

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.

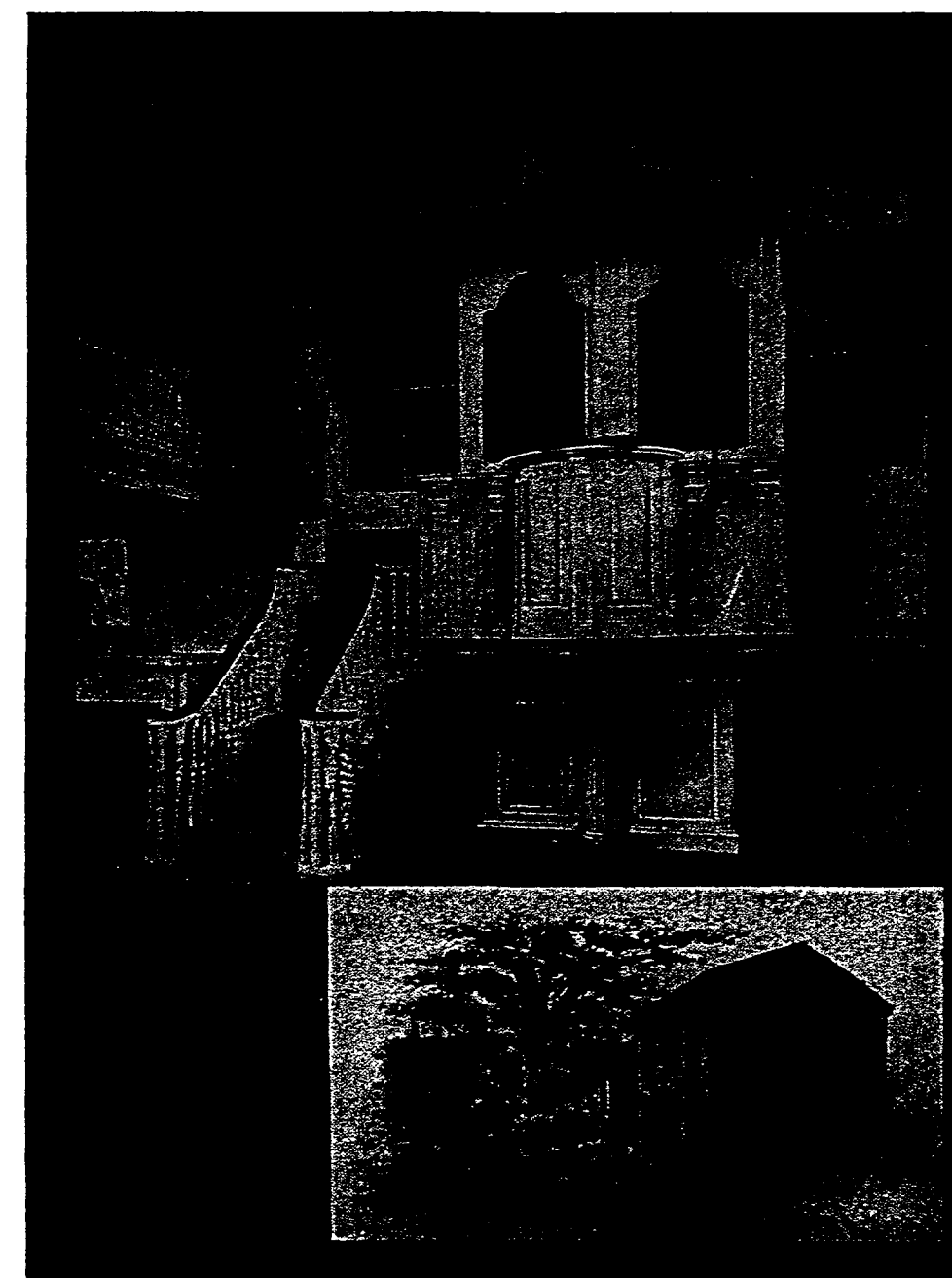
"Conscience is nothing else than the echo of God's voice within the soul."

The Sabbath Recorder

Vol. 129

PLAINFIELD, N. J., NOVEMBER 4, 1940

No. 19



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

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EDITORIALS

NEWPORT, R. I., YEARLY MEETING

The first yearly meeting of the Newport, R. I., Seventh Day Baptist Church was held in 1696—the members of the island and on the main land being expected to attend. This gives good precedent, according to Rev. Everett T. Harris, for such a gathering of members of the New England churches on Sabbath day, October 19, 1940, in the historic old building at Newport. More than one hundred thirty were present—175 according to a Providence daily. But this number was probably rather overestimated. The present writer estimated from partial count a few over one hundred seated on the main floor, and one of the deacons serving communion reported thirty in the gallery.

To many readers the pictures appearing in this issue will be seen for the first time. The inset in the picture appearing on the cover must be a very good picture of the church building about the middle of last century. After the Newport Historical Society took over ownership the building was surrounded by brick walls to insure preservation, and is now entered through the doors of the main historical building. Fine care has been taken to preserve the interior as it originally was, with exception of the pews—materials of which have been preserved in the wainscoting.

The high pulpit and sounding board shown on the cover are in a fine state of preservation, and from this pulpit the message at this time was brought by Rev. Everett T. Harris, retiring pastor of the First Hopkinton Seventh Day Baptist Church, an old

daughter church of Newport. He was accompanied in the pulpit by Rev. Wm. L. Burdick and Earl Cruzan, young pastor of Waterford, the early history of which is deeply rooted at Newport. Mr. Cruzan had charge of the pulpit service and Doctor Burdick offered prayer.

With freshly painted interior and simple but most artistic hand-carved paneling, the auditorium presented an appealing invitation to quiet and worship. "The most beautiful church we have," was the evaluation placed by one high up as an authority on church architecture.

Dr. Stephen B. Luce, president of the Newport Historical Society, in his address of welcome spoke highly of the architecture and builders, and eulogized Henry Collins as the Lorenzo of Newport. His welcome was most gracious, and his words concerning the founders and builders appreciative.

This clock is on the wall facing the pulpit, and one wonders if the preachers in the old days were as careful as they should be to watch the flight of time in pursuing the thought of the sermon.

The clock was installed in 1731—over two hundred years ago—and we were told by Doctor Luce that it is still a most accurate time keeper. In fact, so accurate is it that the employes of the society set their own watches and clocks by it. What tales this old timepiece could tell, were it able to speak. How we would like to hear the stories it might relate.



Dr. Corliss F. Randolph, president of the Seventh Day Baptist Historical Society, responded to the welcome address with a few brief and impressive remarks. We believe he voiced the sentiment of all present when he said, "It is indeed our spiritual home."

It will be observed from the cover picture that above the pulpit and under the sounding board the tables of the law have prominent place. Thus they appeared at the time of the war with England. According to the legend, when a British commander opened the door of the church to occupy it with his troops—as all other but one of Newport churches were desecrated—he saw the tables of the law, was impressed, and ordered the church left unviolated.

Sabbath Program

It is to this church that the people of the New England Seventh Day Baptist churches, closing their own houses of worship for the day, make pilgrimage once in five years. On this Sabbath morning, about thirty automobiles crossed the new Jamestown bridge, spanning one arm of the bay, and crowded on the ferry to cross the second arm—an easy

route compared with the small boat passages of our ancestors on similar occasions. "There must be a ball game," some stranger opined. It was an ideal October day—tangy of air and colorful of roadsides and forest.

Professor Albert Crandall conducted the song service and Rev. Wayne R. Rood rendered a solo, "Remember Now Thy Creator." Rev. Mr. Harris delivered an excellent sermon, as anyone may know who cares to read it in the Pulpit page of this paper.

The communion service was presided over by Rev. Wm. L. Burdick and Rev. Wayne R. Rood, newly settled pastor of the Rockville Church, which has its roots also deeply imbedded at Newport. The elements were passed in the one beautiful pewter plate and cup used originally by the church. It was an impressive service, rich in memory and in fellowship of our Lord who gave it to us, and of the brethren gathered there. Deacons George Crandall of Rockville and Albert Brooks of Waterford distributed the emblems.

There were strong delegations from all the churches, and all felt it was good to be present. Everyone regretted with sympathy the absence of Pastor Harold R. Crandall of the Pawcatuck Church, detained by the condition of his father—who passed from this life but a brief hour or two after the close of the Newport service.

