edward R. Bulwer-Lytton.

The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., JUNE 17, 1940

No. 25



FIRST HOPKINTON SEVENTH DAY BAPTIST CHURCH
ASHAWAY, R. I.
1708 - 1940
REV. EVERETT T. HARRIS, Pastor

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

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CONTRIBUTING EDITORS

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

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EDITORIALS

PRAYER FOR THE NATION

By Albert N. Rogers

(Minister, New York City Seventh Day Baptist Church)

Lord God Almighty, defend our land, we beseech thee, from the secret power and the open shame of great national sins. From all dishonest and civic corruption; from all vain-glory and selfish luxury; from all cruelty and the spirit of violence; from covetousness, impurity, and intemperance, good Lord, deliver and save us and our children, and our children's children: through Jesus Christ. Amen.

PROBLEMS OF AN EDITOR

"To be or not to be"—that's the question! What to print—and what not to print. What to write about—or not to write about. "We need more Sabbath articles." "We should say less about the Sabbath." More Sabbath propaganda. Less Sabbath propaganda. "Less taken from other papers." "More material from magazines." "Shorter articles." "Worth while discussions." What shall be left out of this issue; what *must* be included? "Shorter obituaries." "More information about the departed." More home news. Fewer "dry reports." More reports of our activities. More in Children's Department. Children's Department "trivial." Shorter editorials. More editorials. Longer editorials. Fewer editorials. More pages. Fewer pages.

Well—that all sounds interesting, doesn't it? But we hope out of the consideration of these problems a better RECORDER can be made.

Different Tastes

Many different tastes among our readers exist; different needs and wants. All as nearly as possible must be met and satisfied in sixteen pages of RECORDER a week.

The paper cannot be made purely a propaganda sheet. There may be need of such. But with our constituency a separate publication is out of the question, and that phase of our work cannot absorb all of our paper space.

Information must be furnished our people—of work on home and mission fields; of work in our churches; of activities of our boards, Commission, associations, and Conferences. To fail here would be suicide for us as a people.

We are largely a great family, and church news, marriages, and obituaries keep us in personal touch with one another and in sympathy with one another. It is not at all strange or inconsistent with the principles of Christianity that these departments are the first to be read.

No Tabloid

The RECORDER cannot go tabloid—or be as the valuable *Reader's Digest*. The latter has a high-salaried staff of specially trained people who can do wonders with long articles of merit. There are none such on the RECORDER staff, and our department editors do their bit as a work of love and interest. And right well do they do their work. They would do even better were they to receive wider co-operation from individuals and societies. Often little is left for them but to take articles or parts of articles from other religious magazines.

Future Seventh Day Baptists

There is no more important work than that of indoctrinating and interesting the children. It's a pity the *Sabbath Visitor* had to be discontinued. The editor of the Children's Page is doing a fine piece of work in getting the youngsters to write. Probably no department is read more or with greater interest than this page. Naught is "trivial" that wins the interest and attention of boys and girls in the things we are doing. We ought to have more pictures and more stories for them. But pictures cost money, and stories occupy space. Even such difficulties, however, must not deter us in training and fortifying the generation now growing up.

Missionary Evangelism

The SABBATH RECORDER aims to meet all our various needs—above all, it seeks to be missionary in spirit, evangelistic in zeal, and promotional of Sabbath truth and all other denominational interests. Under God let us do our best and go forward.

EASTERN ASSOCIATION— IN A HISTORIC PLACE

Ashaway, R. I., is a small place, but it looms large in the minds and history of Seventh Day Baptists. Here is the home of the First Hopkinton Seventh Day Baptist Church, counting the years of its separate organization as a church from 1708.

In 1672, several Sabbath keepers withdrew from the Baptist Church at Newport, R. I., and formed the first Seventh Day Baptist Church in America. In 1680, a meetinghouse was built on the Pawcatuck River, where the ancient cemetery is still being used. Here the "Ministers' Monument" marks the spot of this early church site. In this building members of the Newport Church living this side of Narragansett Bay met for worship, a part of the mother church until 1708. Near by and at the near end of the modern bridge across the river is the old baptismal pool where some three thousand people have been baptized. A suitable bronze marker in native granite marks this spot. This old site was the scene of many and great revivals in bygone years. At one time the church numbered nearly one thousand members. Out of it have gone many Seventh Day Baptist churches.

The second meetinghouse was built in 1835. Seventeen years later it was moved to the present site. In 1882, it was turned squarely around and enlarged. Today it is

one of the most beautiful, simple, colonial church buildings in New England, with its finger spire pointing heavenward and its clear-toned bell on every seventh day calling the people to Sabbath worship.

Rev. Everett T. Harris is the beloved pastor who welcomed the delegates and visitors to the one hundred third session of the Eastern Association.

At eight o'clock, as the sun was near setting on a perfect June day, the session of the association was called to prayer by the ringing of the bell. Few churches among Seventh Day Baptists have a better, more worship inspiring auditorium than that of the First Hopkinton church.

The impressive tables of the law backing the pulpit, which itself faces the organ in the gallery, lend a strength and dignity that lead to worship. The gallery, sweeping in an elongated horseshoe curve, is impressive in its design and architecture. All conspire to please the esthetic and inspire the spiritual.

As the bell ceased its invocation the first vice-president led the way to the pulpit with the four ministers who had part on the first evening's program. At this moment there were more than eighty present, including ministers.

As the sun sank to rest, the hymn, "Day is dying in the west," breathed the prayer and inspiration of these people.

Personnel

Space does not permit the names of those present at this first session. Perhaps the ministers should be mentioned. They were Luther A. Wing of Berlin, N. Y.; Wm. L. Burdick, just back from a Preaching Mission in Jamaica, B. W. I.; Harold R. Crandall, Westerly; Everett T. Harris of Ashaway; Lester G. Osborn, recently located at Shiloh, N. J.; Herbert L. Cottrell of Marlboro, N. J.; Hurley S. Warren of Plainfield, N. J.; Albert N. Rogers of New York City; Trevah R. Sutton, New Market, N. J.; Earl Cruzan, just come as pastor to Waterford, Conn.; Orville W. Babcock, delegate from Central Association; Jay W. Crofoot, representative of the Commission; and Herbert C. Van Horn, editor of the RECORDER.

Devotionals

Pastor Harold R. Crandall gave the first of his series of devotional periods. He read Joshua 24: 15, and Paul's words to the Ephesians in chapter 4: 1-7, 22, 24. He announced the theme of the series as Christian Resources;

and that for the evening as Constant Renewal.

From the wanderings of Israel, Joshua bids them return, to turn from the old life to a new life. Paul challenges Christians to put off the old; to be renewed; and putting on the new life, to go forward. There are today some old things, outworn and outused—thoughts and beliefs that should be left behind—and new hopes, motives, life, and purposes to be put on.

