

Also Miss Miriam E. West, teacher in the New Jersey College for Women; L. Harrison North, manager of the Recorder Press; Mrs. Trevah R. Sutton, Dunellen; and Rev. H. C. Van Horn, editor of the Sabbath Recorder. Others present were Mrs. Albert N. Rogers, Yonkers, N. Y.; Rev. Trevah R. Sutton, Dunellen; Mrs. Charles Neagle, Miss Violet E. North, and Mrs. L. Harrison North. College songs were sung with Mrs. Rogers at the piano. — Plainfield Courier-News, (Oct. 8.)

WANTED

Correct addresses of:  
Mrs. Dora Burdick, Earl Green, Mr. and Mrs. Clarence Batson, Mrs. Dale Hinzman, Mrs. Charles Hughes, Mr. and Mrs. R. H. Crabb, Mrs. Virginia R. Laphan, Iva Campbell, Frank England, William Bond, Mrs. Margaret Stokes, Marjorie Greene, Mrs. John Cosby, Mrs. Emory Dial, Everett Davis, Joseph Manning, Mrs. Louise A. Rawle, Sanford Randolph, Mrs. Dora Hurley, Yates Howard, Mrs. Earl L. Davis.

Editor.

MARRIAGES

Keister - Bower. — Mr. Harvey Keister of Milton Junction and Miss Virginia Bower of Milton were united in marriage at Dubuque, Iowa, on September 14, 1940. The new home is in Milton Junction, Wis.  
Mosher - Fowler. — Margaret Nelle Fowler, daughter of Mrs. Nettie Fowler of Muskegan Heights, and Leon Eugene Mosher, son of Mrs. Georgia Mosher of Kalamazoo, were married with a formal church wedding in the White Cloud Seventh Day Baptist church on August 18, 1940, with their pastor, Rev. Leon M. Maltby, officiating.  
Parker - Anible. — Maxine Anible, granddaughter of Mr. and Mrs. E. G. Branch of White Cloud, and Wayne Parker, also of this city, were married September 21, 1940, in the home of the bride, her pastor, Rev. Leon M. Maltby, officiating.

OBITUARY

Gunderson. — At her home in Albion, Wis., September 27, 1940, Mrs. Etta Wood Gunderson.  
Etta Wood was born in Albion, August 21, 1864, where she lived all her life. She was one of six children born to Joseph and Eliza Saunders Wood. In 1877, she joined the Albion Seventh Day Baptist Church, where she has since retained her membership. On September 15, 1898, she

was united in marriage to Martin Gunderson. To this union, one son, Robert, now of Janesville, was born. Besides her husband and son, she leaves one sister, Mrs. James Herrington, of Albion, and several nieces and nephews.  
Funeral services were conducted by her pastor, Rev. L. O. Greene. Burial was made in the Evergreen Cemetery. L. O. G.  
Swiger. — Ottis F., son of Frederick M. and Olive Ford Swiger, was born May 15, 1884, at Salem, W. Va., and died August 9, 1940, at the home of his son Samuel, Mt. Dora, Fla. He was married October 3, 1907, to Miss Mary Helen Witter, daughter of Rev. E. Adelbert Witter. The family home has been in Salem except for three years spent at Sardis, W. Va. Mrs. Swiger and the five children born to them are all living. The children are: Adelbert, Daytona Beach, Fla.; Paul, Weston, W. Va.; Samuel, Mt. Dora, Fla.; and Mary Helen and Ottis, Jr., at Salem.  
Mr. Swiger had long served as a member of the Board of Directors of Salem College. He served one term as mayor of Salem, and a term as sealer of weights and measures in Harrison County. He served five years as postmaster at Salem, resigning the position last May on account of illness. He was a member of the Salem Seventh Day Baptist Church.  
The funeral service was conducted by President S. Orestes Bond, assisted by Rev. Joseph Bailey and by Pastor James L. Skaggs. Mrs. Clarence M. Rogers was soloist. The body was laid to rest in the Odd Fellows Cemetery, at Salem. J. L. S.  
Van Horn. — William Sherman, son of Lewis R. and Sarah Furrow Van Horn, was born December 20, 1868, in Logan County, Ohio, and died at North Loup, Neb., August 24, 1940.  
He was married to Alice Adams of Humboldt, Neb., and a year later joined a band of covered wagons and moved to Farnam, Neb. Here he helped organize the Farnam Seventh Day Baptist Church. In 1910, he moved with his family to North Loup, where he has since lived as a good husband and father, a good friend and neighbor.  
He is survived by the wife, five children, his brother Robert, two sisters, Mrs. Ella Davis and Mrs. Hannah Davis, and twenty-two grandchildren. Funeral services were conducted by his pastor, Rev. A. C. Ehret. A. C. E.  
Witter. — Mrs. Waity Witter was born July 11, 1846, in the town of Ward, Allegany Co., N. Y., and died at her home in Petrolia, near Wellsville, N. Y., September 12, 1940.  
She was the daughter of David and Lorenda Hall Benjamin; she was educated in the public school of Alfred and in Alfred University, and was a faithful member of the First Alfred Seventh Day Baptist Church, and later of the Wellsville Seventh Day Baptist Church. On October 10, 1878, she was married to Eugene Witter by Rev. N. V. Hull, who was then the pastor of the First Alfred Church. A loyal Sabbath keeper all her life, faithful to her vows as a Christian, she lived a long and useful life. The body was laid to rest in the Woodlawn Cemetery at Wellsville, N. Y. E. D. V. H.

The Sabbath Recorder

Vol. 129 PLAINFIELD, N. J., OCTOBER 28, 1940 No. 18

IN SOLITUDE

In solitude, in quiet meditation  
In field afar from city's din and strife,  
We think of God, the Father of Creation,  
The Lord of love, the Giver of all life.  
We see his hand in everything about us,  
In meadows green, with flowers all a-glow,  
And singing birds in treetops, gently swaying,  
Proclaim their praise to him from whom all blessings flow.  
  
In solitude, in quiet meditation  
In secret chamber where we kneel to pray,  
Our souls are bared and in true consecration  
We look to Christ, the Life, the Truth, the Way.  
We pray for strength, we thank him for his mercy,  
We tell him all our need and all our care;  
And then we rise and with new faith and courage  
We face the day and all it brings for us to bear.

I. G. M.

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# The Sabbath Recorder

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

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

L. H. NORTH, Manager of the Publishing House

## CONTRIBUTING EDITORS

William L. Burdick, D.D.

Mrs. Okey W. Davis

Marion C. Van Horn

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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## EDITORIALS

### "WHY I DON'T GO TO CHURCH"

In a recent issue of the Reader's Digest there appeared an article by Channing Pollock on "Why I Don't Go to Church." Perhaps it takes especial significance from the rather high type of the playwright who makes his criticisms of the Church and preaching.

He does not go because he believes one can be religious without attending a church service. Preachers, he says, are not interested in common people's problems, but interested in symbols, and are inadequately equipped by personality and training, and indulge in superficial thinking and pious platitudes.

Dr. T. Otto Nall, editor of the Central Christian Advocate, makes some striking comments on Mr. Pollock's reasons. Doctor Nall is personally and favorably acquainted with Mr. Pollock, and comments with what would seem wise discrimination.

He thinks that most clergymen are as conscious of the shortcomings of the Church and much of their preaching as the man who stays away from church worship. But in spite of its faults, the Church is at work on a task that needs to be done. "Instead of standing on the outside criticising, Mr. Pollock ought to be inside helping, for he thoroughly believes in the cause for which the Church stands."

The man who stays away from church for the Pollock reasons, Doctor Nall thinks, is giving expression to a medieval monasticism. "Whether one seeks God through meditation in his cell, or through sitting in

the park, he is guilty of a selfish monasticism; for he is conducting his religious life as though nothing mattered but the saving of his own soul."

This may seem rather a bald way of putting the matter, but says the commentator, it is the end result of such thinking as this:

Because the sermon does me no good, I will not listen. Because I can hear better music over the radio, I will not sit through the processionals, anthems, and recessionals. Because the readings in the Psalter and the prayers bore me, I will have none of them. I am able to find God without any help from anybody; I can withstand temptation without any support from a group of likeminded people; I can enjoy myself religiously without fellowship. And, because this is so, I will have no part in worship that involves other people.