A free will offering of \$40.05 was taken for the Newport Historical Society, which spared no pains in preparing for the service, nor was lacking in cordiality in keeping the building open after its regular time for closing. The offering was greatly appreciated by the management.

"Peace be within thy walls and prosperity within thy palaces . . . they shall prosper that love thee. . . . For my brethren and companions' sakes, I will now say, Peace be within thee."

SPIRITUAL MATHEMATICS

At the Central Association last June the Sabbath eve message was brought by Rev. Herbert L. Polan. From the first chapter of Second Peter he brought before us some Christian arithmetic. Among the fundamental processes of arithmetic is addition. Peter urges those to whom he addresses his letter to give diligence to their Christian living, and to "add to your faith virtue; and

to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love." All these are greatly needed to make the sum of human happiness and helpfulness. How simple the principle, though the process may not be easy. We can succeed in this operation only "through Christ who strengtheneth me."

In our spiritual mathematics we find a place for subtraction. We need to have sin taken away. And God does that: "as far as the East is from the West, so far hath he removed our transgressions from us."

There are many unlovely things we must subtract — put out of our lives impure thoughts, malice, covetousness, unkind thoughts. As love dominates and fills, the ugly, the unkind is swept away—like the dirt from a bottle filled with pure water.

When it comes to multiplication, who can estimate the product of God's love and care and power as they are allowed to affect the talents he has given us? The five and the ten become ten and twenty multiplied through use. Had the one been affected by use, the increase might have been even in greater proportion. "Be fruitful and multiply"; "and the number of disciples multiplied"; "the Word of God grew and multiplied."

There is a place for division also. Our sorrows and cares are divided. The more we divide our blessings with others the more we have and the happier and more useful we grow. Let us beware of division, however. Beware lest there be division among us. Paul warns the Corinthians against this danger, urging them to speak the same things "and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment."

In Peter's arithmetic we see orderly progression. A big task is before us, demanding the best of our mental and spiritual faculties and of organization if we are successfully to meet the heavy demands made upon us. All our spiritual powers must be called upon. We must not forget Christ's promise—"and lo, I am with you alway."

REMEMBERED BY A SMILE

The grin of the Cheshire cat in Alice in Wonderland remained, we have just recently been reminded, after the cat had disappeared. The cat had a way of disappearing suddenly

and as suddenly reappearing. One day Alice saw a very strange thing, the cat disappearing gradually from the tail forward till only the grin was left. Thought Alice, "I have often seen a cat without a grin, but a grin without a cat!" Like Alice, we too think that is different.

Someone suggests that here is something worth pondering. Using the word smile instead of "grin," wouldn't it be fine if—applying it to humanity—when we make our final disappearance from the world, we could and would leave a smile to linger with those who knew us here? That may not be possible. But our friends will retain mental pictures of us when we are gone, a picture not so much like the photo on the mantel, that dims with age, but one that never fades out. We thank *Religious Telescope* for its suggestion. But what if the mental picture is not the smile, but instead, a frown? That would be too bad.

What we are going to leave we are now fashioning. What we would have it to be, we must be now. For "What I am about to be I am now becoming." What we want to be, in our best moments, and what loved ones want us to be, is possible by the help of him who said, "Be ye perfect, as your Father in heaven is perfect."

FRIENDS ABROAD

All the many friends of the Mill Yard Church, in London, will be grieved to learn that, on the evening of October 8, a Nazi bomb struck the street in front of the large furniture store of Messrs. Charles H. Merryweather and Son, at 101-3 Seven Sisters Road, Holloway, London, which demolished the front of the building and scattered more or less of the contents of the building about the street. A heavy all night rain added to the property damage. Fortunately, no one was in the building at the time except the night watchman, who was unharmed. Repairs were put under way the next day after the explosion, and it was expected that there would be a delay of but a week or ten days before normal business was resumed. Adjoining property was much more seriously damaged, with several casualties. The five hundred pound bomb left a large crater in the street. This is little more than a stone's throw from the meeting place of the Mill Yard Church.

The head of this firm, Mr. Charles H. Merryweather, though not a member of the Mill Yard Church, for many years has been in the habit of opening his home on Sabbath afternoon, at the close of the Mill Yard Church service, a short distance away, to the members of the congregation for afternoon tea, followed by a brief devotional service—conducted by the pastor of the church—in one of the rooms of his home set apart for that purpose. It was in this room that Dr. L. R. Conradi preached his last sermon in London, but little more than three years ago.

It may be of interest to note here, very briefly, the gist of some of the regulations issued by the American Embassy in London, under date of August 3, 1940, for refugees coming to the United States. They follow:

1. The usual valid passport, accompanied by three passport photographs.
2. A cablegram from the sponsor in the United States direct to the applicant (or parent or guardian) assuming financial responsibility for the applicant during his or her stay in the United States.
3. A cablegram from bank in the United States stating that the sponsor is able to assume such obligation. (This cable also should be sent direct to the applicant or parent or guardian.)
4. Such passport visas are granted only to children under sixteen years of age, and accompanying parent or guardian; and to nurses accompanying children, if the nurses' care is necessary for the welfare of the children.
5. All visas of this class are for temporary stay in the United States. Those desiring to remain permanently may apply for quota immigration visas.

From another source, it appears that these British visitors "for duration" may bring but twenty dollars (\$20.00) each with them. A similar regulation is said to apply to Canadians visiting the United States.

It is manifestly too dangerous for refugees to attempt to come to the United States or Canada in British vessels. Air liners appear to be used almost exclusively by British and American travelers across the Atlantic.

One of the cable companies supplies the information that cablegrams sent to England are not delivered by the cable company when they arrive, but by the British Government. Cablegrams in either direction may require from twenty-four to seventy-two hours for delivery. All cablegrams for points in Germany, Holland, or any other European country occupied by Germany, are sent directly

to Germany and there taken in charge by the German government.

Private sources of information seem to indicate that our friends in Holland are all safe. Nothing has been heard from Germany for some months.

Corliss F. Randolph.

Maplewood, N. J.

DAILY MEDITATIONS

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

Sunday, November 10

Peace be with you. 1 Peter 5: 14.

Today in thousands of churches special sermons will be preached to honor Armistice Day. So far have we come from the dreams and deeds of those whom we would honor today! Even yet some of us remember the phrases, "The war to end war," and "Never again." And now we can see how wrong we were. In God's good time we will understand why there must be war, why we should delight in killing fellow men. In Mars we see cruelty, anger, hate; in Jesus we see love. May we have love among ourselves, forget petty differences, and have complete understanding. Then peace will be with us.

Prayer—Grant us thy peace, dear Father, and understanding. For Jesus' sake. Amen.

Monday, November 11

(Armistice Day)

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should . . . have everlasting life. John 3: 16.

November 11, 1918, whistles and bells and sirens—all in one mighty blast! Strangers greeting one another in complete abandonment! The while, from the noise of the happiness, some few slipped into near-by churches, to thank the God of all nations that he had again saved us.

Now, twenty-two years later, we are again asking the God of nations to save us—to bring peace upon this weary world. Only through him who gave his Son to save us can peace come.

I do not hear the marching feet
Nor see the flags that are a-dance;
I only see—my eyes are wet,
That small white cross—in France!

Prayer—Dear Jesus, help us to live in peace with each other. Amen.

Tuesday, November 12

He shall be like a tree planted by the rivers of water. Psalm 1: 3.

Back of my home is a big tree. It has been growing there for years, planted as a tiny twig. Now it can be seen all up and down the creek bank. I love to watch the tree change, faint green to full foliage, from a tree of gold, to bare branches. This tree, however, has kept its leaves throughout all our years of drouth. Even now, when there are many bare branches up and down the creek, this tree is green. I like to think it built its house upon the rock, and let the roots sink very deep. My cottonwood tells to me the seasons, far more correctly than any almanac.

Prayer—Dear Father, make me as steadfast, as reliable as my cottonwood. For Jesus' sake. Amen.

Wednesday, November 13

Hast thou with him spread out the sky, which is strong, and as a molten looking glass? Job.37: 18.

We in our prairie country have many things of which we are proud. But of one thing especially are we boastful, and that is our sunsets. Looking into the west we see colors, crimson, purple, and gold; we see lavender, pink, and blue. In gorgeous bands, all blend into a glory to be seen only in Heaven-land. I have often thought of a song we used to sing, "He may come, maybe in his glory at the end of a summer day."

"Sunset and evening star
And one clear call for me,
And may there be no mourning at the bar
When I put out to sea."