The opening prayer by Rev. Jay W. Crofoot and the closing one by the leader gave a most helpful background for the continuing opening service of the association.

Welcome and Response

Cordial words of welcome were given by Pastor Harris, who welcomed all to homes, community, and church. His hope was that the hospitality of the homes, the atmosphere of a peaceful village, and the spirit of the church with hallowed memories would all contribute to a worshipful fellowship and furnish an impetus to continue our mission and task in a needy world at a needy time.

In his acceptance of the welcome in behalf of delegates and visitors, Trevah R. Sutton of New Market, N. J., pastor of our oldest active constituted church in America—the Piscataway—spoke of the world's great need today of the Church, for spiritual foundations and defense. The power of Christ is needed to steady us in our thinking and action. Our associational meetings are one of the helps in developing a defense. "Who is on the Lord's side?" was sung in closing this part of the service.

Keynote Address

The keynote address was given by Mrs. Achille Piccolo, daughter of the president, Robert L. Coon, who was unable to take active part by the doctor's orders.

Briefly reviewing Israel's history in entering and occupying the promised land under the leadership of Joshua, she emphasized the climax of the experience in the challenge of the grand, old leader—"Choose you this day whom ye will serve . . . as for me and my house we will serve the Lord."

Like Israel of old, she thought, we of today are worshiping false gods, and need to choose between those of materialism, greed, avarice, selfishness, faithlessness—and the real God who has led us on through the ages and gives us life and victory through faith.

An inspiring anthem, "The World Is the Lord's," was beautifully rendered by the choir—Ira Murphy (an old-time Boy Scout of the editor's) singing the tenor solo part.

Babcock's Sermon

The delegate from the Central Association was presented by the president. Rev. Orville W. Babcock, pastor of the Adams Center, N. Y., Church, brought us the introductory message of the association on "The Supreme Allegiance."

There are vast numbers, he said, who give no allegiance to the Church, but place it upon education, culture, and what have you—never admitting that they are living on capital inherited from the Christian Church. Literature and history, as of today, are marked by absence of any credit to religious influence.

The results of modern trends indicate the degeneracy of the race toward the predominance of greed, sensuality, and hatred—Baals and Molochs instead of God. Israel was warned against the sin, and reminded of its punishments—of forsaking God. Similar warnings are needed today. Humanity needs a power outside of itself. Loyalty must attach to the true source of power—God, through Jesus Christ. Mussolini was quoted as saying, "Europe was full of empty throne rooms. . . . I just walked in and sat down in one."

There are many empty rooms, the speaker said, that ought to be occupied by us with high ideals and noble purposes, instead of being allowed pre-emption by those of ignoble and harmful worth.

We must choose God rather than false gods in private and public life, and be loyal to him, our heavenly Father. All summed up in the two great commandments—to love God supremely, and our fellows as ourselves. Look for this sermon in some RECORDER soon.

The editor is impressed thus, rather fully, to report the opening meeting. It was of deep interest throughout, and all must have been impressed with the fine spirit so apparently manifested. Planning, preparation, and loving thought and prayer had been justified in the results.

SOUTHWESTERN ASSOCIATION

The Southwestern Association will convene with the Hammond Church August 1-4.

Verney A. Wilson.

THE SABBATH IN TIME OF WAR

By Rev. James McGeachy

In the first article we raised the problem of the attitude to be adopted by the young Sabbath keeper on being called up for military service, and related the personal experience of the writer and other Seventh Day Adventists during the last war in standing for the Sabbath while serving with the British Army in France.

It may be difficult for all to agree with the strong, inflexible attitude we took at that time. This will be felt by those of wider views, and who have a larger knowledge of world affairs than we young men had, who had to face the problem at that time. The writer himself has changed many of the ideas which he then had on doctrinal and other questions, as his knowledge of the Bible, history, and life in general has increased with the passing of time. As a result of his change of outlook he felt compelled to leave the Seventh Day Adventists and become a Seventh Day Baptist. Seventh Day Baptists always seem to have had a broader outlook on world affairs and social problems than Adventists have had, and hence it is difficult for members of these two bodies of Sabbatarians to understand each other's viewpoint.

It may therefore be helpful to many readers to understand why we felt obliged, as Seventh Day Adventists, to take such an uncompromising stand in Britain and America. It may be said that this question caused a great upheaval in the Seventh Day Adventist work in Germany during the last war. There German Adventists had performed their military drills as conscripts before the war, and had been able to secure Sabbath privileges in time of peace, but with the outbreak of war the German military authorities would not allow the continued observance of the Sabbath, and the pressure the government brought to bear on the leaders of the denomination forced them to compromise, and to officially sanction work and fighting for the Fatherland on the Sabbath. But for this the work of the Seventh Day Adventists in Germany would have been suppressed altogether, and their funds confiscated. It was this compromise which caused the rise of the various reform movements which troubled Seventh Day Adventists so much in Europe after the war. The reformers maintained that the denominational leaders had apostatized. Efforts to reconcile the opposing groups failed.

Thus while it was easy for the leaders in Britain and America to maintain a rigid attitude on the question, it was much harder to do so on the continent of Europe. Under Hitler, in the present war, no doubt Seventh Day Adventists, and also Seventh Day Baptists, have been compelled to take the same course. We must remember that our late dear Brother Conradi was the leader of the Seventh Day Adventist movement in Germany in 1914. He was at a conference in London when war broke out, and had hastily to return to Germany to find that the leaders of the work there had yielded to government pressure, and he seems to have had to acquiesce, and his attitude of course has influenced Seventh Day Baptists.

It is thus a practical and crucial question for all Sabbath keepers. What would we do if confronted with the problem as it faces our brethren under Hitler?

When it came to this practical test the Adventist philosophy broke down. They were not able to stand so rigidly for the Sabbath as their teaching really required that they should. This brings us back to the reasons for the stand British and American Adventists took.

Seventh Day Adventists believe that they have been called to proclaim the "Third Angel's Message" of Revelation 14: 9-12. This message warns men against worshiping the beast and its image, and receiving the mark of the beast. Those who yield will be afflicted with the seven last plagues, while those who obey are the remnant who keep the commandments of God and the faith of Jesus. Immediately following the proclamation of this last message to the world, Jesus will return according to verses 14-16.

Seventh Day Adventists believe that they are fulfilling this prophecy in declaring that Christ is returning soon, and in pointing to the papacy as the beast, and the observance of Sunday as the mark of the beast, since the papacy claims to have changed the Sabbath, and asserts that this is the special mark of the authority of the Roman Catholic Church. Seventh Day Adventists look for the governments of earth to enforce the strict observance of Sunday, and so compel all to worship the beast and receive his mark.