Mr. Pollock might be able to do all he claims. But what about the masses of people who do not measure up to Mr. Pollock's spiritual stalwart achievement? By example they are encouraged to undertake what for them is impossible. They require the encouragement of fellowship with others with the enrichment of personality for spiritual development. Doctor Nall is sure Mr. Pollock is missing something he can't afford to miss: that he would love these men and women were he to come to know them.

They are like those sturdy fellows that go down to the sea in ships, Mr. Pollock, those hard-muscled but tender-hearted fellows with whom you like to go on long voyages. You never came to know them by staying on dry land, by loitering around the wharves, or coming aboard only when the skipper offered to let you take the wheel. You learned to love them by spending hours with

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them; and in the humid fellowship of dimly lighted cabins, you found out what they think of waves and winds, of ports and cargoes, of men and God.

Church people are like that, Mr. Pollock. When you come to know them, you love them. You come to believe in the ship they are sailing, even though you may feel that you could swim to shore by yourself. And you are ready to lend a hand with the ropes wherever you can, because you want to go in the direction the ship is headed, even though you may not agree with the captain on all points of navigation.

We were interested in the article as it appeared in the Reader's Digest and sensed some of the things the editor of the Advocate so clearly says. We are glad this friend of Mr. Pollock has spoken to him and to us.

Men like Mr. Pollock need the Church, and the Church greatly needs the Pollocks.

### "GRENFELL OF LABRADOR"

In every generation there is a Christian hero who captures the imagination and heart and lends inspiration and challenge for unselfish, self-surrendered life. Such a man was Wilfred Grenfell, M.D., who devoted some fifty years to the bleak, icebound shores of Labrador. At seventy-five, Doctor Grenfell passed away on the night of October 9, of heart attack.

Doctor Grenfell might have been a successful, prosperous London physician, spending his life in comparative ease and luxury in the environments and privileges furnished by a great city. Instead, he chose the path of strenuous, self-denying service and hardship on a thinly settled and forbidding coast of northeastern America. To the poor, uncultured people of Labrador he gave himself unsparingly, sharing their hardships and privations and making possible healing, sanitation, and better health.

Born at Parkgate, Cheshire, England, he received his medical degree at Oxford, continuing his studies at London Hospital. His contact with Dwight L. Moody inspired him with an evangelistic zeal that found its supreme outlet on the Labrador coast. The story of Grenfell, of his hospital ship, his hospitals, his hazards, and untiring toil is one of thrilling interest. There seem to be few things he could not do. Perhaps not the least was his ability to enlist the interest, financial aid, and co-operation of others in the Herculean tasks that he undertook. While the doctor did not always try to

impress his faith in Labrador with a mark of religion, there was always manifest the spirit of impressive Christianity. On an occasion he said, "I have almost forgotten how to preach. First of all, I want to heal these people, then help them to feed and clothe themselves. It is time enough to preach when their stomachs are full"—a philosophy quite in keeping with the teaching of the Epistle of James: "If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful for the body; what doth it profit?" (2: 15, 16.)

He was not without honors—holding high degrees from a score or more of leading colleges and universities in this country and England, and membership in many scientific and literary societies. He found time to write many books. Surely his works do live after him. By him have many been inspired as well as healed. We feel a sense of loss in his going.

### PRAY BEFORE VOTING

In a recent Recorder we tressed the responsibility of Christian voting. Seventh Day Baptists differ in their politics as they do in some of their theological views. In urging Christians to vote, the writer is not declaring for either party. As one candidate says—listen, read, and study both sides. That is sound advice. The choice is yours.

There is another phase of Christian voting. It is the matter of prayer. We used to sing "Vote as you pray," which was practical common sense. Too much, however, people do not pray in this matter at all. But we should. One of our fine, thoughtful, young college women who will cast her first vote next month writes her own earnest conviction. Confessing her youth and inexperience, she says, "It seems to me it would be a wonderful idea if Christians were to spend much time on their knees before this election. God, who was moved by Abraham's prayer for Sodom, will surely lead us if we but ask." She is quite right. Have we thought enough about this matter? Let us pray.

"Yea, through life, through sorrow, and through sinning

He shall suffice me, for he hath sufficed.  
Christ is the end, for Christ was the beginning,  
Christ the beginning, for the end was Christ."



## TRACT BOARD MEETING

The Tract Board met on Sunday, October 13, 1940, with the following members present: Corliss F. Randolph, presiding, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, J. Leland Skaggs, Mrs. William M. Stillman, Orra S. Rogers, Asa F. Randolph, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, Trevah R. Sutton, Albert N. Rogers, and L. Harrison North, manager of the publishing house.

Secretary Van Horn submitted the following report which was accepted:

The correspondent in New Brunswick, Canada, is apparently arousing interest in the Sabbath and Seventh Day Baptists. He is scattering tracts from hand to hand and through the mail. Forty-three replies and inquiries have been received by him. He is finding some of our books salable, especially "Bible Studies on the Sabbath," and "Sabbath History I: Before the Beginning of Modern Denominations." He promises to continue his tract campaign, looking forward to an evangelistic Sabbath promotion series of meetings by us, if possible, next spring and early summer.

Lists of Sabbath-keeping students in colleges, universities, and professional schools have been attempted and letters written to our registrars, pastors, or church clerks. From the responses we have a list of about forty-five. To each of these a letter has been sent with a blank at the bottom to be filled in and returned with one dollar for the Sabbath Recorder for the school year. Thirteen replies and subscriptions have been thus far received. Some very appreciative letters from students, parents, pastors, and others have been received. Two or three individuals have subscribed for students in whom they are interested, and at least two churches have paid subscriptions for their students.

An October letter to lone Sabbath keepers has been prepared and with the help of Rev. Trevah R. Sutton has been mailed to 733 people. This message was accompanied by one or the other of two pamphlets: "Building on a Sure Foundation"; and "The Sabbath and Seventh Day Baptists." The mailing of three hundred copies of the former exhausts the edition.

Your secretary attended the bi-monthly meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, September 20, and the annual meeting of the Federal Council's Department of Race Relations, October 9.

Continued interest at Point Pleasant, N. J., in our work was recently evidenced by a visit of five Sabbath keepers from there at our Plainfield worship service. Continued encouragement of this interest will be given.

Report was presented by Treasurer Skaggs as follows:

## For the quarter ending September 30, 1940

Dr.	
To balance on hand, July 1, 1940:	
General Fund .....	\$1,185.73
Reserve for 3 installments 1939 taxes .....	334.12
Reserve for interest on same .....	40.00
Reserve for first half 1940 print shop taxes .....	335.00
Reserve for interest on same .....	10.00
Denominational Building Fund .....	8.61
Reserve for Historical Society Rooms .....	35.89
Maintenance Fund .....	122.92
Reserve for taxes .....	375.00
	<u>\$2,447.27</u>
To cash received since as follows:	
GENERAL FUND	
Contributions: individuals and churches .....	\$ 52.88
Denominational Budget .....	414.00
Income from invested funds: through A. S. T. S. ....	409.75
Income from invested funds: through Memorial Board .....	800.84
Receipts from "Sabbath Recorder" .....	428.00
Receipts from "Helping Hand" .....	254.52
General printing, distribution of literature .....	21.55
Rent from Lombardi property—under foreclosure .....	72.00
Maintenance Fund—Account 9 mo. taxes .....	225.00
S.D.B. Building Budget—Account denomination's share first quarter 1939 taxes and interest .....	422.01
Refund on travel expense of A. J. C. Bond to Y. P. W. meetings .....	41.23
Arthur Carlson—account taxes on Bellevue Avenue property .....	1.58
Arthur Carlson—account fire insurance on Bellevue Avenue property .....	17.12
Check—returned unpaid .....	50.00
Receipts from real estate: 207 W. 6th Street .....	246.00
1382 Bellevue Avenue .....	112.50
209-11 Prescott Place .....	160.50
Sale of plants—Bellevue Avenue property .....	4.00
	<u>3,733.48</u>
MAINTENANCE FUND	
Rent from publishing house .....	\$ 225.00
Income from Denominational Building Endowment .....	3.33
	<u>228.33</u>
PERMANENT FUND	
Sale of General Telephone Script Certificate 737/1000 of one share .....	\$ 11.46
Life membership—Mark Wiley .....	25.00
Arthur Carlson—cash payment on purchase price of Bellevue Avenue property .....	500.00
	<u>536.46</u>
	<u>\$6,945.54</u>
Cr.	
By cash paid out as follows:	
GENERAL FUND	
Sabbath Promotion Work—salary of leader .....	\$ 22.50
Expense of "Sabbath Recorder" .....	1,765.23
General printing, distribution of literature .....	89.66
Corresponding secretary—salary .....	356.50
Travel and office expense .....	57.41
Additional field work: stationery, postage .....	2.40
Pulpit exchange .....	6.50
Treasurer's expense: auditing reports .....	15.00
Clerical assistance .....	52.00
Travel expense .....	11.00
Office supplies .....	3.83
Recording secretary expense: office supplies .....	3.81
Life Annuity payments .....	150.75
Expenses of representatives to Conf. etc. .....	102.52
Re-orts to Conference .....	105.75
John C. Dilts, collector: first 3 installments 1940 print shop taxes .....	723.20
Interest on first half, 1940 print shop taxes .....	12.04
Karl G. Stillman, treasurer: account special contribution for Missionary Society .....	7.25