Prayer—Dear Father, I thank thee for the sunsets, gold and crimson. I thank thee for the beauty of the sunset, yet I give greater thanks that thou art Lord of all. Amen.

Thursday, November 14

Thanks be unto God for his unspeakable gift. 2 Corinthians 9: 15.

Within our land the past few years there has come drouth, causing much misery and unhappiness. Within the past few years we have resorted to irrigation. Now it is a blessed sight to see water filling the ditches about our village. It is more blessed to see green and growing gardens, trees looking happy again, the promise of corn fields. Water is such a wonderful thing, and yet for years we took it for granted. When

we were depressed we realized how great a gift was ours—just for the taking. What is true of water is true of so many other things.

So much is mine,
Just for the taking!

Prayer—Dear Father, we thank thee that thou art ever mindful of thine own. Amen.

Friday, November 15

And the foundations of the wall of the city were garnished with all manner of precious stones. Revelations 21: 19.

I believe that Jesus loved colors. I believe that he loved to sit and look at the sunset and the deep blue sky, and the stars as they came out. November has been called the gray month, because of the gray, stark trees, the gray sky, the gray earth. Artists are finding beautiful shades of gray. We can find color even in our gray skies—lit up once in a while by a red sunset. We can see the delicate tracery of bare branches against the sky.

This is another preparation evening. I love the quietness of Friday evening.

Prayer—Dear Jesus, forgive our fevered ways. Help us to adjust ourselves to what will come—gray days, or days brilliant with color. Help us to be more thankful for color. Amen.

Sabbath, November 16

The heavens declare the glory of God. Psalm 19: 1a.

Nights are my worship time. In our country the stars hang low. In the quiet skies the stars move with sublime majesty that can but thrill the most skeptic of us all. It seems at times that we have but to reach and grasp a star, and yet what is man that the God, who has arranged the stars, is mindful of him? The God who promised with stars, who comforted with stars, is ever mindful of his own.

"God's in his heaven,
All's well with the world!"

Prayer—Dear Father, make and keep me humble and in thy divine presence. Amen.

When in sorrow, read John 14.
When men fail you, read Psalm 27.
When you worry, read Matthew 6: 19-34.
When life goes to pieces, read Psalm 34.
When you are in danger, read Psalm 91.
When God seems far away, read Psalm 139.
On Sabbath morning, read Psalm 84.

MISSIONS

THE SITUATION IN CHINA

Recent developments in East Asia have added to the uncertainty of what is to take place and caused anxiety regarding mission work and missionaries. Inquiry has come regarding the withdrawal of our missionaries in China, and in the minutes of the last board meeting, which appear in this issue, will be found a cablegram sent by the Board of Managers to our mission in Shanghai. It conveys the fact that our missionaries are being held in remembrance, it gives them liberty to decide without delay what is best to do, and it implies that the board will support their decisions.

The Missionary Board is in close touch with the Department of State. This is brought about through a committee of the Foreign Missions Conference which has constant communication with the Department of State. Instead of a hundred mission boards writing the Department of State, it is arranged that the committee of the Foreign Missions Conference represent all, and that it promptly inform the various boards of conditions. Communications from this committee are coming at the rate of two or three or more a week.

The act of the Department of State regarding the evacuation of foreigners has been misunderstood, and this is largely because the press has given a wrong impression. The purpose of the government was to give those who had no particular work in China a chance to withdraw and thus make easier the situation for all concerned if things should take a more serious turn. The intention was not to cause alarm, but to advise caution, and this is the word that is being unitedly sent out by boards doing mission work in the war stricken countries. The situation demands caution, not alarm. Miss. Sec.

QUARTERLY MEETING OF THE BOARD OF MANAGERS

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held October 20, 1940, in the Pawcatuck Seventh Day Baptist church.

In the absence of the president, Rev. Harold R. Crandall, because of the death of his father, Mr. Karl G. Stillman presided.

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

The members present were: Karl G. Stillman, Corliss F. Randolph, John H. Austin, Rev. William L. Burdick, Robert L. Coon, James A. Saunders, Dr. Edwin Whitford, LaVerne D. Langworthy, Mrs. Clayton A. Burdick, Mrs. Elisabeth K. Austin, Walter D. Kenyon, Mrs. Anne L. Waite, Rev. Everett T. Harris, John S. C. Kenyon, Rev. Herbert C. Van Horn, Lloyd B. Langworthy, Rev. Albert N. Rogers, Asa F. Randolph, Rev. Wayne R. Rood, Earl Cruzan.

Guests present were Mrs. Mertie Loofboro and William Healy.

The quarterly report of the treasurer and a statement of condition were received and ordered recorded.

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

Quarterly Report of Corresponding Secretary

As corresponding secretary I would report that, following the last meeting of the board, I supervised the printing of the Annual Report and sent copies to members of the Board of Managers, to all our missionaries, and to libraries which have a standing request. In addition to the regular office work of the quarter, the correspondence and other duties left over from the previous quarter have been given attention; the latter part of August I attended the General Conference held at Battle Creek, Mich.; in accordance with the vote of the board, letters of appreciation were sent to all the churches and groups in Jamaica, B.W.I.; material for the Missions Department of the Sabbath Recorder has been provided; a considerable time has been given to the work of the Ministerial Relations Committee; the World Wide Communion, an evangelistic movement, was promoted through the Missions Department and by sending material regarding it to all of our churches; and the Preaching Mission program for 1940-41 has been launched.

Respectfully submitted,

William L. Burdick,
Corresponding Secretary.

Ashaway, R. I.,
October 20, 1940.

John H. Austin, chairman, gave a verbal report for the Missionary-evangelistic Committee. He reported that on the completion of the past year's work as missionary-evangelist, Rev. R. J. Severance had accepted the pastorate of the Hammond (La.) Seventh Day Baptist Church.

Rev. Albert N. Rogers presented a report of his work with the New Auburn (Wis.) Church during the summer, at which time

his services were loaned to the Missionary Board by the New York City Church.

The chairman of the American Tropics Committee, Rev. Everett T. Harris, in reporting called on the corresponding secretary for items of interest concerning the work on that field.

After a discussion of affairs in China, it was voted that the corresponding secretary send at once to the head of our mission in Shanghai the following cablegram:

"SITUATIONS GIVE CONCERN STOP BOARD LEAVING DECISIONS TO MISSIONARIES STOP"

Voted that the proper officers of the society be authorized and instructed to sign the legal form required by the Shanghai branch of the National City Bank of New York in connection with Grace Hospital funds on deposit with the institution.

Karl G. Stillman, as chairman, reported for the Ministerial Relief Committee. The report was accepted and ordered recorded.

Karl G. Stillman, chairman, reported for the Investment Committee and the report was accepted and ordered recorded.

Among communications received and presented by the corresponding secretary was a letter from the clerk of the New York City Church containing the vote of the church "to make its practice for several years past of offering the service of its pastor to the Missionary Board for the month of July a standing offer."

Voted that an expression of appreciation be sent to the First Seventh Day Baptist Church of New York City.

Voted that in view of the unsettled conditions in the world, and in China in particular, action concerning the adoption of the budget for 1941 be deferred to the January meeting of the board.

Voted that an expression of sympathy of the members of the board in regular meeting assembled be sent to its president, Rev. Harold R. Crandall.

The chair called upon Dr. Corliss F. Randolph, president, and Rev. Herbert C. Van Horn, corresponding secretary, of the Tract Board, and Asa F. Randolph, as a member of the Memorial Board, for brief remarks regarding the work of their respective boards.

Voted that the matter of appointing the standing committees be left with the president of the board with power.

The chair called attention to the fact that Rev. Everett T. Harris was leaving the board to accept the pastorate of the First Seventh Day Baptist Church of Alfred, and on behalf of the board wished him Godspeed; and also he welcomed as new members to the board Rev. Wayne R. Rood and Pastor Earl Cruzan.

The minutes were read and approved.

The meeting closed with prayer by Rev. Albert N. Rogers.

George B. Utter,
Recording Secretary.