When the writer joined them in 1913, at the age of sixteen, he was fully persuaded that this was the true interpretation of Revelation 13 and 14, and believing this with all his heart stepped out to keep the Sabbath in

the face of opposition at home, and gave up the office job he held to do so. The Sabbath was the all important thing according to this message. According to this prophecy, nothing else was so important in this generation as the proclamation of the "Third Angel's Message." International politics and the strife between the nations had no interest in themselves as to which was right or wrong. These were only "signs of the times," declaring the speedy end of this age, and the soon return of the Savior.

(To be continued)

BELIEVE IN GOD

By Herbert N. Wheeler

It must be quite apparent to all by this time that the fiend incarnate called Hitler is determined to destroy all liberty and personal freedom of the individual. He cares nothing for his own losses in men and seems to gloat in the destruction of others, even the innocent. He urges the production of more Germans to fill the lands he has captured and destroyed, so eventually Europe will be all German. If he is successful no doubt he will carry out this program in the western hemisphere also. Can it be that he will be allowed to carry out his diabolical scheme? Many Americans do not yet realize what a German ruled world would mean. It would mean that individuals would lose their identity and become only a small speck in a regulated state. Christ exalted the individual and treated each one as a personality, responsible to God. A democracy is based on the rights and privileges of the individual. There is much in common between a democratic form of government and Christianity.

That other fiendish Antichrist, Stalin, works in the same way. The individual counts for little except as he is a part of the state. In Stalin's world God is entirely eliminated from the picture. Communists are then practically all atheists. Not necessarily so, perhaps, but that is the result of adopting communism as a manner of living. Atheists are not all communists and are frequently very good law abiding citizens, even of our republic, the foundation of which rests on a belief in God. The communist is different. In his repudiation of the principles of democracy he also eliminates God and, of course, Christ also, and all that Christ advocated. This life on earth is all there is to man's existence accord-

ing to communist teachings. Ostensibly communists say they want to bring happiness to all people on this earth. If they brought about all they preach, there might be physical comfort, but no spiritual happiness. The spiritual part of man is all that really counts, even here on earth. The most primitive tribes were happy only as they contemplated a god and a happy existence in the hereafter. They never counted life on this earth as more than a stepping stone to the life beyond. It has been so with all peoples from the beginning of time. Are we smarter or have we keener insight into life here and beyond than those who lived close to nature, among the things created for man's use here on earth? No man has made a spark of life or a machine that functions as does the human body or the body of any animal or bird or any microscopic form of animal or vegetable growth. Nor has any man made a Universe. We all have some doubts now and then, or did in our early days when physical life was so abundant, but with the sober consideration of our later years we know that we individually, and even man in all of his spheres of action, are just insignificant when we contemplate the Great Master Mind of the Universe. It is well that we should endeavor to make things physically more pleasant here on earth, but if we leave out the spiritual there is no happiness or comfort here on earth, and certainly none for the future life.

Washington, D. C.

MISSIONS

HOME AGAIN

In the Missions Department of May 13, it was announced that the missionary secretary was working a few weeks with our churches in Jamaica, B. W. I. The secretary's work on that island closed June 2, and he arrived home June 6, in time to participate in the sessions of the Eastern Association, held in Ashaway, R. I., June 6 to 9.

It will be seventeen years next fall since Elder H. Louie Mignott, Rev. C. A. Hansen, and the secretary started work in Jamaica, and this brought a flood of memories which cannot be recorded here. Furthermore, to write fully about the trip, its work, the churches and groups visited, the workers, the many meetings, and the numerous conferences and interviews would require an entire volume. In

announcing a prosperous trip and a safe return home, it will suffice to say that in spite of many problems encountered there was much found to encourage. Pastor and Mrs. Crichlow are doing good work. The native workers are faithfully pastoring their flocks and caring for the work of evangelism, the churches are bravely upholding the truth and the everlasting gospel, and Christ's kingdom is being established.

Miss. Sec.

JUNE DECIDES

June decides what the annual report regarding missions will be, for the report of the Board of Managers to the Seventh Day Baptist Missionary Society covers the work from July 1, 1939, to June 30, 1940, and thus June is the last month to bring in our tithes and offerings.

The month of May this year was a lean one so far as contributions were concerned. The amount received by the Missionary Board through the United Budget was only about \$450. This produces a situation where the board is owing the workers about \$2,300, some of whom have received nothing this month and some nothing for two months.

Usually, during June, churches bestir themselves in sending their contributions. There is dire need that they should do so this year. If all will promptly send in their tithes and offerings, the workers can be paid what is due them, there will be no need for retrenchment on any field, and a great blessing will come to the churches and every branch of the work. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3: 10.

Miss. Sec.

DR. THORNGATE WRITES FROM LIUHO, KU, CHINA

Dear Secretary Burdick:

You have been due to have a letter from me for a long time. Sorry I have been so bad about writing. Fortunately there have been others in the mission who have borne their responsibilities better, so you have not gone uninformed as to matters in China.

The entire mission — there are twelve foreigners on the field now, as I needn't tell you—sends greetings and best wishes to the

board and all of our people. The group here are all in good health and busy. Since the Davises' return, the work of the church has gone forward actively. With Mr. Davis aiding the Chinese leaders and guiding in committee meetings and church services, and Mrs. Davis doing much visiting of Chinese homes, and both teaching in the schools, it can easily be seen that their presence is felt. Miss Mabel West also took upon herself a heavy teaching schedule in both schools. This and her management of the "China Bulletin" and other tasks cheerfully done make her presence felt, too.

I dare say Mr. Davis mentioned in his last letter to you that we are trying to make the least damaged of the buildings here as near weather-tight as possible, in order to prevent further deterioration. So I am staying here a few days. Mr. Davis was out here a week when the work was started. It is pretty difficult, but we have the roofs fixed in all but one of the repairable buildings. One building has been razed, and the material used; part of another is in process of being pulled down. The church and residence have been put into fair condition, outside and in, but the great amount of inside repairs necessary for the hospital buildings to be usable will not be done now.

In fact, there may be some question of the wisdom in doing anything in the way of repairs here. Certainly the political situation is far from settled, and prospects of settlement not bright. A close observer of China and the Orient stated to a group of missionaries a day or so ago that he could see no hope of a cessation of hostilities before three years, and there must be a greatly disturbed period after that for a number of years. However, he pointed out that China is more receptive to Christianity than ever before, and the rewards to the church for persevering effort are certain to be great. I think all in our mission feel much the same. However, in regard to our buildings, we have been unanimous in thinking that if we ever are to use them again we must prevent their further destruction by weather. The expense for this is relatively small and we have the funds available. There is no construction being done, merely "togglng up."

Both Grace High School and Grace School for Girls seem to be in fine condition. Both are crowded with students. There is a general feeling of gratitude to Christian missions for taking part of the burden of educating

Chinese children. And in this, the Seventh Day Baptist Mission is not lagging behind.