Plainfield Trust Co.—check returned unpaid .....	50.00
Express on Recorders for rebinding ..	2.71
Account foreclosure expenses—Lombardi property .....	104.90
Real estate expenses: 207 W. 6th Street .....	209.44
209-11 Prescott Place .....	128.60
612 W. 7th Street .....	100.59
Bellevue Avenue property .....	120.86
	<u>\$4,204.45</u>

MAINTENANCE FUND	
Miscellaneous maintenance expense .....	\$ 40.20
S.D.B. Building Budget—income from D. B. Endowment .....	3.33
Account 3 installments 1940 taxes .....	225.00
	<u>268.53</u>

PERMANENT FUND	
Transferred to savings account .....	536.46
	<u>\$5,009.44</u>

By balance on hand September 30, 1940:	
General Fund .....	\$1,059.76
Reserve for 3 installments 1939 taxes .....	334.12
Reserve for interest on same .....	40.00
Denominational Building Fund .....	8.61
Reserve for Historical Society Rooms .....	35.89
Maintenance Fund .....	232.72
Reserve for taxes .....	225.00
	<u>1,936.10</u>
	<u>\$6,945.54</u>

Plainfield, N. J.,  
October 13, 1940.

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

Plainfield, N. J.,  
October 13, 1940.

The report was received.

It was voted that the Supervisory Committee be authorized to provide an office for the editor of the Sabbath Recorder in the publishing house building, at a cost of approximately \$250.

The Committee on Files reported progress in the rebinding of Sabbath Recorder volumes.

It was voted that a biography of the late Stephen A. Babcock prepared by President Randolph be printed in the Sabbath Recorder.

Courtland V. Davis,  
Recording Secretary.

## MISSIONS

## THREE WAYS OF HELPING

As the readers of the Sabbath Recorder will see from the monthly statement of Treasurer Stillman which appears in the Missions Department this week, the Missionary Board the first of October lacked nearly \$1,600 of having sufficient funds to pay the workers. This is about the amount due the workers every

month. The situation was aggravated by the fact that there was a large deficit the previous month, and that some had not had their August checks. In fact, some of the workers have not been paid up for months.

A tentative budget for 1941 was approved at the July meeting of the Board of Managers and it was expected that the board would finally adopt the budget at the meeting held October 20; but when the board came to that part of the business of the session, it hesitated about adopting a budget for the future when funds were coming in so slowly, and the question was laid on the table till the next meeting, with the hope that by that time the contributions would have increased sufficiently to remove the necessity for retrenchment.

There are three ways our people can help: First, it will be a great help if the treasurers of our churches will forward promptly funds designated for denominational work. It will not mean much additional effort for the treasurers to do this, but it will mean a great deal to the work and the workers. Second, an increase in contributions for missions is sorely needed. A small increase on the part of many will total a good round sum which will put our mission work on a sound basis and save from further retrenchment. Third, there may be those who cannot increase their contributions, but there is one indispensable thing they and all others can do, and that is to pray for our work and workers. Intercessory prayer is one of the most powerful means given us for the promotion of Christ's kingdom. Without it all plans must fail, and with it we are led to victorious achievement.

Miss. Sec.

## NEWS FROM SHANGHAI, CHINA

(Taken from letter dated September 22, 1940)

Mission affairs seem to be going along smoothly. Both schools have opened with record enrollments. Doctor Crandall has been to Liuhu several times, and held clinics once or twice. However, difficulties in getting back and forth make this activity rather impractical just now. The situation with the Japanese is no farther forward than previously. Mrs. Thorngate is gaining weight and strength. Everyone seems to be busy and happy. Regards and greetings to all.

George Thorngate.

REPORT OF THE JAMAICA SEVENTH DAY BAPTIST CONFERENCE

(Gleaned from a letter written by Rev. Luther W. Crichlow under date of October 15.)

I know you will be interested in knowing how the Jamaica Conference came out. It was held in Kingston September 19-23. Due to the poor financial condition of most of our folks we were undecided up to the very last moment whether or not to carry through with conference, but since most of the churches came up to the mark that we had set for ourselves, we carried through. And I think we were all glad that we had done so. We all felt that God had blessed us richly, and separated with that feeling in our hearts.

Though we had decided to carry through with conference, we did not expect many more than the authorized delegates, pastors, and officers of conference to be present. We had quite reconciled ourselves to a small attendance. We were pleasantly disappointed when many more persons than we expected turned up. I cannot do better here than to quote part of the report of the committee on credentials. "There are in attendance at conference 22 delegates, 7 officers of conference, and 142 visitors, representing 21 churches and companies in Jamaica." Many more visitors dropped in for one or another of the services, mostly from Kingston, who did not register themselves.

Our program went off smoothly enough. For the most part it went off as planned, though several of those listed on the program had to disappoint us, due to lack of finances. I enclose herein a copy of the program. You will note that we tried to use as many of our men as we possibly could. If there is any complaint along this line, it is because we did not have room to use all those who wanted to be used. This, we feel, is a very healthy sign. Pastor Crichlow and Miss T. Omeally, both of Kingston, extended welcomes to the visitors. Pastor S. Lyons and Mrs. MacDowell, each responded for the visitors. Sermons were given on Thursday night by Rev. C. Smellie; on Friday afternoon by Brother W. J. Hawthorne; on Sabbath eve by Brother S. M. R. Green; on Sabbath morning and afternoon by Rev. Cyril Dorsett, minister of Coke (Methodist) Chapel in Kingston; on Sunday morning by Pastor N. H. Grant; and on Sunday night by myself. You can see from this that no one person was responsible for the success of the conference.

Again this year we had programs by the young people and by the women, the former taking place on Sabbath afternoon and the latter on Sunday afternoon. Brother Octavius Thompson, one of the young men you met in the Waterford (Guy's Hill) Church, was chairman for the young people's program, and Mrs. Crichlow was again chairman for the women's program. Both programs were just fine.

One very interesting feature of the women's program was the exhibit that was displayed on Sunday afternoon just before and during their program. Mrs. Crichlow encouraged the women to make some form of handwork, crochet, knit, sewn, etc., and bring it to conference with them to be exhibited on Sunday afternoon. I'm sure you would have been very interested in seeing the exhibit. It was really fine. Many of the women did not know just what to expect, so they came unprepared; but they say that next year they will come prepared. Many of the things exhibited are to be sold and the proceeds turned over to the school fund. I can't do justice to the women's work, so perhaps Mrs. Crichlow will write something about it at another time. I think I can safely say that never before did the women have such an exhibit at a conference. They tell me they intend to have many more—and better ones, too.

As you will see from the program, our theme was, "Walking and Working With God." Many of the speakers based their subjects and thoughts around the theme.

**TREASURER'S MONTHLY STATEMENT**  
**September 1, 1940, to September 30, 1940**

Karl G. Stillman, Treasurer  
In account with  
The Seventh Day Baptist Missionary Society

Dr.