THE SETTING OF THE MISSIONARY MOVEMENT AT THE PRESENT HOUR

There can be little doubt that the organized Christian world mission must face now and in coming months and years great trials and great changes. Already the virtual separation of most of the Continental missionary societies from the fields in which they have worked, their missionaries and the younger churches to which they have ministered, constitutes a major blow to the total fabric of missions. In Great Britain the rigors of war finance cannot but affect the budgets of the societies, whatever the spirit of devotion that upholds the work. In the United States the dislocation of world economy must retard prosperity, and the Christian people of the United States of America are already shouldering greatly increased burdens as their Continental brethren fall by the way. So it is everywhere. But the financial problems are only a part of the whole. New and strange forces have been unleashed in the world, some good, some most evil, some as yet incalculable. The only prophecy which it is safe to make is that what is customary and familiar to our minds will be changed, and that we must essay new and unknown tasks. India, the Far East, the Near East, Africa, Latin America—in not one of these is there the prospect of slow evolutionary change; in each there is the certainty of rapid development as the new forces are deployed and the old comes into contact with the new.

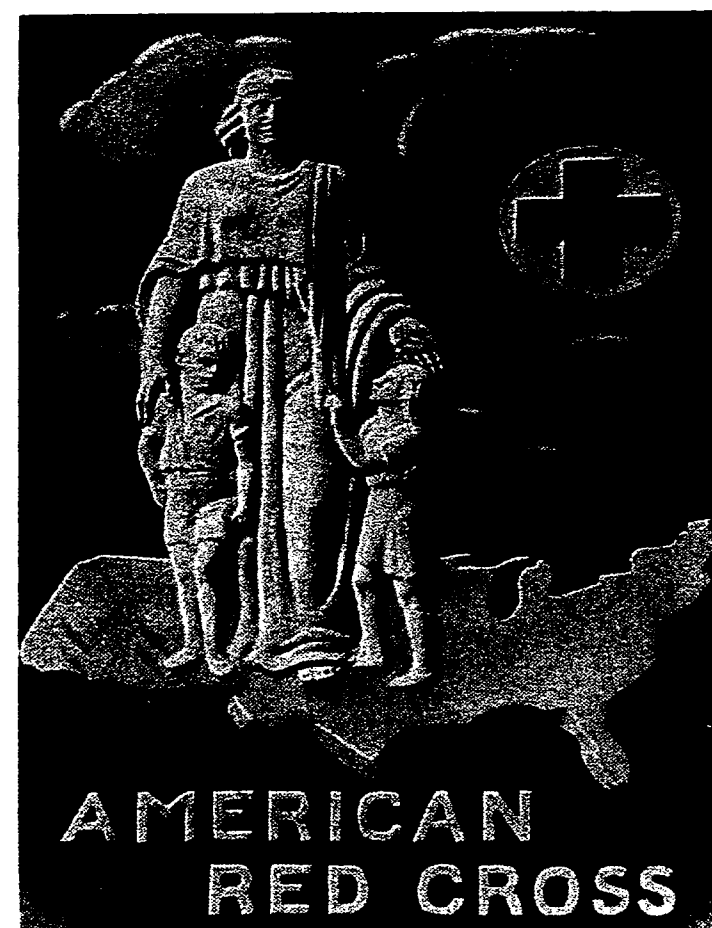
The outer shell of the mission work may be broken, but what is within may thereby

be made more widely blessed than before. Who that looks at the world today can doubt that it cries aloud in its need of the gospel, and that in its striving and agony God himself calls us to go forward?—William Paton, D. D., Editor International Review of Missions.

RED CROSS WAR RELIEF

In time of great disorganization when much needs to be done, extreme care must be taken to avoid duplication of effort in one direction, while an utter lack of effort exists in another. For that reason the American Red Cross, wherever it may be operating, works closely with public authorities as well as other agencies.

The full value of this policy is now flowering in France. In mid-July, the Red Cross mercy ship, "McKeesport," docked at Marseilles and landed a million dollar cargo of food, clothing, and hospital supplies. Having worked closely with the French authorities, with the French Red Cross, and other agencies, the American Red Cross knew exactly what disposition to make of these supplies so that they would be of greatest service to humanity.



Because of the special need among children and hospitals, their wants received first consideration. Dried and canned milk and

special food items that had been shipped by the Red Cross with this particular purpose in view, were allotted to those organizations charged with the care of children and sick and wounded.

The same holds true on the medical side of the picture. Drugs and other surgical and hospital supplies were rushed after landing to points where most needed. That lives are being saved is evidenced by the following cable, received from Richard F. Allen, American Red Cross representative in unoccupied France, under date of August 23:

"Insulin from our existing supply here is filling an urgent need, emergency requests being met immediately and many reports of lives being saved. We are working out plan in co-operation with health authorities to meet all needs in unoccupied France for a period from two to three months when our stocks will be exhausted. Also government agencies on our request are making a survey of existing supplies and sources. Situation well in hand. Will give you estimates for needs soon."

In a number of cases shipments have been made by transatlantic clipper. One such shipment, consisting of 221 pounds of typhoid serum left New York early in September. Transportation was provided free. Another shipment by clipper of vitally needed supplies was made during the battle of Flanders. On that occasion a rush request for certain drugs and thousands of surgical dressings was loaded aboard the clipper for delivery in Paris. There was a total of 71,500 dressings in the shipment. Others were on the way by boat.

Red Cross war relief is being financed from the \$20,000,000 fund raised this past summer. All other Red Cross activities are supported from annual membership dues received during the yearly roll call. These include first aid and life saving instruction, volunteer work of many kinds, public health nursing, and others. More than 41,500 nurses are enrolled in the Red Cross Nurses' Reserve and thus have signified their desire to serve their country in time of emergency.

The annual roll call begins November 11 and ends November 30. Nurses and other hospital workers everywhere will be invited to join their local Red Cross chapter during that period.

—Contributed.

W O M A N ' S W O R K**STATEMENT FROM THE WOMAN'S BOARD**

In attempting to take up and direct a project in evangelism for Seventh Day Baptists, the Woman's Board will seek to make the plan in all of its workings fit into our denominational organization and also reach out into new fields.

In other words, it shall be our aim definitely to make this work co-operative with the declared and active plans of pastors and churches, of committees and boards of the General Conference so as faithfully to work with others for the building of the kingdom of Christ in the homeland.

We believe the special mission of Seventh Day Baptists is the winning of men and women to Christ and the Sabbath. This mission demands a plan of energetic and aggressive Christian service.

The plan of the Woman's Board for evangelism will include a survey of our Seventh Day Baptist fields and an inventory of our resources as fast as seems advisable and convenient. We shall hope to carry the message of Christ and the Sabbath to the communities of our established churches as the churches pave the way, and to other fields as we may have or make opportunity.

The promoter of evangelism will not be available for "Preaching Missions." This is a work promoted by the Missionary Board and Religious Life Committee of the General Conference, and it seems to have its own peculiar values for pastors and churches.

An Appeal

The Woman's Board would appeal to each of our established churches, to small unorganized groups, and to lone Sabbath keepers to consider the need and the opportunity for evangelism in their communities. An early request should be made to the Woman's Board by the churches and communities which desire the services of the promoter of evangelism this year. The order of receiving such requests will be respected as far as efficiency and economy will permit.

The promoter of evangelism will receive a fair salary from the Woman's Board, made possible by contributions from the women of the denomination. Therefore, his services will be freely given to the communities in which he serves.

There is always evangelistic work waiting to be done and the promoter of evangelism will be a busy man. We hope he may serve you in making a survey of your field, in organizing and directing special meetings in your community, or in meeting some Macedonian call to your locality. Let your early requests be included in planning the program of evangelistic activity for this year.

May we also solicit any suggestions or information that might help to direct in making the schedule of this service for your community.

FROM A LETTER TO THE WOMAN'S BOARD

I have just read in the Recorder the article with regard to the Woman's Board, its organization and its history. It is a good and worthy article. But I feel that light should be shed upon the inception and presentation to the Conference at Lost Creek, W. Va., of the thought of a Woman's Board.

The child was born in my mother's mind and heart and was presented by her to the Conference for adoption or rejection. For some reason, I know not what, it was given to Mrs. L. A. Platts to christen the child and prepare its swaddling clothes.

I was in the theological class in Alfred in 1884. Mother told me of her purpose to present to the Conference a draft for the organization of a Woman's Board. This draft she submitted to Rev. A. E. Main, then missionary secretary. He encouraged her in the matter and at Conference made it possible for her to be introduced to the Conference to make her presentation. He gave the matter the backing of his approval. It was well discussed and put into the hands of Mrs. Platts to rewrite for the final vote.

Thus my mother gave birth to the idea, and Doctor Main has, on a number of occasions, emphasized that point in meetings of the General Conference. On one occasion, when I was on the Conference program for the presentation of some missionary matter, he presented me as the son of Mrs. A. K. Witter, the person who originated the idea of a Woman's Board in the Seventh Day Baptist General Conference.