I am enclosing a copy of a letter which we sent to the American Consulate General here. You have received copies of correspondence which we have had with our Consul previously. There is little hope that we will get anything from the Japanese. As is to be expected, they deny being to blame for destruction or occupation on the ground that in a time of hostilities an army is entitled to do anything for its protection from hostile forces or the elements. The fact that war has never been declared seems to make no difference. Of course, we shall continue to put pressure upon the Japanese authorities, but I am convinced that we and the board must expect nothing. Not long ago we presented the Japanese army with a detailed list of the mission's losses. There has been no reply to this.

I have recently met with a group of representatives of other missions which have sustained losses. All of us were in the same case, except that I think our mission is a little farther forward than most, inasmuch as we have already got our claim to the Japanese authorities.

This letter is very patchy and disconnected as well as not tidy, due partly to the fact that it has rained a good deal and I have made several inspection tours since starting it. If there are parts you can use for the RECORDER, you are free to do so.

With kindest regards to yourself and Mrs. Burdick,

Sincerely yours,

Liuho, Ku, George Thorngate.
May 9, 1940.

DAILY MEDITATIONS

(Prepared by Mrs. Pearl Halladay, Stevens Point, Wis.)

Sunday, June 16

Mark 4: 41—... What manner of man is this, that even the wind and the sea obey him? Read Mark 4: 35-41.

We can only stand in reverence before such great love and power.

Master, carest thou not—and he rose at once and rebuked the storm.

Many times our hearts are filled with stormy tides, especially in the present time. Let us live close to our Master that we may be able to call quickly when we are in danger of being engulfed. There is more danger from the storms within than the angry waves without.

Hymn—Master, the tempest is raging.

Prayer—Dear Lord, we know that thou carest for us because thou didst give thine own precious life that we might come to the Father. Teach us to walk reverently, lovingly with thee through each passing day. Amen.

Monday, June 17

Mark 6: 37—And [he] said unto them, Give ye them to eat. Read Mark 6: 35-44.

Have we forgotten that we have something to give? How many loaves have we? How many fish? When the disciples gave of their store which they thought so small, there was enough and to spare. An outgrown garment might be a whole loaf to some one, and a helping hand might be many fish to another. If we "give alms of such things as we have" we can be sure our God will supply all our need.

Hymn—Cast thy bread upon the waters.

Prayer—Loving Father who supplies every good and perfect gift, help us to see thy bounty and accept with thanksgiving thy gifts to us. Grant that with willing hearts we may return to thee an offering of loving gratitude. Amen.

Tuesday, June 18

1 Corinthians 4: 7—For who maketh thee to differ from another? and what hast thou that thou didst not receive? Read 1 Corinthians 4: 1-7.

There should be no false pride in our hearts. All that we are, all that we have is God given.

The more we give back to God, the more he will entrust to us. He may not give us money but will give us what we can best use to help his children along life's way.

Hymn—Beneath the cross of Jesus.

Prayer—Our Father, may we use all thou hast given us in a Christlike way. Help us to rejoice in the higher service given by others, knowing that each has been entrusted with some way to serve. If only patience is required, Lord, help us to be patient for thy name's sake. Amen.

Wednesday, June 19

1 Corinthians 3: 9—For we are laborers together with God: ye are God's husbandry, ye are God's building. Read 1 Corinthians 3: 5-11.

What a wonderful privilege to work with God.

No matter how humble the work or how high the position held, each can have the same blessing and security. God is an employer who never closes his place of business, so there are no lay offs. And his bank never fails, so our pay check is sure.

Hymn—

Hark the voice of Jesus calling,
Who will go and work today?
Fields are white, the harvest waiting,
Who will bear the sheaves away?

Prayer—Heavenly Father, help us to be faithful stewards of the hours of this day. Let us understand that as we are God's building we must also be builders in the kingdom. Grant that we may work in happy companionship with those about us, each seeking a closer walk with thee. Amen.

Thursday, June 20

1 Corinthians 13: 5—Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Read 1 Corinthians 13: 1-13.

Let us read this verse, reversing the clauses: thinketh no evil, is not easily provoked, seeketh not her own, doth not behave itself unseemly.

Thoughts are the roots of words and actions. If we try to think good things of others we will not be easily provoked at them. If we have unselfish thoughts we will not want everything for ourselves, and if our thoughts are kindly we will surely be courteous to every one. Truly this is a pattern taken from the Master, himself.

Loving, kindly thoughts are a strong armor against all evil.

Hymn—Yield not to temptation.

Prayer—Today as we go about our tasks, dear Lord, help us to guard well our thoughts. Help us to keep our hearts with all diligence, that they may be a place where thy spirit may abide. Amen.

Friday, June 21

Romans 12: 21—Be not overcome of evil but overcome evil with good. Read Romans 12: 9-21.

Paul, who lived so close to our Lord, gives us this admonition. He must have known this temptation and learned the way to overcome.

How many times when we are mistreated we want to "fight back," but if we will only leave the matter with God, he will straighten it out much better than we can. It is surely

helping the kingdom of heaven to come on earth when we individually overcome evil with good.

Hymn—My faith looks up to thee.

Prayer—Lord Jesus, we are so weak and helpless. We feel our need of thee more and more as the days go by. When we measure our lives by thy teachings we have fallen far, far short. Help us to consecrate ourselves fully to thee and may our lives be for thine honor and glory. Amen.

Sabbath, June 22

Mark 7: 9—And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. Read Mark 7: 6-13.

Many times we are told certain lines of conduct are all right; the neighborhood does these things and we should do as the Romans do when we are in Rome. But Jesus taught us to follow him—keep God's commandments and not our own desires or the leading of those who teach contrary to God's law.

Hymn—I am walking every day with Jesus.

Prayer—Blessed Savior, we thank thee for making plain to us the law of obedience. To thee we come for knowledge and needed strength to do our Father's will. Guide us, Lord, in ways of truth and peace. Amen.

WOMAN'S WORK MEETING OF THE WOMAN'S BOARD

The regular meeting of the Woman's Executive Board was held in the Salem Sabbath school room May 12, 1940, with the following members present: Mrs. G. H. Trainer, Mrs. S. O. Bond, Miss Lotta Bond, Mrs. J. L. Skaggs, Mrs. Eldred Batson, Mrs. Okey W. Davis, Miss Greta Randolph, Mrs. Edward Davis, Mrs. E. F. Loofboro, and Mrs. O. B. Bond.

The minutes of the last meeting were read. The treasurer read both reports for April and May, since the April meeting was omitted. April's balance was \$753.69, and May's \$829.14. Both reports were accepted as read.

Correspondence was read from Mrs. Luther Crichlow, accepting an appointment by the board as Woman's Board correspondent for the Jamaica field. Very interesting correspondence from Rev. A. T. Bottoms, which will be answered by the correspondig secretary, was read.

Voted that the chair appoint the Conference program committee and that the president act as chairman.

The minutes were read and approved.

Voted to adjourn to meet the second Sunday in June.

Mrs. E. F. Looffboro,
President,

Mrs. O. B. Bond,
Secretary.