Cash on hand, September 1, 1940	—\$1,326.08
Julie E. H. Flansburg, Atlantic City, N. J., foreign missions	1.00
Mrs. Emma C. Weeks, London, Eng., China missions	7.25
Schenectady, N. Y., mission, China mission work	20.00
Second Brookfield, N. Y., Church	25.00
Milton Junction, Wis., Church, China mission	2.50
Riverside, Calif., Sabbath school, native Jamaica workers	5.00
Riverside, Calif., Church	1.00
White Cloud, Mich., Vacation Bible School, young people's evangelistic work	7.81
Adams Center, N. Y., Church, home missions	15.00
Share Denominational Budget receipts for September	587.60
Woman's Executive Board, Rev. R. J. Severance, salary and expenses for Sept.	105.25
Transferred from Permanent Fund income	162.70
	—\$ 385.97

Cr.		Rosa W. Palmborg	22.50
Carroll E. Whittemore Associates, Inc.,		Grace I. Crandall	31.25
Bibles for distribution		Anna M. West	31.25
W. L. Davis, salary			341.25
Ralph H. Coon, salary		Rev. Heinrich Chr. Bruhn, work in Germany	41.66
Clifford A. Beebe, salary		Rev. G. Zijlstra, work in Holland	125.00
Charles W. Thorngate, salary		Rev. Luther W. Crichlow:	
Marion C. Van Horn, salary		Salary	83.34
Ellis R. Lewis, salary		Rent	20.84
A. L. Davis, work in Syracuse		Native workers	39.57
Wm. L. Burdick:			143.75
Salary		Rev. R. J. Severance:	
Rent		Salary	100.00
Clerk hire		Travel expenses	5.25
Office supplies			105.25
Treasurer's expense		Debt Fund share Denominational Budget receipts	75.40
China Payments:		George Thorngate, White Cloud, Mich.,	
Dr. George Thorngate, salary \$75.,		Vacation Bible School gift	7.81
allowance \$37.50		Rev. Luther W. Crichlow, Riverside, Calif.,	
Rev. H. E. Davis, salary \$75.,		Sabbath school gift	5.00
allowance \$12.50		Net overdraft September 30, 1940 (Amount	
Principal Boys' School		due missionaries and others for salaries	1,588.12
Boys' School		and allowances but unpaid)	—\$ 385.97
Incidental Fund			

COMPARATIVE STATEMENT

Receipts					
	Sept. 1939	Sept. 1940	Change	12 Mos. Ending 9-30-39	12 Mos. Ending 9-30-40
Memorial Board income				\$ 1,239.19	\$ 2,072.63
Permanent Fund income	244.93	162.70	82.23*	3,430.41	3,097.70
Denominational Budget	542.40	587.60	45.20	8,099.11	7,336.59
Organizations	334.30	168.75	165.55*	1,775.95	2,338.85
Individuals	1,231.36	8.25	1,223.11*	5,063.60	2,815.13
Special gifts	5.00	12.81	7.81	281.20	251.49
Loans				2,750.00	
Other					300.00
Debt Fund investment	250.00		250.00*	2,350.00	2,250.00
	\$2,607.99	\$ 940.11	\$ 1,667.88*	\$24 989.46	\$20,462.44
					\$ 4,527.02*
Expenditures					
Corres. sec'y and expenses	\$ 236.02	\$ 181.48	\$ 54.54*	\$ 2,519.46	\$ 2,709.43
General missionaries expenses	358.28	128.16	230.12*	1,134.91	2,159.29
Churches and pastors	193.31	126.64	66.67*	2,313.74	1,886.66
China	1,272.64	341.25	931.39*	7,325.43	5,046.53
Holland	125.00	125.00		500.00	500.00
Jamaica	273.87	143.75	130.12*	3,771.84	3,180.45
Treasurer's expense	20.00	20.00		564.57	640.31
Interest	31.28		31.28*	782.75	636.07
Loans	250.00		250.00*	5,100.00	2,250.00
Taxes					
Printing	18.00		18.00*	183.42	151.81
Foreign Missions Conference				28.00	40.00
Special gifts	5.00	18.81	13.81	272.80	234.29
South American field					7.50
Germany	41.66	41.66		500.00	500.00
Miscellaneous					2.00
Debt Fund investment	84.85	75.40	9.45*	1,317.49	1,147.22
	\$2,909.91	\$1,202.15	\$ 1,707.76*	\$26,314.41	\$21,091.56
					\$ 5,222.85*

WOMAN'S WORK  
MINUTES OF THE WOMAN'S BOARD  
MEETING

The Woman's Board met in regular session in the Mrs. G. H. Trainer class room with the following members present: Mrs. J. L. Skaggs, Mrs. S. O. Bond, Mrs. Eldred Batson, Mrs. Homer May, Miss Lotta Bond, Miss Greta Randolph, Mrs. Okey W. Davis, Mrs. E. F. Loofboro, and Mrs. O. B. Bond. Rev. and Mrs. Marion Van Horn of Salemville, Pa., were visitors.

The devotionals were conducted by the president, Mrs. E. F. Loofboro, who read Psalm 67; prayers were offered around the circle by all present.

The secretary's report for September was read.

The treasurer's report was read and accepted, showing a balance of \$628.08 on October 13, 1940.

Correspondence was read from Rev. E. A. Witter.



Mrs. Skaggs reported that she had sent out eighty-nine copies of the Conference symposium and the postage for the same amounted to eighty-eight cents.

The committee to restate and arrange the goals for next year made its report. Some helpful suggestions were made and the committee will incorporate them in the goals.

Rev. Marion Van Horn was present to discuss the evangelist project of the board.

Mrs. J. L. Skaggs read a proposed statement of the policy of the Woman's Board in conducting their project in evangelism. After very full and free discussion the proposed statement of policy was adopted.

These minutes were read and accepted.

Adjourned to meet October 27, in special session.

Mrs. E. F. Loofboro,  
President,

Mrs. O. B. Bond,  
Secretary.

## IN A WOMEN'S ORGANIZATION

By Marion F. Giersbach

I hold in my hand a secret recipe for eternal youth, a fruitful life, and a world of beauty—a thing that by its very simplicity is the harder to achieve—a planned life of stewardship.

Stewardship might be defined as a junior partnership with God, and as junior partners we must conserve and wisely use those things that are given us. There are several demands made upon us if we accept the challenge. First, a definite budgeting of our time, talents, and possessions, always remembering that these things are in our keeping to be used, not hoarded, for as we use them just to that degree do they grow and thrive. Second, and far harder, is carrying out the principle after we have accepted it.

If a women's organization in a church were to take this stewardship life seriously, what would happen? There would be several interesting reactions. We would no longer hear the lame excuses that we now endure when some one is asked to take a responsibility. A true steward would ask herself honestly whether her time was so involved that she could not add another thing to her schedule. She would realize that hours well spent make more hours for service; they grow and grow. With all at work there would no longer be hardship for a few while others rode along.

The same principle holds true of our talents. Some are blessed with the showy gifts, while others work in small but just as important ways. Wouldn't it be a help to our officers if all members of a group promised to share whatever talents the Lord had blessed them with? (Perhaps more women would be willing to be presidents of our organizations.)

Possessions are more easily measured because they are the tangible evidence of our stewardship. As stewards we will give the use of our cars; we will share our homes and the produce of our fields and gardens; we will give gladly to the hungry and the poorly clothed. The measuring rod of our sharing will be the tithe in some cases, one tenth of all we have; others will go the next step and say, "as I have been blessed."

It is a challenge to us in this year of 1940. Not because we cultivate for a season only, but once started we will continue in 1941 and 1942. The result: instead of being so busy raising money and looking for workers on our committees, and suffering over the details of organization we will have time for the rich blessings Jesus had in mind for us—the cultivation of rich friendships, the doing of good in the world, the knowing that wherever we have walked there we have planted the seed of Christian living for some one.

—The Church Woman.

Note: The editor of this page wishes to apologize for an oversight in last week's issue. The fine article, "Christian Culture," was prepared by Rev. James L. Skaggs, and his name did not appear with the article.