My mother was not the wife of a minister or a teacher, she was just one of God's humble followers. Meagre were her oppor-

tunities for manifesting the great and loyal soul that was hers. I hope it is not too much for the present and future generations to have a thought of her as one possessed of progressive thoughts for the denomination.

Those who were leaders at that time are all dead and cannot speak, but I would speak that this little trophy of helpful service might be laid at her feet.

The Woman's Board was a great step forward in the work of our denomination and the present membership is doing a great work, an evidence that they are full of the Spirit. God knows my heart and my interest in the work.

Most sincerely,
E. A. Witter.

SUGGESTIONS FROM COLORADO**A Letter**

Ben R. Crandall,
Alfred, N. Y.

Dear Ben:

Your card regarding Vocational Committee meeting came today. I have had a dream of Vocational Committees composed of the cream of our churches, men and women who are highly spiritual, conscientious, Sabbath keepers, practical, successful in their business, and commanding the respect of their whole communities, who could advise with our young folks in their choice of vocations.

Vocations, ways of making a living, if you please, are important factors in the growth or shrinkage of our denominational numbers.

I have felt that we have encouraged our young folks to train too much for corporation jobs and perhaps too much as educators. You see, I do not hesitate to tread on your toes, Ben, but I do it with a smile, not with malice.

What I have in mind is that in working for others we not only put ourselves sometimes in a difficult place as regards Sabbath observance, but we lose the development of initiative and resourcefulness that making a job and a business for one's self would give us.

Of course the corporation jobs for the well educated tempt by their salaries, but there is some satisfaction in being your own boss and standing or falling on your own,

instead of being towed along on a boss's coat tails.

Therefore as a matter of denominational interest I think it would be well for us to encourage some, at least, of our young folks to develop businesses of their own. They might then be employers for those unfitted for business of their own.

I realize the difficulties. I have traveled the road and am still on it, but it is an ideal of mine for Seventh Day Baptists. We lost something when we, as a people, turned from agriculture.

Pardon the oration. I just got started on a hobby and failed to stop.

Yours,
Paul H. Hummel.

Boulder, Colo.
October 15, 1940.

Y O U N G P E O P L E ' S W O R K**PRE-CONFERENCE CAMPER'S
MEDITATION****Nature**

By Irene McKay

One evening at sundown we sat on the bank of Fair Lake for our worship service. The service was very impressive and made one feel in a worshipful mood. The sun was setting and shone through the clouds giving them a golden glow, which made one realize that God does perform miracles. We listened to the different sounds around us and that made us think of the Great Creator who has given us all the beautiful signs of his presence—all the things of nature to enjoy.

In all of the scenery around us we could see the handiwork of God. Our thoughts were, "How can anyone look at nature around him and not think of God as the Creator?" God put the things of nature here for our enjoyment, and we go along day after day not thinking of him as the Creator and Giver of all things.

Nady, Ark.

LETTER TO THE EDITOR

Dear Young People's Editor:

Herewith please find enclosed report of the activities of the Pro-Con Group of the Plainfield Seventh Day Baptist Church, writ-

ten by Miss Lammehiena Bakker, at the request of the group.

It was suggested at last evening's meeting that you append a note to your column suggesting that this group urges other young people's groups to report their activities for the Young People's Department.

Yours sincerely,
Frederik J. Bakker.

Plainfield, N. J.

Editor's Note: The young people's editor is indeed glad to receive this message and will comply immediately with its request. It proves this is one youth group that is meeting today's issues in a practical way. It shows their willingness to share with others and their desire to hear from others in fair exchange. The Pro-Con group is a living thing!

There are surely other such youth groups, and all of us can certainly profit by an exchange of ideas. Your young people's editor feels it would be profitable to everybody if such groups would often report for these columns their activities and a summary of discussions including questions raised and answers. LET'S HAVE THEM!

REPORT OF THE PRO-CON GROUP OF THE PLAINFIELD SEVENTH DAY BAPTIST CHURCH

In the spring of 1938, Mary Bond Lewis who was then chairman of the Sabbath Interests Committee of the Church Cabinet of the Plainfield Seventh Day Baptist Church voiced the idea that some effort should be made to bring together the young people of the twenty to forty year age group for discussion of common problems, preferably religious or social in nature. For about a year the group had been casting about for a proper name for itself, when it was unanimously decided that the group bear the name "Pro-Con Group."

We have been very active for the past two and one-half years, meeting every two or three weeks at the homes of the members. The meetings and discussions are preceded by a supper planned by a volunteered hostess and provided by the members. We have an active membership of twenty-five with an average attendance of twenty. Our members come from Dunellen, New Market,

Bound Brook, Watchung, and Plainfield, N. J. Our business meetings after supper have been in charge of the following chairmen, Donald E. Lewis and Charles H. North, each holding the office for about a year. Henry A. Poulin is our newly elected president. Reporters for the meetings have volunteered their services and permanent records are kept by our recording secretary, Frederik J. Bakker.

We have discussed such important and worthwhile subjects as the following: "What Is Right?" "What Can I Expect of God?" "How to Get and Keep a Job," "What Is Happiness?" "What Is Worthwhile?" "Race Prejudice," "What Brings Us Together and What Benefit Do We Get From the Group?" "The Book of Job." (In our discussion of the "Book of Job" we concluded that the problem of suffering is not solved in the Bible, but it was decided that there is a purpose behind each act of God, and that we should not question any matter beyond our control. Job is an example for us that those who suffer without complaints are well rewarded.) "Why the Seventh Day Baptists Have Decreased in Numbers Rather Than Increased," "The Essentials of Moral Character," "Current World Situation and Our Relation to It." This last topic was divided into three parts: (1) Help relieve the suffering through the Red Cross and other organizations; (2) Enjoy life, make happy homes; (3) Look to the future with faith and courage.

At our July meeting it was suggested that a résumé of the problems brought out at the Conference held in Battle Creek in August be presented at our first meeting in the fall by Pastors Hurley S. Warren and Trevah R. Sutton. We enjoyed well worthwhile reports presented by our two pastors, followed by a lively discussion and question period.

We are ready to serve the church at all times when called upon. One Friday evening some of the members took turns in reading aloud the entire Book of Mark during prayer meeting. Twice we had charge of Christmas vespers. Last May we put on an original evening's entertainment to raise money for our church.

We are glad that we have organized the Pro-Con Group. Our organization differs from other organizations in the fact that

we do not pay dues or have any financial worries. We meet for a purpose—for fellowship and discussion of vital problems, and although many of them we are unable to solve, we are made stronger through the realization of these problems.

THE STORY THE GARDEN TOLD

By Pearle Halladay

It was such a long dusty road and I was very tired. Then I spied a tiny tuft of green by the wayside. A little farther on the sod was all lovely and green and a soft breeze was in the air.

I did not see the garden gate at first, nor read the kind invitation that hung on each side; but as a sweet perfume caught my sense of smell I paused and then I saw. On one side was the reference, Mark 6: 31, "Come ye apart and rest awhile"; and on the other, Matthew 11: 28, (last clause) "... and I will give you rest."

Quietly I stepped through the gate and saw the many paths winding here and there. There were resting places and fountains, singing birds and butterflies. There was a little stream rippling along over bright pebbles and a lovely bed of lilies of the valley giving their perfume to all who would pause.

As I stood inhaling their sweetness a gentle breeze stirred them and their dainty bells seemed to ring softly, "I am the lily of the valley." Growing near by was a beautiful bright-hued rose, strong and true in form and color, and it seemed to whisper, "I am the rose of Sharon."

What a sweet message for a tired one to hear. A feeling of peace and rest began to soothe the tired nerves.

As I walked on looking at the lovely flowers other thoughts seemed whispered to me by the gentle breeze. The violets told of humility; the myrtle vine with its dainty blossoms, some pink, some white, seemed to tell of firm and lasting friendship, and other strong vines brought to mind how the Master said, "I am the true vine." (John 15: 1.)

A beautiful fountain throwing its silver stream in the air made me linger near and watch with eagerness its flashing spray; and as the crystal drops fell they seemed to say, "For with thee is the fountain of life." (Psalm 36: 9.)

I stretched out my hands, that the spray might fall on them. How fresh and cool it made them feel. From my heart went up an earnest prayer that God would cleanse me from all selfishness and false pride and wrong thinking and that in some measure, at least, the "fountain of life" might be reflected in my everyday living.