JUNE MEETING

The Woman's Board met June 9, 1940, in the Sabbath school room at Salem, with the following members present: Mrs. E. F. Looffboro, Mrs. Edward Davis, Miss Lotta Bond, Mrs. J. L. Skaggs, Mrs. G. H. Trainer, Mrs. S. O. Bond, Mrs. Okey W. Davis, and Miss Greta Randolph.

Psalm 121 was read by Greta Randolph and prayers were offered around the circle.

Greta Randolph was appointed secretary pro tem.

Mrs. S. O. Bond read the treasurer's report, showing a balance of \$751.94. The report was accepted as read.

Correspondence was read from Rev. R. J. Severance and Miss Adah Bond.

Voted that the president and corresponding secretary work with the associational secretary in providing the program for the Woman's Hour at the Southeastern Association.

Voted that the officers of the board be a committee to investigate and present a possible plan for the incorporation of the board.

These minutes were read and approved.

Adjourned to meet the second Sunday in July.

Mrs. E. F. Looffboro,
President,

Greta Randolph,
Secretary pro tem.

YOUNG PEOPLE'S WORK

A THOUGHT FOR THE WEEK

By Wendell Stephan

Read Psalm 1: 3.

"Poems are made by fools like me, but only God can make a tree."

Have you ever compared your life to that of a tree—a tree which has suffered cuts and bruises, broken limbs and disagreeable weather, but always growing toward heaven with a

steadfastness of purpose which nothing short of absolute destruction can ruin?

What a wonderful example for us who are still young in our Christian life!

Nortonville, Kan.

"REMEMBER THE SABBATH DAY, TO KEEP IT HOLY"

(Talk given by William Arthur in the Friday evening service at the Gothic on May 17, 1940. William Arthur is a convert to the Sabbath within the past year.)

The seventh day of the week is the Sabbath of God. He set it aside as a rest day for man to rest from his labors of the week, as he rested from his labors of the creation. It also had the sanction of Jesus.

We are all confronted with the fact that nearly all of the Christian world keeps the first day, or Sunday, as the Sabbath. They support their belief by saying that the day was changed. The Bible has no record of such change. This same Bible is held by all Christians as the authority.

"Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it."

This fourth commandment is placed right near the middle of the list. More is said in clarifying it than any other of the commandments. It makes one feel that God wanted it thoroughly understood.

Many of our Sunday-keeping friends say, "If you are subject to the Sabbath commandment, why do you not observe all of the Old Testament law?" These laws are in two definite groups. The Sabbath is contained in both. The Ten Commandments are of the much smaller group. They are universal in nature and apply to all people at all times. What a complete law they make! If everybody lived up to that law, there would be no turmoil and strife in the world today. Furthermore, all the statute books that clutter up the libraries of our state and national governments would be entirely unnecessary.

I was brought up with the belief that Sunday was the Sabbath and that no change had taken place. I had read the words, "The seventh day is the sabbath of the Lord thy God." Obviously Sunday was the first day

of the week. It had caused wonder in my mind, but not enough to cause me to investigate further.

On coming to Alfred to school four years ago, the Sabbath problem first confronted me. Uninterested at first, I paid little attention. I soon began to know the people of Alfred and liked them. Their friendliness on the street impressed me deeply. As my interest grew stronger, I studied my Bible to find why I should keep Sunday. Of course no reasons could be found. Then the light of the Sabbath truth dawned upon me. What a dawning it was! Much like seeing the sun after days of storm. The day of rest was changed for me, from a day I just didn't have to work, to a day of real rest and spiritual uplift.

Even before Christ came on earth the Jews had a tendency to drift from the Sabbath. This can be readily seen in the warnings of the prophets.

We know Christ kept the Sabbath. It is mentioned several times how he went into the synagogue and taught on the Sabbath day. Jesus did not observe the Sabbath just as the Scribes and Pharisees wanted him to and as they read the law. He showed us definitely that the Sabbath was made for man; not man for the Sabbath.

Many years ago a lone Sabbath keeper lived in Minnesota. His neighbor across the road had little use for him because of his views. A threshing outfit set up at this neighbor's farm on Sabbath day. The farmer was a poor man and had little help. The threshing did not go well. The crew threatened to leave the job. The Sabbath keeper watched the affair from his porch. Finally, he sent his son for a couple of forks. They joined the crew and the threshing was completed. "It is lawful to do good on the sabbath day."

He continued the commandments when he said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, not one jot or one tittle shall in any wise pass from the law, till all be fulfilled.

"Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

He supports the commandments, gives a warning well worth heeding, and a promise to those who heed the warning.

In the great commission Christ told the disciples to teach the nations to "observe all things whatsoever I have commanded you." There is a lot in that little word "all."

Hebrews 4 tells us of God's promise of his rest given to those who have faith in his word and who keep his commandments. Here also the seventh day as the day of rest is referred to. It is the only commandment specifically mentioned in this chapter. It also definitely shows that Jesus sanctioned Sabbath observance. For if Jesus had given them rest, then would he not afterward have spoken of another day?

"There remaineth therefore a rest to the people of God." For he that entered into his rest, also hath ceased from his own works, as God did from his.

A former resident of this community when visiting at Berlin, N. Y., nearly a century ago, picked up a black walnut and put it in his pocket. On his return to Alfred he planted the nut near his home. The tree that grew from that nut now stands just across the old state highway from the house on the farm where I am employed. The tree is scarred and gnarled as the result of being broken by the winds and ice storms of the years. It remains in spite of the elements and the human hands that would destroy it just to get it out of the way. It gives shade to the weary traveler and bears its fruit in season.

May we learn a lesson from that old tree's life, brought from one Sabbath-keeping community to another, to keep our faith in the Sabbath strong and live up to that belief in spite of the odds against us.

Standing up against opposition makes character strong, just as the tree has become strong against the elements. A man who stands for a conviction in face of all obstacles becomes respected and loved among his fellow men.

I assure you that all that is lost in observing the Sabbath is far surpassed by the joy of knowing you are doing God's will.

We must not forget the other commandments, however. They are all important to right living. When we do God's will we are sure of receiving his blessing.

"Remember the sabbath day, to keep it holy." If we faithfully and diligently observe this commandment, we will have no difficulty observing the other nine.

CHILDREN'S PAGE



Planting trees at the Westerly, R. I., Centennial

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I would like to introduce myself to the RECORDER friends. My name is Ronald, and I have two brothers and three sisters. Their names are Cyril, Aubrey, Yoonne, Nita, and Annette.

We, all three brothers, play mandolins, and I also play the piano. We play the mandolins at Sabbath school and I play the piano at church services.

My father is the minister of the Seventh Day Baptist Church in South Africa. We are going to build our church building soon, and in my next letter I will enclose a photo of our Sabbath school children, thanking you for the SABBATH RECORDER.

Your RECORDER friend,
Ronald Evans.