## DAILY MEDITATIONS

(Prepared by Myra Thorngate Barber, North Loup, Neb.)

### Sunday, November 3

They shall be as white as snow. Isaiah 1: 18.

Today, in many of our homes, was wash day. I like to hang the new clean sheets upon the line; I like to remember that the stains that were on the table cloths are no more. With purging and rubbing, those same stains have disappeared, and now my table cloth is white. I know a person who grieved over a sin he had committed (and who hasn't) until one night he happened to sing with understanding—

"Just as I am, and waiting not  
To rid my soul of one dark blot,  
To thee whose blood can cleanse each spot,  
O Lamb of God, I come."

Jesus has said he will take away sins and remember them no more. I like to think of this as I see my dirty clothes emerge white from the suds.

Prayer—Dear Jesus, we thank thee that even in the common things of life we can see thee and thy love. Amen.

### Monday, November 4

Render unto Caesar the things that are Caesar's. Matthew 22: 21.

Once it was thought to be almost a sin that men and women should take an interest in the affairs of our nation. I remember once of one saying, "If I think of such things (voting and candidates) I would forget my God." Jesus told us to remember our nation and to serve her. There was once a song that went "Vote as ye pray." If we can but remember that tomorrow, as we go to the polls! It is our blessed heritage to vote, and to vote as Jesus would have us. Render unto Caesar the things that are Caesar's, but unto God the things that are God's." If all the Christian people would vote, how different things would be!

Prayer—Dear Jesus, make us good citizens and better Christians. Amen.

### Tuesday, November 5 (Election Day)

Righteousness exalteth a nation. Proverbs 14: 34.

Today, all over our nation men and women are flocking to the polls. Some are going as a duty—"I suppose I must." Some because it "is the thing to do." And yet others are going because it is a rare privilege. We would do well to thank our heavenly Father for this gift of freedom—freedom to worship, to talk, to vote as our conscience tells us. In our village it is a common sight to see husbands and wives go together to the polling place, and cast their votes. It is a blessed sight—a happy combination of home and nation. Then—

"Let us not our heritage evade;  
By single votes our government is made."

Prayer—Dear Lord, we thank thee for our nation. Help us to keep it righteous. Amen.

### Wednesday, November 6

Faith . . . is the evidence of things not seen. Hebrews 11: 1.

Upon the Pine Ridge Indian Reservation there lives a holy couple who are devoting their lives to our red brothers. They are not sent out by any denomination or by any church. They have faith that food will come to them, that they will have a roof over their heads. When asked one time why they were content to live in a hot shack, and sometimes have very scanty meals, the wife replied, "Why, I love the Indians!" When all can say I love the Indians, the migrants, the Negroes, and mean it as this friend does, our nation will be a pillar! She had faith and love. With faith in our hearts, with love in our hearts, what cannot be accomplished?

"Red and yellow, black and white,  
All are precious in his sight."

Prayer—Dear Jesus, give us faith and love, and help us to make our nation united. Amen.

### Thursday, November 7

He leadeth me beside the still waters. Psalm 23.

Up in the North Land, where there are lakes, a dear friend lives. She has strength and poise, and is genuine. I like to think of her in moments of deep stress. She goes about her seemingly endless tasks in a serene manner. I have a feeling that she gets her strength and courage from watching the water that is near her. Truly God is good that he can understand the longings of the human soul, and can give such gifts that can satisfy the longings.

I know not where his islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond his loving care.

—Whittier.

How well my friend knows this.

Prayer—Dear Father, we thank thee for thy loving care, that can be to all people. Amen.

### Friday, November 8

Cleanse thou me from secret faults. Psalm 19: 12.

I work in a newspaper office, and I try to read proof carefully. The errors, however, have a way of eluding me. Then after the paper is in the mail, and there is no way of rectifying the mistakes, the missing punctuation marks, the misspelled words, the wrong items come to light.

With our Savior, he knows so well the mistakes we unwittingly make. He realizes the circumstances, the temptations, the weakness.

So many of our sins are secret—yet he knows them all. He not only knows, but he forgives. "What a blessed Savior is Jesus, my Lord"—he who understands my errors, yet will cleanse me from secret faults.

Prayer—I thank thee, dear Father, for a personal Savior, who knows and understands. Amen.

#### Sabbath, November 9

Because strait is the gate and narrow is the way—and few there be that find it. Matthew 7: 14.

My family is scattered, and always on a Sabbath day my mind goes from Wisconsin to South Dakota, to California and Minnesota, to far off China. Then I am back to Nebraska, which is mine own. I love to think of the loyal Sabbath keepers all over the United States, the world, in fact, and feel that in this one thing at least we are kin. It is a blessed thing to know that we are one big family, and even if only a few of us are worshipping together, on this Sabbath day, we are not alone.

So today, wherever we are, with our friends in a service of music and prayer, sermons and fellowship, or entirely alone, let us worship God in the beauty of holiness.

Prayer—Dear Father, we thank thee for the gift of the Sabbath. Help us to use it in an acceptable manner. Amen.

### YOUNG PEOPLE'S WORK

#### PRE-CONFERENCE CAMPER'S MEDITATION

##### God and Nature

By Alberta Siems

I have never realized the importance of nature until I came here to camp. In the morning, as we each go to our respective meditation spots, I am particularly impressed by the stillness all about. One is able to think of things pertaining to Christ with the soft murmur of the wind as an accompaniment.

How wonderful God's plan of nature is—the birds, the trees, the lake—and how well we as humans can fit into it if we will only make the effort. A tree that has plenty of sunlight grows taller and is healthier than those that lack sunshine. So it is with us. If we believe in Christ and feed on God's Word, trying to become better acquainted with him, we also will grow stronger and be

happier in doing so. But we cannot stop with studying for ourselves. We must go out and show others. We must not hide our light under a bushel, but rather, spread the joy of living for Christ throughout the world.

Fremont, Mich.

#### LETTER TO THE EDITOR

Dear Young People's Editor:

I read in the Recorder of September 23, the challenge you wrote to us young people to take the opportunity and privilege to express ourselves through our own page. So I am sending in a report of the youth conference I had the pleasure of attending.

Sincerely,

Catherine Bradshaw.

Centralia, Kan.,  
Route 2.

#### IMPRESSIONS AND APPRECIATION OF A NEW CHURCH MEMBER

Young People's Conference,  
Nortonville, Kan.

By Catherine Bradshaw

This conference was my first experience of the kind, and my attention was drawn to the earnestness and sincerity of the group of girls and boys. These words have run through my mind, "Ye took me in a stranger." This was my second time to be among them. It was a pleasure to know that I was one of their group and enjoying their fellowship. I could not help but be inspired by the spiritual, harmonious atmosphere of peace and good will there at the conference.

Our leaders were Rev. Loyal Hurley and Mrs. Cooley of Riverside, Calif. The theme of our conference was "Our Anchor Holds," based on Hebrews 6: 19—"Which hope we have as an anchor of the soul, both sure and steadfast." Our theme song was "My Anchor Holds." We had a good attendance, considering the weather which was rainy but not unpleasant. This would not have been noticed anyway, because we were so deeply interested in the studies given by Mr. Hurley and Mrs. Cooley, on guidance and God's eternal purpose.

I would like to mention some thoughts from these studies. It is better to take a

long detour with the Lord, than take a short cut alone. Meet him in the morning, and close the curtains at night with him in your heart and mind, for if God is really guiding your life, you will never have to force your way through. Guidance presupposes a goal. I believe the only reason a person refuses to obey God is that he does not know him and, therefore, has no adequate goal in his life. Gird yourselves against false ideas of God—false ideas may represent idols. Go to the top of the mountain, if necessary, to get the right view, for to know God is life eternal. No one will be lost because he is a sinner, but because he refuses the Savior. It's what Christ did, not what we do that draws men unto him. Duties never conflict, they only seem to—Psalm 142: 3. God made you and planned what he wanted you to do, but you must be born again so that you will want to do God's will and seek to do it, so pray, expect, and wait in faith.

Words are inadequate to describe my gratitude and happiness on Sabbath morning, August 17, when I was baptized by Rev. Loyal Hurley, granted membership in the church, and partook of my first communion. The night after the Sabbath we had a farewell social. Around ten o'clock our social and our conference ended with a song of praise. I will long remember that Conference for the spiritual uplift I received.