I walked on, turning here and there as a different path enticed me. So many flowers; so many kinds; some attracted by their brilliant color, others by their fragrance. Is that not the way with God's children? Their personalities so different, their talents so varied; but our Father needs them all in his service.

The sun had been sinking lower and lower and suddenly the last rays touched a large fleecy cloud, turning it into a mass of golden glory and I seemed to hear "... at evening time it shall be light."

I turned and retraced my way to the garden gate, back to the task that had grown so hard and to surroundings dull and uninteresting. Turned back gladly, refreshed and eager to pick up the work laid down in weariness, because I had heard a sweet story in the garden.

I walked in God's bright, lovely garden,
One beautiful, fair summer's day;
And some of the peace of the flowers
I carried with me away.
And at end of long days when I'm tired,
Closing my eyes I still see,
And hear again the sweet story
God's lovely garden told me.

Stevens Point, Wis.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I saw there were no letters in the Sabbath Recorder this week and thought I would write to you. I have a lot of letters to write on the week-ends because, you see, I am in school now. I have to write to Nancilu, Ruth (she is in school at Alfred this year), Bob, my brother (in school at Alburn, Ala.), Jim Ed is at work, too, so I have to hurry to get them all written.

My little puppy-dog that Santa Claus brought me will be four years old this Christmas. He is a fat little Manchester

terrier, nearly as round as a ball, and a playful little fellow he is. I have a little black kitten, too.

Your Recorder friend,
Woodville, Ala. Betty Butler.

Dear Betty:

I do not wonder that you do not send a letter to the Recorder more often, since you have so many letters to write every week; but when you write to me you see you are really writing to all the Recorder children and many grown-ups as well, so I hope you will write to us as often as you can.

One of my little friends, a dear little three year old boy, named Dickie, had a cunning little brown and white dog, named Wimpie. Wimpie liked to chase kitties, just for the fun of seeing them run, but he never hurt them. One of my next door neighbors has three cats and how Wimpie did like to chase them. One day last week he was having his usual frolic with them, when he ran right in front of a car and was instantly killed. We were all sorry, for we liked Wimpie, and Dickie's mamma was grieving over the little dog's death, when Dickie said, "Mamma, what makes you cry? Your little boy didn't get killed." You may be sure that mother hugged the little fellow tight, thankful that he was safe and sound.

I hope your little puppy-dog and kitty are good friends and are learning to play together, but are careful to keep out of danger.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I thought I would like to write to you, for you did not have any other letters this week.

I had a birthday on Friday, the eighteenth. I was eight years old. I got a fountain pen and a pencil in a little box.

I won a medal in a speaking contest, given by the W.C.T.U. The name of my piece was, "The Trap." I'm afraid I did not do very well because I forgot some of it; but the last time I said it I did not leave out anything.

Marion Burdick is my sister. She won a medal, too.

Your young friend,
Leonardsville, N. Y. Leroy Burdick.

Dear Leroy:

I am ever so glad you thought you would like to write to me and I hope you will have that thought often, for we, all the readers of the Children's Page, need your letters.

I think your birthday present was very nice. I wouldn't mind having such a one myself.

Congratulations to you in winning the medal in the contest, and I'm sure you will treasure it always. The title of your piece is a great truth though expressed in but two short words. Alcoholic drink is surely the worst kind of trap, and wise are those who never take one single drop of it. I am sorry you did not send your piece to the Recorder, and hope you will next time you write. Congratulations to Marion, too. Will she not send her contest piece, too?

Your sincere friend,
Mizpah S. Greene.

The Story of Joseph (Continued)

Now in the prison with Joseph were the king's butler and the king's baker who had been placed there because they had done something to make the king angry, and Joseph had the care of them there. Each of them dreamed a queer dream the very same night, and asked Joseph to tell them what these dreams meant, and Joseph said God would show him the meaning of their dreams; and when they told him their dreams he made known to them their true meaning.

After a while the king's butler was taken from prison and brought back to the king's house, once more to wait upon him, but although he had promised Joseph to speak to the king about him that he might be brought out of prison, he forgot all the kindness that Joseph had shown and did not speak to the king about him.

(To be continued)

LONE SABBATH KEEPERS

Mr. and Mrs. F. G. Halladay,
Stevens Point, Wis.

No one will be more surprised to see their picture here than Mr. and Mrs. F. G. Halladay. The editor was favored in receiving it from Rev. Albert N. Rogers, who visited them on his way to the New Auburn field

last summer. At that time he took the picture of these friends. Mrs. Halladay is a nonresident member of the Milton, Wis., Seventh Day Baptist Church. They first became acquainted with us by a visit from the undersigned in 1933. The lady is well known to our readers as a helpful writer and contributor to the Sabbath Recorder.



While the most of our lone Sabbath keepers are nonresidents of our churches, there are those on our lists who are not yet members, but are in sympathy with us and the principles for which we stand. So while pastors and churches keep in touch with their absent members, there does seem to be a useful place or work for someone who will seek to encourage and help the group as a whole. This work of assistance has been undertaken by the Tract Board. For more than two years letters have been going quarterly to such people. The effort has been commended by many and doubtless appreciated by many others.

It has been suggested that a column in the Recorder be headed for the L.S.K.'s. There are already about all the departments and "columns" the Recorder in its present size can carry. But the editor promises space—as much and often as possible—for contributions from lone Sabbath keepers, and it will be so indicated.

Why not send briefly matters of interest, comments, news, or problems common to the group. "Cuts" cost money, but pictures

of unusual interest will be given consideration. If funds were available, more "cuts" would be used. All greatly enjoyed the western views furnished the past year by Herbert N. Wheeler—himself an L.S.K.

From Letters

Mrs. C. B. Merry of Baldwin, Kan., recently wrote that she greatly appreciated the L.S.K. letters. Her son-in-law's family with whom she lives are good Christian people of the Methodist Church and are very kind. She is a member at Nortonville. She sends \$2.50 for the Sabbath Recorder, which for a long time she has wanted.

Mrs. Minnie Clement Green, a lifelong friend of the secretary, writes from Shaver Lake, Calif., most sympathetically and appreciatively of the letters to L.S.K.'s and the Recorder. She greatly appreciated the gift of a year's subscription recently given by another lifetime friend—Mrs. Sena Dods Hill. She speaks of her appreciation of the Daily Meditations. The new type used in the Recorder is also appreciated—as it "makes it easier for my eyes."

"I have been wondering," she says, "if I could, with my limited education, write something for the lone Sabbath keepers and if there would be room in the Recorder to print it." We say "Yes" to that. She speaks appreciatively of the sermon by Rev. Wm. L. Davis on "Blest to Bless," but feels none of the talents mentioned is hers. But she concludes that it may be hers just to be "a house by the side of the road," and her faith is strong to "keep on a-keeping on."

We believe there is much that our L.S.K.'s can do. May the Lord bless them and truly make them a blessing.

Herbert C. Van Horn,
Corresponding Secretary.

OUR PULPIT

"THE ROYAL LAW OF GOD"

(Sermon preached by Rev. Everett T. Harris of Ashaway, at the yearly meeting of the New England Seventh Day Baptist churches, October 19, 1940, at Newport, R. I.)

I want to make a few introductory remarks before the sermon. I feel it a very great privilege to bring the message from this pulpit and in a sense to be in the line of succession of such pastors as Elder William

Hiscox, Elder William Gibson, Elder Joseph Crandall, and Elder John Maxson.

Our meeting here has precedent in the annual meeting of this church with the brethren on the main land as early as 1696 (twelve years before the organization of the old Westerly Church at Meeting House Bridge).

The record says that all the brethren were expected to be present at this meeting of their church, whether on the main land or here on the island. I do not know how they came, but probably by boat.

The record says, "These meetings were the occasion of great spiritual refreshing. The preaching was with fervor, strengthening and encouraging the people of God." Without a doubt some of them were held in this very house of worship which was built in 1729, under the direction of Henry Collins and Jonathan Sabin.

At the time the church was built it was said to be the finest in the city. During the Revolution, it and "Old Trinity" were the only churches not desecrated by the British, and it is said the reason this one escaped was because of the Tables of the Law hanging above the pulpit.

As we worship together today let us try to catch again the spirit of that early meeting of our forefathers in this very place.