13 Venus St.,
Fishers Hill,
Germiston, S. Africa.

Dear Ronald:

I am very glad to win a new RECORDER friend, and especially from a far-away country like South Africa. I have only received one other letter from Africa, and that was from North Africa.

It is splendid that you and your brothers can give such good help to your Sabbath school music, and you to the church services. Music is one of the finest ways of praising God that

is found in the Christian Church, and a real means of bringing pleasure and comfort to others.

I shall be looking forward to receiving the photo of your Sabbath school children.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am staying at Grandpa's farm. I have two pigeons; they laid two eggs. One of the eggs busted, but the other one hatched yesterday.

I have a dog named Tippie. Last week I heard Tippie barking. So another boy and I went to see what he was barking at. It was a big water mocken. We killed it and the next day we skinned it. We found fourteen eggs inside it.

The other evening my pigeons got out and it took till after eight o'clock to catch them. I like to catch Grandpa's horses for him.

There are ten children in our Sabbath school class. I go to church nearly every week.

Yours truly,
Jimmy Fitz Randolph.

Texarkana, Ark.

Dear Jimmy:

I think a farm is a wonderful place on which to live, don't you? It is especially fine for growing boys and girls. I grew up on a farm and I wouldn't have missed it for anything.

Pigeons are nice if you do not have too many of them. A great many pigeons used to make their home in our Andover Seventh Day Baptist church belfry and they were very much of a nuisance, so much so that they had to be shut out by heavy wire netting and new shutters to replace the ones they had destroyed. They are still around in goodly number, but mostly in nearby barn lofts.

Now, Jimmy, I am a bit puzzled to know what a "water mocken" is, and I hope you will enlighten me in your next letter. Is it a water fowl of some kind? That's my guess since you found so many eggs inside it.

I am always glad to know that my RECORDER boys and girls attend church regularly.

Sincerely your friend,
Mizpah S. Greene.

Dear RECORDER Children:

I am sure you will be interested in the picture which you see on our Children's Page this week. In connection with the centennial of the Pawcatuck Church at Westerly, R. I., Sunday morning, a planting of trees program was carried out, under the auspices of the Sabbath school, and directed by the superintendent, John Gavitt. Pastor Crandall led in prayer, and "Trees" by Joyce Kilmer was recited by Kenneth Smith; then two trees, an English elm and a "Pin-head" oak were planted by the children, with a few grown-ups to supervise the work.

In the picture you can see Superintendent Gavitt holding the tree straight while the children are surrounding it. The only thing present at this centennial that there is hope of being present at the second centennial anniversary of the Pawcatuck Church is one or both of these trees, and for the next hundred years these children and their succeeding generations will be the history makers for us.

This letter I have adapted from material sent me by Editor Van Horn, who thought our page the proper place for this picture. I agree with him and thank him for sending it to us, don't you?

Sincerely yours,
Mizpah S. Greene
(Mrs. Walter L. Greene).

OUR PULPIT

"A CHOSEN PEOPLE'S BURDENS"

(Sabbath Rally Day sermon given at the New York City Seventh Day Baptist church, by Rev. Albert N. Rogers)

Text—" . . . Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2: 13, 14.

"Seventh Day Baptists are a peculiar people." How many times have you heard that statement? Not alone because we worship on the seventh day of the week and our churches are therefore closed during the day nine tenths of the world supposes to be the Christian day of worship, but more especially, I am sure, because the sense of mission appeals to us, we call ourselves "peculiar" or "chosen." We like to think that we are different from others for a purpose; that we have a contribution to make—just as Israel, which kept herself apart and has continued to do so down to this day, felt called to teach and redeem the Gentile world.

Now I am in sympathy with this conception of our denomination. I believe that we have made, and are making a number of significant contributions to Christian thought and practice. Certainly I hold in the deepest respect those who have been persecuted for their religious differences: the Waldos (some of whom are members with us), the brethren of Ephrata and Snow Hill in Pennsylvania, the Hubbards, and to some extent all of the early members of the Newport Church, and more especially those of the congregations in England who gave their lives for religious liberty—of which John Rogers of my own family was one. Had I lived in any of the periods when persecution was carried on, I pray that I might have been as faithful as they were.

This morning I would like for us to explore the cause for which we, a peculiar people, are chosen. What is the burden we should bear? I have an idea that we need to listen to the lesson from Titus. It was characteristic of the Israelites that they did not always sense the burden of Jehovah's call to them. It is of the nature of all religious bodies that they tend to identify self-perpetuation with the call of God rather than the making of positive contributions to the environment in which they live. Jesus Christ gave himself, in the words of our text, "to purify unto himself a peculiar people, zealous of good works." Time and time again in history of the Christian era the Church has sought its own life, rather than losing it for Christ's sake, and each time it has lost the vitality of its gospel—the faith by which the Church lives. In each case, from the vantage point of the present, we can see that the Church would have gone forward instead of backward had she thought less of her own life and more of giving life, opportunity, education, health, and true faith to the men and women of that generation. But I am getting ahead of myself.

Because you have not heard me much in this vein, I wish to pay tribute to the influence of the Sabbath in my own life. It represents not only my whole religious awakening and growth in its formative period, but also it is the symbol around which cluster friendships, home life, family ties, weekly worship and many special events, and that older religious and family heritage to which I have referred and in which many of you share. With President Norwood I can say the Sabbath is the rock from whence I was hewn, the pit from whence I was digged. Here is a picture—to remind you—from the Providence Jour-

nal, written by Mrs. Charlotte Maxson Estey at the time of the centennial of the Pawcatuck Church.

I was born a Seventh Day Baptist and brought up in the Pawcatuck Seventh Day Baptist Church in Westerly. My memories of this church go back almost half way to its beginning in 1840.

The church itself, its people, and activities succeeded in weaving a background to my childhood more vivid than school, more enduring than any other influence outside the home. There was something about going to church and Sabbath school on Saturday, when the rest of the world went on Sunday, that made me, and doubtless other young "Sabbath keepers" feel rather different and important.

The family procession set out on foot when the first bell rang out, briskly, at 10.15. This usually brought us to the church doors just as the last bell tolled a solemn warning to late-comers at 10.30. Our sedate and dignified progress took us down the hill along Elm Street with its over-branching elms, through the Calvary Baptist churchyard, which adjoins ours, and up the long flight of steps to the church vestibule.

Here we paused for a last minute inspection of our Sabbath array; then through the swinging doors and in regimented single file down the aisle to the family pew at the front of the church. We always felt that these entrances were quite effective.

Since I took up my work as a minister of the denomination, this heritage has been revealed to me more richly. I have been privileged to observe many sterling characters who have grown up under our disciplines—characters which compare favorably with the best that the great Roman Church can offer from its "orders." In New London County, in southeastern Connecticut—to mention but one—a household name still revered and frequently referred to these twenty years or so since he went to his reward is that of "Doctor Chipman." I was interested to learn, just yesterday, that he was a first cousin of several members of this church, as was also his sister, Mrs. Jessie Chipman Lewis, whose funeral I was asked to conduct early in my ministry. These Sabbatarians are all related! That makes them love one another.