#### CHILDREN'S PAGE

Dear Recorder Children:

This is the third partnership letter I have written to you in succession, and my sincere hope is that it is "three times and out," for surely some of my Recorder girls and boys will write before the end of another week. How about it? Who is going to be the first to write? I know you are all very busy in school, but have you not time to tell me about some of your school experiences? Or perhaps you have written compositions in school or Sabbath school which you could send to the Children's Page. Speaking of Sabbath school, I would especially like to receive from you compositions about the Sabbath. We all, boys and girls and grownups, are eagerly looking for children's letters and oh, how disappointed we are

when we do not find them! So again I say, "Who will be the first?"

Now I will continue the story of Joseph, the beloved son.

Sincerely yours,

(Mrs. Walter L.) Mizpah S. Greene.  
Andover, N. Y.,  
October 20, 1940.

#### The Story of Joseph (Continued)

As Joseph's brothers sat down to eat the lunch he had come so far to bring them, they began to be ashamed of themselves. Was it not a terrible sin for them to leave their young brother to die? Suddenly they saw a cloud of dust in the distance and as they watched it closely a train of camels came in sight. It proved to be some merchants, Ishmaelites, on their way to Egypt with spices, balm, and myrrh.

As these merchants drew near, one of the brothers, Judah by name, said suddenly, "What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh."

The brothers thought this a fine plan, and hastened to draw Joseph out of the pit. As soon as Joseph realized what they were going to do he begged them with sobs and tears to let him go home. But in their hatred and jealousy they had no mercy, though he begged first one and then another brother to save him. They sold this young brother, whom they should have loved and protected, to the merchants for twenty pieces of silver, and they took him with them as they traveled towards Egypt.

The merchants traveled southward, perhaps for awhile over some of the path Joseph had come, when, with only love in his heart for his brothers he was searching for them that he might do them a kindness. And now because of them he was being carried away to be a slave in a strange country.

When Reuben, the oldest brother, who had wanted to save Joseph, came back and did not find Joseph in the pit, he cried in horror and sorrow, "The child is not: and I, whither shall I go?"

When the cruel brothers told him what they had done he knew there was nothing



he could do for Joseph, so he decided to join the others in their plan of deceiving their father. They killed a young kid, dipped Joseph's beautiful coat of many colors in its blood, and went home to their father, Jacob. They took the coat to Jacob and said, "This have we found: know now whether it be thy son's coat or no."

"It is my son's coat," cried Jacob, "an evil beast hath devoured him; Joseph is without doubt rent in pieces." He was broken hearted and nothing his children said could comfort him. And he said, "I will go down into the grave unto my son mourning."

When the Ishmaelites, to whom they had sold Joseph, had traveled out of sight on their way to Egypt, taking Joseph with them, the ten brothers were relieved to think that now this dreamer's dreams would never come true. But they would have been horrified to know that in the providence of God their own wicked deed would bring about the very thing they most dreaded, and that it would be the means of saving their own lives as well. Thus does God care for the children of his faithful servants even though they may grieve him by their wickedness.

The Ishmaelites brought Joseph down into Egypt and sold him to an officer in King Pharaoh's army, named Potiphar, and Joseph was Potiphar's slave and lived in his house. Joseph, though a slave in a strange country, tried in every way to be faithful to God and do right in all things. And God helped him in serving his master, so that Potiphar was pleased with him and set him over his other servants. And he was loved and trusted by everyone. When he was tempted to do wrong, he refused, and at last was thrown into prison. But there he was so kind and thoughtful that the keeper of the prison became his friend and set him over the other prisoners, just as Potiphar had set him over his other servants.

(To be continued)

### WORK IN NORTH ALABAMA

We began our school seven weeks ago, with an enrollment of thirty pupils. At present we have vacated for three or four weeks to permit the children to earn a little money picking cotton, with which to buy much needed shoes and clothing for winter.

They will earn an average of about twenty-five cents each per day.

The recent census shows twenty-three families living on this mountain, with one hundred nine individuals, forty-six of whom are of school age. Almost all these families were working on P.W.A. or on other forms of relief.

The Surplus Commodity Corporation has granted surplus products to be used in the preparation of lunches for our school pupils, very few of whom would have any lunches at all were they not furnished free.

Due to unemployment, the people have been forced to use up practically all supplies grown through the summer, for living expenses. This leaves them facing the winter with little or no surplus food. Two families have already had representatives asking us for "any kind of work for anything which we can eat. We are hungry!"

Some people have asked what we need, to help most. Truly our needs are many, but at present our worst need is about \$40 with which to enclose a part of our very large front porch for a schoolroom, since we are at present using the schoolroom of last winter for a kitchen in which to prepare the school lunches, as well as our own meals.

Also any used clothing or shoes can be used, as were all those sent last winter. I do not see how some of the families here could have gone through the winter but for the generosity of many of our friends.

Nor are these people to blame for their plight, as they have been "tractored off the farms," with nothing to do and no place to go.

Our Vacation Bible School was well attended, with good interest. Again this year there was a demand for an adult class. In this we studied the life of Christ based on the four gospels, using Rev. George B. Shaw's Bible Notebook for our outline. Great interest was manifested and much good accomplished.

Truly this is a great work here, and one that is hard and very discouraging at times, but I feel sure that our heavenly Father will bless the work and bless every one who in any way helps these downtrodden people. May his richest blessings be yours.

A. T. Bottoms.

Gurley, Ala.

## OUR PULPIT

### HE MAKETH WARS TO CEASE

(Given by Edwin Shaw, at Milton, Wis., Conference Week Sabbath, 1940)

"He maketh wars to cease unto the ends of the earth." Psalm 46: 9.

This may seem a strange text for a time like this, when war is raging unto the ends of the earth, this text from the Psalm, sometimes called Luther's Psalm, because of the part it played in the life of that fearless Christian of the years gone by. "He maketh wars to cease unto the ends of the earth." But it is just as true today as it was a year ago today, and just as true as it was when the Hebrew poet gave it to the chief musician so many centuries ago to be used in divine worship, and just as true as it was ages before that, when in the dawning light of revelation men began to know about and to understand God. "He maketh wars to cease unto the ends of the earth." The poet did not mean to say that in the ignorance and sin of humanity, nations would never go again into battle. He did not mean to say that wickedness and hatred were forever destroyed and that people would never go to war again.

Well, then, what did the poet mean, when he said of the Lord, "He maketh wars to cease unto the ends of the earth"? The Psalm begins, "God is our refuge and strength," and the message of the Psalm is to inspire confidence and assurance in the Lord, that he is strong and able and that in distress and trouble, "though the earth be removed," "and though the mountains be carried into the midst of the sea," "yet will we not fear"; and as a concrete encouragement the poet calls especial attention to the power of God to rule and to be a refuge, saying "come, behold the works of the Lord"; that is, look and see and notice what the Lord has done, what he does, and among these things, "he maketh wars to cease unto the ends of the earth, he breaketh the bow, he cutteth the spear in sunder, he burneth the chariot in the fire. Be still, and know that I am God."

Our text, then, is an expression stating the power of God and the spirit of God in regard to war.

Now it is true, of course, that a considerable part of the Old Testament recounts the stories of wars and battles, where men, women, and children are slain, and where over

their dead bodies there is great rejoicing and resultant victory. But it was of dire necessity, and those were times that we can confidently feel that God "winked at," because of the hardness of men's hearts, and that all the time through devout and godly leaders, he was revealing himself to be, not a God of battles and of war, but a God of peace and harmony. Our text is one of many such indications. The Prophet Micah, in pronouncing woe upon the wicked leaders of his time, tells of what they do; and among these things he says, "ye pull off the robe with the garment from them that pass by securely as men averse from war," showing that he approved the spirit of those people in his days who were opposed to war; and you remember that magnificent picture painted by the great Isaiah in the second chapter, the picture of the condition of things when the law of the Lord shall be known and understood and kept. "The people shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Our Lord is a God of peace, and he "maketh wars to cease unto the ends of the earth"; that is his purpose, his spirit; and this teaching runs all through the Old Testament, in spite of the record of battles and victories, in spite of the warlike spirit that dominates so much of Jewish history — this teaching, that God is not pleased with warfare, that hatred and murder and conflicts are not approved by him, "that he maketh wars to cease unto the ends of the earth"—this thought runs like golden threads woven all through the fabric of the history and literature of God's people, and upon this foundation Jesus built up his teachings of a world of righteous peace, of harmony and good will among men.