Our subject is "The Royal Law of God." Our Scripture readings will be found in Exodus 20: 8-11; Isaiah 58: 13, 14; Matthew 5: 17, 18; and Revelation 22: 12-14.

The withdrawal of a little group of Sabbath keepers from the Newport Baptist Church occurred on December 18, 1671. The first Seventh Day Baptist Church in America was organized sixteen days later, or January 3, 1672.

Eight years later, Samuel Hubbard wrote to a church in Boston regarding the hardships and reproach under which the faithful band was laboring. A part of the letter follows:

"Yet we go under reproach as the offending party; though our God knows that separation was grievous to us, could we have helped the same; and we appeal to our God that we desire to be in love with all the saints of God, and as far as we can to go on with them, and wherein we can't, with all tenderness to wait on the God of light, to show that to others He hath to us; and our comfort is that though we are reproached, it is for the truth's sake and for contending for The

Royal Law of God, that if our Lord may be believed, shall stand till Heaven and earth pass away."

Now I do not know how others feel regarding their Sabbath heritage, but I feel proud of it as I catch the spirit of this forefather in the faith. There is a spirit of tolerance and reasonableness, and yet a spirit of conviction that makes me feel "at one" with him. I would like to have sat down and talked with Samuel Hubbard.

I, too, believe that The Royal Law of God is worth bearing reproach for and worth contending for. I, too, believe that if our Lord may be believed, that law including the seventh day Sabbath shall stand till heaven and earth pass away.

It seems fitting, then, to use as a theme for the morning discourse one aspect of the keeping of this Royal Law of God. I want to speak of the cost and reward of Sabbath keeping, and use as an approach to the subject the words of Isaiah the prophet (Isaiah 58: 13, 14), "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him (God), not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

These words show clearly that God's promises are made to those who will meet his conditions. There is no reward in anything in this life, without paying the cost. Always, when we have something good, someone paid the price for it. It may have been our fathers and mothers, or it may have been many generations back, but someone paid for it. For example, the Jamestown bridge—several men lost their lives in its construction. Medical science and advanced learning in every field have been bought with a price. Our spiritual heritage which we are entering into this morning was paid for very dearly. There are untold persecutions, privations, and hardships that lie behind this meeting today. In a general way, then, the test shows that there is a price to pay if we would inherit the promises of God.

Let us read the text more specifically and note the price and the rewards of Sabbath keeping as brought out by the Prophet Isaiah.

"Turn away thy foot from the Sabbath, from doing thy pleasure on my holy day," he said. Can there be any misunderstanding as to what it means to turn away our feet from the pursuit of worldly pleasures on the Sabbath? This message is certainly needed by us all today.

"Call the sabbath a delight." Does that sound inconsistent? If we do not do our own pleasure, how can we call the Sabbath a delight? It may sound inconsistent, but it is not. The delights of Sabbath keeping are not dependent upon sensuous, earthly pleasures. It is the delight that comes to one on a quiet Sabbath in the cool of the morning, alone with God in the garden or on a hilltop or at the beach. It is the delight of meeting with God's people and singing and praying together and meditating upon his Word. It is the delight that comes on a Sabbath afternoon in the fields with the family or visiting the sick and shut-ins. There is a joy and peace and satisfaction to the soul in such Sabbath keeping, that the world can neither give nor take away.

So it is entirely possible to renounce worldly pleasure and still call the Sabbath a delight.

And again we are challenged to give honor to God on this day and to call the holy of the Lord honorable. You may ask, "How does the question of honor enter into this matter?"

The Sabbath day was made and sanctified by the heavenly Father as a precious gift that would minister to our needs. If you gave me a gift and I threw it in the waste basket and you found it there, you would resent it or you would be hurt. You would soon enough realize how the question of honor, esteem, and respect enters in. But this is just what many have done with God's holy Sabbath. They have thrown it in the waste basket and cast dishonor upon the Creator.

But if we will not dishonor the Sabbath but will keep it holy, delight in it, and use it as God intended, then we shall have paid the price and will merit the reward, "to ride upon the high places of the earth, and be fed with the heritage of Jacob."

Just what did the prophet mean by this promise of riding on the high places of the earth?

It was said of Israel when God led them out of Egypt from the land of bondage that "He made them to ride on the high places of the earth." (Deuteronomy 32: 12.)

Those that honor God and his Sabbath, he will thus honor. "If God by his grace enables us to live above the world and so to manage it as not to be hindered by it, but be furthered and carried on toward heaven, then he makes us to ride upon the high places of the earth."

Up where we can see his face and be led by his presence out of bondage of sin into the glorious freedom of his grace—truly this is a reward that is worth the price.

And what of the heritage of Jacob?

The heritage of Jacob was the old covenant between God and his people. God was to be their God and the descendants of Jacob were to be his people. To have the heritage of Jacob means to be in special covenant relations with God. We who keep God's holy day have a right to consider ourselves his peculiar people—called out for a special purpose and task, and for a special blessing. Many here today can testify to the reality of that special blessing.

Now it seems to me that a part of the heritage of Jacob was to be prospered in this present life. There are some who think we should never look to such a reward as material prosperity from Sabbath keeping. In fact, some say we cannot prosper and keep the Sabbath. But part of Jacob's reward was his material prosperity.

I cannot speak for all in this, but I can speak my own convictions. I believe that God provides for those who really trust him and step out on his promises. I believe that if anyone gives up working on the Sabbath for conscience' sake, God will take care of him. He will not suffer want, and in the long run he will prosper beyond what would have been his.

I have lived in five Seventh Day Baptist communities. In all of them the leading citizens were members of the Seventh Day Baptist churches, respected for their judgment and integrity, and were men who had prospered. Living a life of convictions that made them different from the majority of the world, nevertheless they were respected

by those who did not keep the Sabbath. I believe that their Sabbath-keeping convictions had something to do with it. Not in any magical way, but by the natural laws of God. Living a life with convictions made them honorable and trustworthy in other things. It is a part of the heritage of Jacob. It is part of the reward to those who will pay the price.

The keeping of the seventh day Sabbath has for its foundation the following sanctions that appeal strongly as reasonable and convincing: It is commanded in The Royal Law of God, which commands are binding upon all people; it has an honorable history as kept through the centuries by the Hebrews, who have never lost the continuity of the weekly Sabbath; it has the example of Christ himself, who worshiped in the synagogue on the seventh day Sabbath; and finally, it is sealed by the blood of the martyrs, who suffered and died for it.

Our forefathers here at Newport considered it to be of The Royal Law of God, and for its sake they underwent reproach and persecution.

May God give us strength and courage to follow in their train, to carry on their labors in that same spirit of love for all the saints of God and "as far as we can to go on with them and where we cannot, to wait on the God of light to show that to others he hath to us." And may the source of our comfort be the same as theirs that "though we be reproached, it is for the truth's sake and for contending for The Royal Law of God, that if our Lord may be believed, shall stand till Heaven and earth pass away."

"A noble army, men and boys,
The matron and the maid;
Around the Savior's throne rejoice,
In robes of light arrayed;
They climbed the steep ascent of heaven
Through peril, toil, and pain;
O God, to us may grace be given
To follow in their train."

THREE-QUARTER CENTURY CLUB

By Mrs. Ernest Babcock

I've been asked to write about the club I help every Sabbath afternoon. It is called the Three-quarter Century Club. Anyone who is seventy-five or over may join. We have a very large membership. Since it started in 1922, the number who have joined is 1,424.

About six hundred are still living. Some of these come regularly and some do not.

It was first started by Charles Wheelock and Dr. J. H. Kellogg (the head of the Sanitarium). Doctor Kellogg furnishes a very nice room in Kellogg Hall for the meetings.

They meet from two to four every Sabbath afternoon. This is the program they follow: one or two songs to start with, responsive reading, prayer, minutes of the last meeting. If anyone has brought a new member or members they are presented at this time. Calls on the sick members or the ones who cannot be there are reported; then the meeting is open to the members to read, speak, sing, talk, or give music selections. I help them out by reading, speaking, or giving them musical selections. Others come in once in a while and help also. The young people like to help, as well as the older ones. I enjoy working with them very much. They say, where is there a young woman who would be willing to come and give her time as she does, in this day and age, to us elderly people?

As I have said before, we have a large membership. There are a number of ministers in the club. We have them from seventy-five to one hundred. There is a woman who comes once in a while who is one hundred years old. She gets around and can still read and sew without glasses. She lives with her granddaughter, outside the city now. Another member is ninety-four, and she walks back and forth to the club and does her own housework. We have a violin player who plays with just two fingers and has had his name in Ripley's Column. Another man who was eighty-nine last month and very active was just married—his wife, another member, is eighty-one. We have a goodly number age, to us elderly people?