In an earlier paragraph I spoke of the contribution of Seventh Day Baptists to religious liberty in the seventeenth and eighteenth centuries. To a lesser degree, though a very real one I think, it may be said that we are today a factor for ecclesiastical freedom. It has been so in our relations to the Federal Council of the Churches of Christ in America. It is so, to some extent, wherever one of our congregations holds services. Not long ago I heard a plea from the lips of the director of

religious education of one of the large churches of this city, a plea for a church which would have the courage to offer a well rounded service of public worship on some stated week night, or at some other time than 11 a.m. Sunday morning. His observation had led him to believe that there are a large number of people in the metropolis who find it impossible to worship at the traditional hour of service. To some extent our church is meeting that need, and perhaps we should be better advertised than we are.

There is another aspect of the Sabbath which seems to me particularly significant just now, although I have never heard much said concerning it. I think it is a historical fact that one reason for the departure of the third century Christian Church from the ancient Sabbath to the first day of the week, or Lord's Day, was their unwillingness to do anything that the Jews did. Sunday represents, then, an early form of anti-Semitism—that most cruel of diseases which has been epidemic in the last decade, almost a plague. I am glad to acknowledge my solidarity with the ancient and honorable Hebrews, and with at least one of their hallowed religious observances which is the Sabbath. The debt which we owe them, it seems to me, might help us to look with appreciation upon that race which perhaps here in New York more than anywhere else in America is despised and rejected.

I ought to express my gratitude, also, for the opportunities and training which have come to me—largely through the resources and contacts of my denomination. The liberal tradition in which many of our leaders pride themselves has been an aid to my thinking, and I am sure that I should not have attended Milton, Alfred, or Yale, or perhaps not even entered the ministry, had it not been for the support of friends, my home church, and to a greater extent the church in Waterford. Whatever may happen, wherever I may go, I shall always remain grateful for these.

The reason for the foregoing statement is more than that it may be appropriate on Sabbath Rally Day. I have attempted to set up a background against which to propose my next thought. It seems to me, although I say it with some hesitation, that too much is said, and written, about our being a peculiar people—about the sanctity of the Sabbath—about loyalty to it—about preaching it, as though it were the whole gospel—or glorifying those who "keep" it in some specific man-

ner. Perhaps it has always been so, though I think not. It seems to me that this kind of talk has grown in the last ten years, and I consider it a sign of defeatism. We are seeking our own life, rather than losing it for Christ's sake. We are doing the same thing we despise in the Roman Catholic Church, or in the Anglo-Catholic branch of the Church of England, or in some others; that is, presupposing that the world is going to be saved if our particular ecclesiastical framework is preserved. I submit to you that a "chosen" people (and all denominations are so to some degree) has a burden of responsibility to execute the purpose for which Christ calls all his followers, a burden to be discharged, to be sure, in the peculiar way for which each separate people or group is best fitted.

Is this not deep-rooted in the teaching of the Master? True growth comes with life from God, rather than by virtue of "taking thought" to add cubits or statistics to our stature. Jesus relied, and I believe we may rely, upon the contagion and enthusiasm of doing an indispensable job for the recruiting of new persons to his ranks. Just so, the Society of Friends has been given recognition and support far beyond its proportionate size, by virtue of the quality of service it has rendered. I have no fear for the future of the Seventh Day Baptist denomination if it stops boasting about itself and undertakes with new vigor the true work of the Christian Church—if it becomes "a peculiar people zealous of good works."

What is it that we have which others do not possess? Simply expressed, it seems to me we have unity. We know one another, love one another, in a way which when I have described it to my friends who are Baptists, Congregationalists, and Presbyterians, has actually astounded them. The fact that we can have a weekly journal like the SABBATH RECORDER and annual meetings like our General Conferences, that one may have a speaking acquaintance with practically every minister in the denomination, and that we may know intimately some members of a majority of the churches—these facts are positively unparalleled in Protestantism today.

I would like to say more concerning the RECORDER since this Rally Day is in a sense RECORDER Day. I am glad to find many readers of it in the New York City Church, for I am a strong supporter of most of the policies it maintains. I like its "Hook-up"

column best of all, and also the sermons (most of them), the women's page, the news of the Christian world as furnished by the National Conference of Jews and Christians and the reports of Dr. A. J. C. Bond, and I like also those occasional homely pieces by H. N. Wheeler, Geo. B. Shaw, Safed the Sage, and others. There are other features I would mention if time permitted, and a few parts which I consciously do not mention, although I am willing to have them printed if they do appeal to subscribers other than myself.

It seems clear to me that with the weekly issue of the RECORDER, and this personal-denominational friendship in which we share, we are admirably equipped for distinct service in the cause of Christ. Perhaps the greatest resources any church can have, in the human realm, are friendships—and the common interests which nurture them. God has much use for a small church, I believe. What are the good works to which we are called by virtue of our distinctive character? Are there tasks of which we can or should say with Jesus, "for this cause came I to this hour"?

The missionary enterprise is shared in by most of the denominations of Christendom, but Seventh Day Baptists devote a larger percentage of their funds to missions than do a majority of the Protestant churches of America. In this day when the two-headed dragon of militarism and nationalism threatens our civilization, we are seeing the prime value of the internationalism of Christianity. If the center of culture in the future is to be the Orient, as some are saying, Seventh Day Baptists will have had a part in the forming of that culture. We must also find ways of strengthening our work in Europe. I am among those who would like to see the missions share of our budget increased instead of being cut, as was done at the last General Conference. This is surely one of the good works to which we are called.

Just now millions of war refugees need our help, and some of them should be brought to America for rehabilitation under the plan which the Federal Council of Churches is working out. Because of our strategic location and our transcontinental friendships we should take a prominent part in this work. Remember the words of the Lord, "I was a stranger and ye took me in."

For a number of years there has been talk of an employment service operating among our churches. It is a noble work hamstrung by the limits of Sabbath observance placed

upon it. There is a crying need for some such service on the wider basis of Christian character and non-sectarian church relationships.

We should join with other churches in registering our conscientious objectors and providing for their support—moral as well as financial if need be. The Commission has done its part, the pastors and churches should now do theirs.

The resettlement projects of the government have attracted considerable attention, but Mr. Sherwood Eddy has shown the possibilities of such work on a Christian basis. We must face the fact that there are families, thousands of them, whose outlook is that of a man down a well—and through no fault of their own but due to population shifts, drought, depression, and what not. There have been several such in our church in Nebraska. Why could we not undertake a resettlement project of some kind ourselves? I know of a farm in Connecticut and land in Florida owned by Seventh Day Baptists who wish they could put them to some good use. This church has property in Yonkers with which it does not know what to do. The kind of adventuring which touches our pocket-books is perhaps the best measure of our devotion.