Now we are all agreed that war is a bad thing; people all over the world agree in this; everybody says that we ought to live in peace, and that peace should reign unto the ends of the world. Why then are we at war if we all believe in peace? I am sure that the rulers and leaders of Europe have been and are now sincere in their protestations, that the war is none of their choosing, that they desired peace, that they favored peace, that they labored earnestly to preserve peace. These people are sincere. It is folly to accuse these leaders of deliberately bringing on this war, to accuse them of not wanting peace. Everybody wants peace, nobody wants war. Why then do we

have war? You may answer or explain in one way, and some one else may find a different solution. If everybody wants peace, if everybody is in favor of peace, why then do we have this war? Can you tell me? Why are all Europe and other parts of the world in hostile arms, if the nations as nations and people really want peace? And there is no question but what from the greatest to smallest, from the weakest to the strongest, all want peace. Why then are they at war? Will you tell me? I know, statesmen and politicians and students will say that the cause lies back in the events of the past years, in the course of history, in the progress of civilization, in the migration of the nations, in the development of commerce, and so on. But if all these nations want peace, if they prefer peace to war, and they really do, why then are they in hostile armies, arrayed in battle lines, fighting and killing and destroying and ravaging, why are they at war?

The Apostle James, in his letter to the twelve tribes which are scattered abroad says, "From whence come wars and fightings among you? Come they not hence even of your lusts that war in your members?" War, such as is now raging in Europe and elsewhere, is but the outward, the material manifestation of a war spirit in the hearts and lives of people and nations, and there can be no lasting peace and calm until the spirit of peace really lives and abides in the heart of the people—until the interpretation of righteousness, pronounced by the Master, is accepted as the interpretation by men and nations.

I have read, this week, a little drama by Katrina Trask, called "In the Fore Front," a pretty little play including a love romance, fine and charming, and I fancy with good actors would be rather impressive and entertaining. The message of the drama is "That war is murder," pure and simple, that the soldier who in battle fires his gun, does it with intent to kill and is therefore guilty of murder, and the story is of a young soldier who in war enlists in the war and wins laurels of victory which are promoting him, and making him the hero of his comrades and of his home and sweetheart. On the battlefield, after the victory, all alone he finds a dying soldier of the enemy, and the conversation of that hour reveals to the young captain his mistaken views of heroism, and he refuses to carry a rifle or sword any longer; he carries the flag with the

greatest bravery and courage, but he will no longer strive to kill, and when his time of service is ended he leaves the war and comes home in disgrace and shame, where only a very few who think as he thinks give him a welcome. Just how the author is consistent in having her hero encourage others to kill by carrying the flag for them, or why she thinks it necessary for him to serve his time out, before he leaves the war on principle, I do not quite see. Nor do I adopt her implied theory, that under no circumstances should one make resistance to force in defense of self, friends, honor, country, right, or God, where the defense is an attempt to kill the oppressor. I cannot quite accept that theory.

I look for my interpretation of murder to the teachings of Jesus as recorded by Matthew and in the epistles of John, "whosoever hateth his brother is a murderer," and I can easily conceive of conditions where righteous indignation in defense of friends, or honor, or truth, may take life without hatred, and be less guilty of murder in the eyes of God, than many another who nourishes hatred in his heart, but who is in some way restrained from actual killing.

Now the nations of the world all want peace, but they want it in their own sweet way, which is often selfish and regards not the welfare and rights of others. They have not yet adopted the philosophy of life as set forth by the Master, which makes, not might, but love, the foundation of all righteous thought and conduct. Now love is not a weak thing, a wibbly-wobbly, namby-pamby, mushy thing. Love is strong, it is often stern, it is brave and heroic, thinks no evil, is absolutely unselfish. Our affections are often selfish, but love, the principle of love, of which I am speaking, is absolutely unselfish.

And it is through this principle of love working in the hearts of men, and so into the hearts of nations, that God is making wars to cease unto the ends of the earth. It is hard for us to see it just now, but we are taking the near look. The spirit of rivalry has been, where helpfulness was needed; the spirit of hostile competition has reigned, where loving co-operation should have been supreme. Even in this country there is war in the hearts of many people. Enmities and hatred and bitterness find expression in hard, unkind words. These things ought not so to be. We can never have lasting peace until people come to

think kind peaceful thoughts, and to speak kind peaceful words, and to do kind peaceful things. Am I preaching the doctrine of absolute non-resistance to evil physically? No. Am I preaching the doctrine of making no preparation for defense as individuals or in a collective way, as homes or in business, or as a nation? Not at all. But I am preaching that, if the principle of love—strong, brave love—guides and prompts our defense and preparation and our power, then will peace be the issue, if not at once or immediately, then in the future; and it will be a permanent peace, so long as that principle is the guiding power, the principle of love; and it is thus,—I am sure I see it more and more in the world—it is thus that "He maketh wars to cease unto the ends of the earth," by the coming more and more of the life and teachings of our Master.

This war, great as it is, monstrous and awful as it is, is like the bursting of a reservoir held in by a weak ill-constructed dam, patched and repatched, and ever repaired. Let us hope and pray that as soon as the wild fury has abated, there may be constructed a foundation built upon the eternal rock of God's righteousness, an embankment of Christian love which shall never give way but remain as long as nations endure, making of the tumultuous storm of human life, a peace and tranquillity, a blessing to all the earth; which may God grant in Jesus' name, Amen.

These words which I have just now spoken, are a sermon which I prepared and gave to the people in Plainfield, N. J., September 26, 1914, lacking a few days of being twenty-six years ago. I have given it exactly, word for word, just as I gave it then.

During these twenty-six years there have been many changes in this little world of ours. It is not the same world by any means. Think of the marvelous material changes that have come from the wonder-making inventions and discoveries! It is not the same world in the realm of ideas and beliefs, in science, in politics, in economics, in philosophy, in religion.

There have been many changes in me. Physically, I suppose that this body of mine has changed several times during this more than a quarter of a century, and my appearance is quite different from what it was then, yet after all I am in reality the same man. Also, my ideas have changed, my views of life have changed, my philosophy of the world

and of men has changed, my notions of business and politics and ethics and religion are not the same in many respects that they were twenty-six years ago; and yet, I stand here today and proclaim a message, prepared twenty-six years ago, without making a single change therein. There are some things that do not change, some things that are eternal.

Our views, our conceptions of things, even of God, may change. But God remains. God to me is not an agent, an architect, a contractor, a manufacturer, an executive. He may be to some people, and that is all right for them, but for me God is love, he is justice, he is service, God is power and glory, he is righteousness, he is personality. He is all the best and highest values that the human mind has ever been able to conceive; and the "essence of all religion is a response to the ultimate as personality." I say the essence of all religion, be it that of primitive unlearned man, be it that of the child, or the scholar, the essence of all religion is a response, an outreaching, yearning response to the last, the ultimate, as personality, which we in our simple-minded faith and trust, call God.

#### DENOMINATIONAL "HOOK-UP"

Alfred, N. Y.

A clearing house for the ideas and problems of the rural religious worker was formed when an institute of rural workers was held at the School of Theology, Tuesday.

With Rev. Harley Sutton of Little Genesee acting as chairman of the meeting, which was under the direction of Rev. Ralph Williamson of Ithaca, about twenty ministers and religious workers discussed the particular problems of the rural religious group.

The meeting continued in the afternoon, after dinner at the Coffee Shop, and the institute decided to meet again November 20, to further discuss the problems of the rural parish. Rev. Mr. Williamson has been instrumental in the formation of similar groups in other parts of the state.

—Alfred Sun.

Ashaway, R. I.

A committee from the Pastor's Class of the Sabbath school met at the home of Mr. and Mrs. Howard Kenyon on West Street and made plans for a supper to be held on Tuesday, October 22. Martin Oates was appointed chairman of the committee in charge.



The proceeds will be used for repairs on the parsonage of the First Hopkinton Seventh Day Baptist church.

On Sabbath morning, at 8.30 o'clock, a baptismal service was held at Watchaug Pond, when four candidates were baptized by the pastor, Rev. Everett T. Harris. Seven were taken into the membership of the church at the 10.30 a.m. service. In the absence of the church organist, Mrs. James Waite, Albert B. Crandall presided at the organ.

There were no services held in the First Hopkinton Seventh Day Baptist or in the Seventh Day Baptist churches in Hopkinton and Rockville on Sabbath, that parishioners might attend the yearly meeting of the New England Seventh Day Baptist churches, which was held in the Old Meeting House in Newport.—Westerly Sun.

### THE CONFERENCE MUSIC

What is Conference without music? Each year at the Seventh Day Baptist General Conference music has an important place on the program. This year at the Conference held in Battle Creek, Mich., the music chairman and choir director was Dr. Benjamin F. Johanson, a member of the Battle Creek Church, who has been chorister of the church for nearly twenty-five years. Assisting him were Mrs. R. T. Fetherston and Merle Fuller, accompanists. The Orgatron, an electrical instrument, was furnished the Conference through the courtesy of the Roat Music Company of Battle Creek.

Two equally important types of music are always a part of Conference—special prepared, and congregational singing. Of the former Doctor Johanson conducted the Conference choir, which sang at two morning sessions and three evening sessions. Many fine anthems were rendered including one vesper service of selections from Mendelssohn's Oratorio "Elijah." The Conference orchestra, sponsored by Mrs. Arah Kolvoord and directed by Preston Wells, furnished the music for the Tuesday evening vespers. A male chorus furnished music at the Friday evening vesper and devotional service. Many others aided in our worship with solos, duets, trios, and quartets. On Sabbath evening a guest organist gave a recital on the Orgatron.

Congregational singing is essential for any democratic church body in its services of worship. In a day when the tendency is

away from congregational participation, it is pleasing and encouraging to find Seventh Day Baptists holding to this feature. During Conference many opportunities for singing were given the people—and it was used. There is no music any sweeter than that of a group of Christians singing their praises to God and of their love of Christ. The hymns, both old and new, ringing out as a great chorus from the Conference congregation, led by the director, organist, and choir, brought many a thrill and great inspiration to those present. "Oh come, let us sing unto the Lord: let us make a joyful noise to the God of our salvation."

—A Delegate.

### MARRIAGES

Townley - Harris. — James H. Townley, Jr., son of the late James H., Sr., and Viola M. Townley, and Kathryn Harris, daughter of Lawrence and Merle Harris, all of Dunellen, N. J., were married at the First Baptist church, Asbury Park, N. J., August 13, 1940. The new home will be at 339 Walnut St., Dunellen.

Wredberg - Skaugerud. — Tennie E. Wredberg, son of Mr. and Mrs. Charles Wredberg of Harris, Minn., and Olive Beatrice Skaugerud, daughter of Mrs. Ole Skaugerud of Drummond, Minn., were united in marriage August 17, 1940, at the home of Mrs. John Slagg, Albion, Wis., by Rev. L. O. Greene. Mr. and Mrs. Wredberg will be at home on a farm near Janesville.

### OBITUARY

Conner. — Melpha Baxter Conner was born August 18, 1878, at Little Genesee, N. Y., and died at Wellsville, N. Y., October 2, 1940.

She is survived by her husband, Mr. C. A. Conner; two daughters, Mrs. J. H. Davis of Buffalo, and Mrs. L. A. Reeland of Little Genesee; and two grandchildren, James Reeland and Jacqueline Davis.

She joined the Little Genesee Seventh Day Baptist Church by baptism March 16, 1907. Because of sickness she had been unable to attend church for some time. She spent almost a year in bed before her death, and during this time was assured by her faith in God.

Funeral services were held at the home of her daughter, Mrs. L. A. Reeland, in Little Genesee, Friday, October 4. Burial was in the local cemetery. Her pastor, Rev. Harley Sutton, officiated.

H. S.

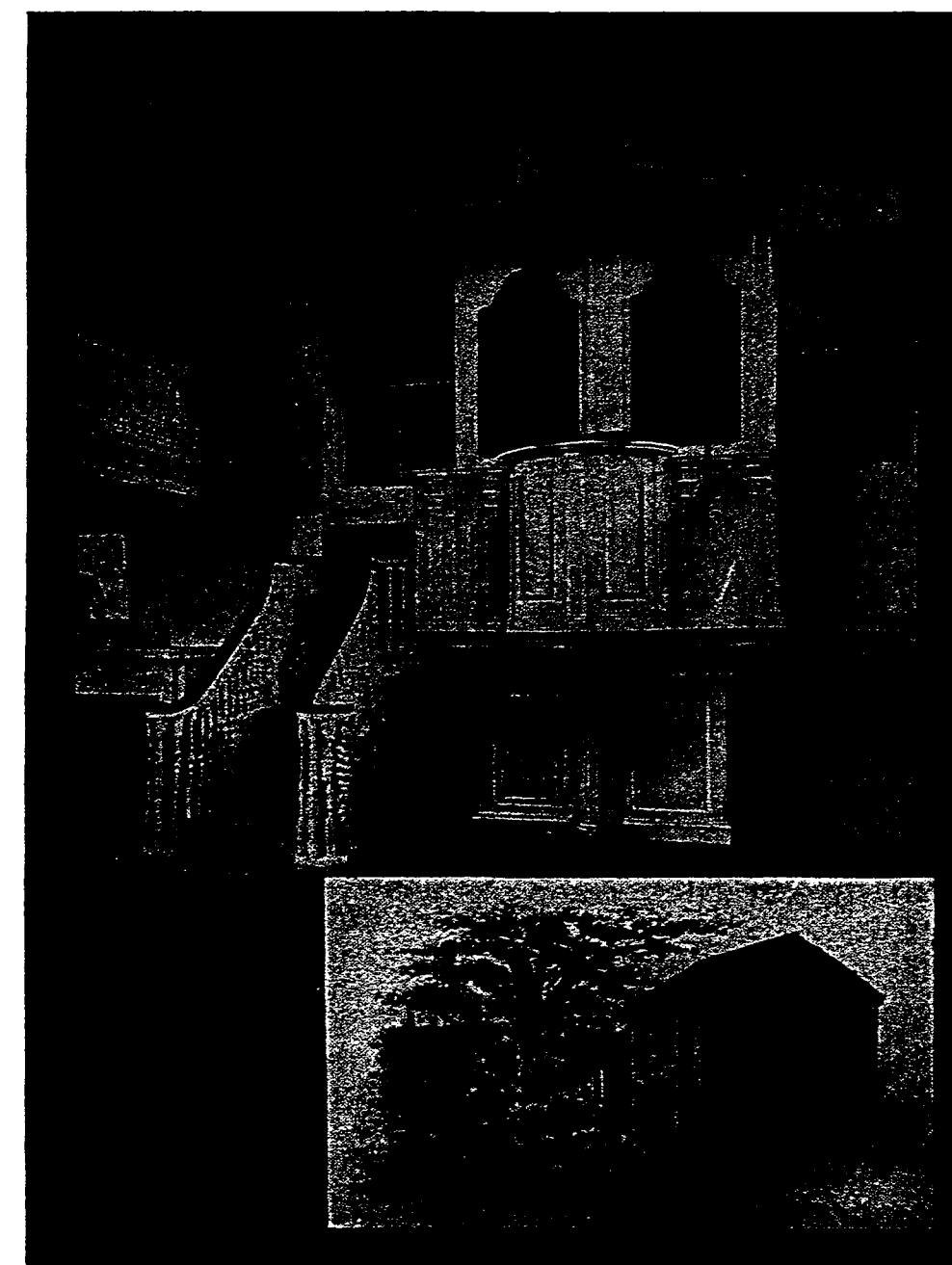
"Conscience is nothing else than the echo of God's voice within the soul."

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Pulpit of the old Newport (R. I.) Seventh Day Baptist Church. Inset—the church in its original appearance—built in 1729.