When Jesus gave the Great Commission he did not say "go and preach the Sabbath," but "the gospel." The Sabbath is a part of us, rather than of our work. We need have no fear of losing what is valuable and precious; the Sabbath justifies its own existence and needs no defense league.

Believe me, I have said what I have said because I think it should be said; and not to hurt better men and women than myself. I deeply desire to gain the confidence of the countless "back-sliders" in and out of our churches, who hold more radical views of our denominational belief than I do; but I should deeply regret having said anything this morning which is destructive to the faith of a sincere Sabbath keeper. I am concerned not to fail the trust which this church has placed in me in calling me to be its minister.

I subscribe wholeheartedly to the conviction of those who say Seventh Day Baptists are a chosen people. I am asking, however, that we place beside that statement the words in the epistle to Titus, "He gave himself for us, to free us from all wickedness, and purify for himself a people of his own, eager to do right."

DENOMINATIONAL "HOOK-UP"

Dodge Center, Minn.

Mr. and Mrs. Alton G. Churchward visited our church, and Mrs. Churchward presented the interests of the Sabbath and American Sabbath Tract Society, Sabbath Rally Day, May 18. We were very happy to have them with us for this service, while we regretted very much the illness which kept Rev. Burchard Loofbourrow from coming.

There was a very good attendance and Mrs. Churchward brought us a live message, besides bringing out and explaining many things we were glad to know. The RECORDER cards were distributed and we were urged to express our views very frankly and return them to the RECORDER office.

We miss our pastor and his family very much. His absence makes us feel deeply our great blessing and privilege of having such a God-fearing Christian man as our pastor, and also makes us more appreciative of the help in so many ways, and especially the music, of his splendid wife and daughter.

Every one is very willing to do his part, when requested, to carry on the regular appointments of the church while our pastor is away.

Correspondent.

"Character is made by many acts; it may be lost by a single one."

MARRIAGES

Whitford - Borger. — In an informal wedding solemnized May 12, 1940, Miss Twila Borger, daughter of Mrs. Laura B. Hullyard of Williamsport, became the bride of William L. Whitford, son of Mr. and Mrs. Ferris S. Whitford of Little Genesee. Rev. F. A. Underwood performed the single ring ceremony at the Memorial Presbyterian church at Lancaster, Pa. They will reside at Little Genesee.

OBITUARY

Slade. — Mrs. Ida Nichols Slade, born at Sharon, Pa., July 15, 1849, died at her home in Little Genesee May 23, 1940.

She is survived by two daughters, Mrs. F. T. Allen of Bolivar, and Mrs. Floyd Baxter of Little Genesee; a brother, Maurice Nichols of Geneva; four grandchildren; and five great-grandchildren. She was a member of the Little Genesee Seventh Day Baptist Church, having joined by baptism, in early life.

Funeral services were conducted Sunday, May 26, at the home. Rev. Harley Sutton officiated.

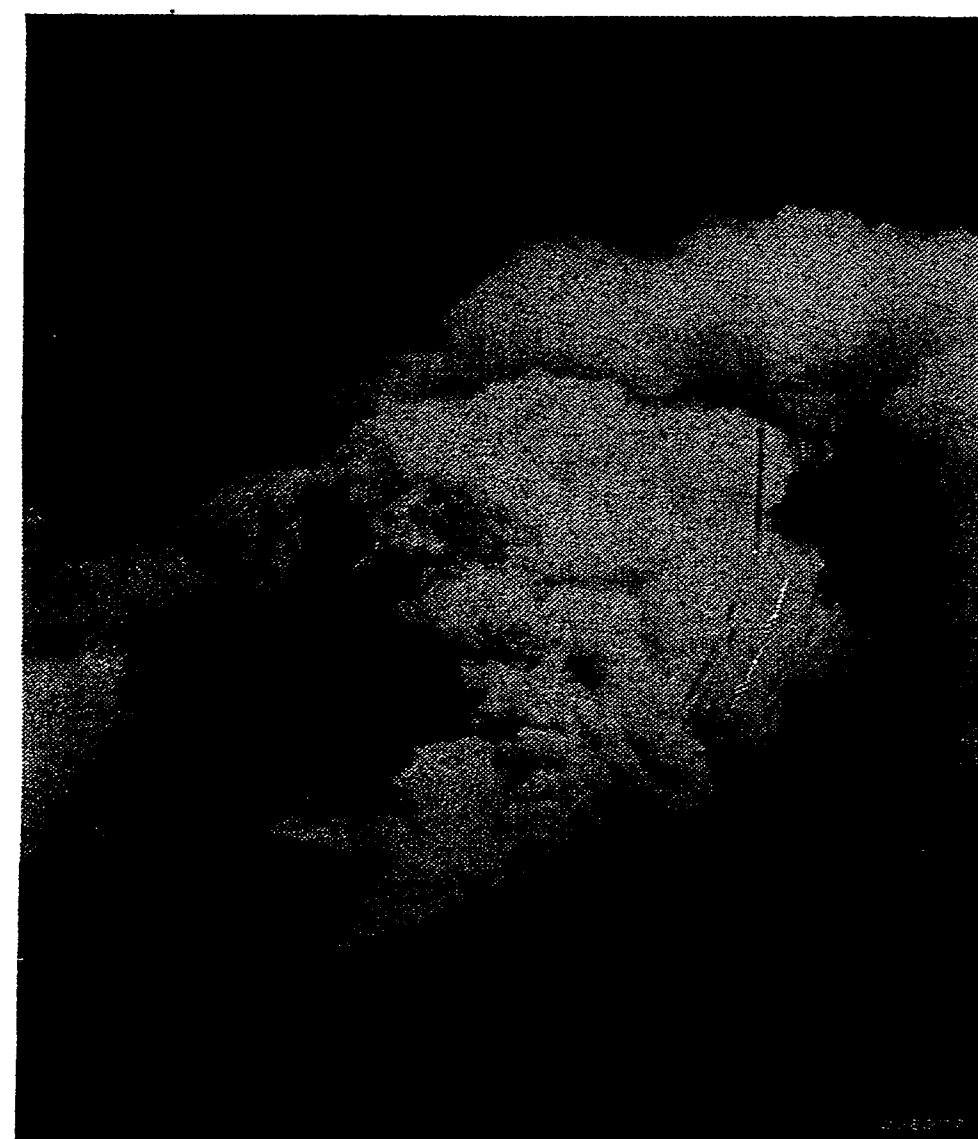
H. S.

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Half Moon fire burning on Tea Kettle Mountain, Flathead National Forest, Montana. Taken by K. D. Swan, August 22, 1929.

—Photo by U. S. Forest Service.

This picture was furnished, with others, by Herbert N. Wheeler.

Protect our forests and woodlands.