It is just wonderful what these elderly people can do when they are given a chance. You would enjoy it too, I know, if you were here to see them, which I wish you were. I have been with them about a year and a half. While I was at the Pre-Conference Camp and at Conference one of the members played for the singing in my place. They miss me as much as I miss them, when I'm not able to be there. If at any time you are in Battle Creek over the Sabbath and can come to this meeting, we would be glad to have you come. If you can sing, speak, etc., we would be glad to have you take part.

DENOMINATIONAL "HOOK-UP"

Ashaway, R. I.

Rev. Everett T. Harris, who for the past seven years has been the pastor of the First Hopkinton Seventh Day Baptist Church, preached his farewell sermon to a large congregation at the morning worship yesterday morning.

Mr. Harris related a short story for the young people on "Sir Wilfred Grenfell, a Knight of the Labrador Coast," and this was followed by a helpful sermon on "What Christ Means to Me," and the observance of the Lord's Supper.

The church choir, with Miss Hester Sims, soloist, rendered a selection, with Mrs. James Waite, church organist. The service was followed by the session of Sabbath school, with Mrs. Achille Piccolo, school superintendent, presiding.

Pastor and Mrs. Harris and family will leave for Alfred, N. Y., this week, where Mr. Harris will begin his pastorate in the Alfred church on November 1.

—Westerly Sun.

Plainfield, N. J.

An unusually good yearly meeting of the New Jersey and eastern New York churches was held October 25 and 26, at the Plainfield Seventh Day Baptist church.

On Friday evening Pastor Trevah R. Sutton of the Piscataway Church used interesting slides thrown on a screen to help illustrate his Scripture reading, during his worship program. A fine sermon was given by Paul L. Maxson, pastor of the Berlin, N. Y., Church, on the subject, "Ablaze With Glory." A conference meeting followed, led by Rev. Herbert L. Cottrell, pastor of the Marlboro Church.

The Sabbath day services were all interesting and inspiring. The choir and organ music was uplifting in the morning service, and the sermon by Rev. Albert N. Rogers of the New York City Church, on the subject, "When People Pass My Church Five Years From Now," was thought provoking as he interpreted the "Five Year Plan" adopted by Conference.

About one hundred thirty people—visitors and our own church people—enjoyed a social dinner together in the Sabbath school room.

The afternoon program was given by the Pro-Con Group of young people of the Plainfield Church on different phases of "Christ in Everyday Life."

Supper served again in the Sabbath school room brought the people together once more in a social group.

At seven o'clock the business of the yearly meeting was transacted. This was followed by a vesper service, consisting of both vocal and instrumental music of a high order. At eight o'clock a devotional service was conducted by Rev. Herbert C. Van Horn, in which Dean Ahva J. C. Bond of Alfred read the Scripture and offered prayer. The evangelistic sermon on "What the World Needs," by Rev. Lester G. Osborn of Shiloh, was an impressive close to these fine meetings. With a hymn and benediction the yearly meeting was adjourned to meet with the Berlin, N. Y., Church in 1941.

Correspondent.

Brookfield, N. Y.

The week-end of October 18-20, L. H. North, Business Manager of the Recorder Press, and Mrs. North were guests of her parents at the parsonage.

Sunday forenoon, October 20, Pastor and Mrs. Crofoot were pleasantly surprised to receive a call from Pastor and Mrs. Paul Maxson of our Berlin Church, and six of their parishioners. They were returning home from having spent the Sabbath with our Verona church people.

Correspondent.

Verona, N. Y.

The World Wide Communion service was observed in our church on the Sabbath of October 5. Pastor Davis gave a brief sermon on a Communion Meditation from the text Luke 24: 29, 30, followed by a covenant meeting and the Lord's Supper.

October 12, there were no services here as the fall meeting of the Central Association was held at Adams Center. Forty from our church attended the interesting sessions.

The Youth Council met in the Lutheran church Monday evening, October 14. The worship program was in charge of the Seventh Day Baptist young people, and the following evening the quarterly convention of Verona Town Adult Council, of which Pastor Davis is president and Mrs. Howard Davis secretary, was held in New London

Methodist church. The speaker of the evening was Rev. J. H. Dudde, pastor of the Lutheran Church at Liverpool, N. Y. Music was furnished by the combined choirs of the town churches.

On the Sabbath of October 19, Pastor and Mrs. Paul Maxson with several young people from the Berlin Church attended our service. In the evening a young people's meeting was held in the church. The program included three short talks. Pastor Maxson made the closing address and led the discussion group. Following the worship program the Young People's Club met in the church parlors where a short literary and musical program was in charge of the president, Alva Warner. At the close of the program refreshments were served and games enjoyed.

The Doers and Worth While Sabbath school classes recently sponsored their annual Harvest Supper, from which they realized \$91. The Ladies' Society sale amounted to \$13.

As last Sabbath was temperance day, Mr. O. H. Perry, temperance superintendent, had charge of the program during the Sabbath school hour. Temperance selections were read by Warren Stone and Olin Davis.

Correspondent.

Nortonville, Kan.

The Denver, Boulder, North Loup, and Nortonville churches held their fourth annual meeting here beginning Friday evening and closing Sunday evening. At the social Saturday evening Mrs. Mary DeLand Davis, who visited her sister, Mrs. Claude Stephan, gave the bird calls of many Nebraska birds and whistled several solos.

Rev. Ralph Coon of Boulder, Rev. and Mrs. Erlo Sutton and Mrs. Mattie Burdick of Denver represented Colorado.

There were fourteen from Nebraska—Mrs. Mary Davis, Mrs. Bert Sayre, Mrs. Green, Arthur Stillman, all of whom formerly lived here; Mrs. Cora Hemphill (a sister of Frank Hurley who has been spending several weeks here), Mr. and Mrs. Roy Lewis, Mrs. Gladys Christianson, Mrs. Gowen, Darrell Barber, Lloyd Van Horn, Miriam Van Horn, Miriam Hamer, Dorothy Brannon, all of North Loup; and Mrs. Iva Goodrich of Omaha.

—The Nortonville News.

North Loup, Neb.

The three carloads of friends who went to Nortonville, Kan., last Friday to attend the Seventh Day Baptist church meetings, returned home Monday evening. They had good weather all the way on both trips, met several friends, and had splendid services. Among the former North Loup friends they met were the Asa Prentices and the Chas. Hurleys. Friends who attended from Colorado were Rev. and Mrs. Sutton, Rev. Coon, and Mrs. Orville Burdick. A stop en route home, was made in Lincoln where the capitol building was visited.

Nine members compose the pastor's committee, who have already had one meeting. It was planned by them to designate November as "Go to church month." An effort will be made at this time to have a full church attendance throughout the month.

—North Loup Loyalist.

OBITUARY

Burdick. — Fred Lincoln Burdick, son of Zuriel Weeden and Angeline (Fuller) Burdick, was born March 18, 1869, at Transit, Minn., and died October 2, 1940, at his home in Milton Junction, Wis.

His parents returned to Wisconsin and Fred grew to manhood at Milton Junction, attended public school there, and college at Milton. He was baptized and united with the Milton Junction Seventh Day Baptist Church in early life, and remained a faithful member till death.

On October 8, 1892, he married Lou Frink, who with their only son, Rex, of Madison, Wis., and two grandchildren survives him, as do a stepbrother, Arthur Williams, and many cousins.

Farewell services were conducted from the Seventh Day Baptist church at Milton Junction, October 5, 1940. Rev. J. F. Randolph conducted the service assisted by Dr. Edwin Shaw. Interment was at Milton Junction. J. F. R.

Ellis. — Adalyn June Ellis, daughter of Samuel and Maria Wells Ellis, was born June 1, 1878, in Alfred, and died at her home in Alfred, October 4, 1940.

She was a lifelong member of the First Alfred Seventh Day Baptist Church. She taught school for twenty years, and worked in the church, of whatever faith, in the community where she taught.

Of a family of four sisters and two brothers, she was the first to go. The surviving members of the family were all present at the farewell services: the Misses Louise and Iva Ellis at home; Mrs. Mabel Coon of Ashaway, R. I.; Oscar Ellis of Bound Brook, N. J.; and Charles Ellis of Stephentown, N. Y.

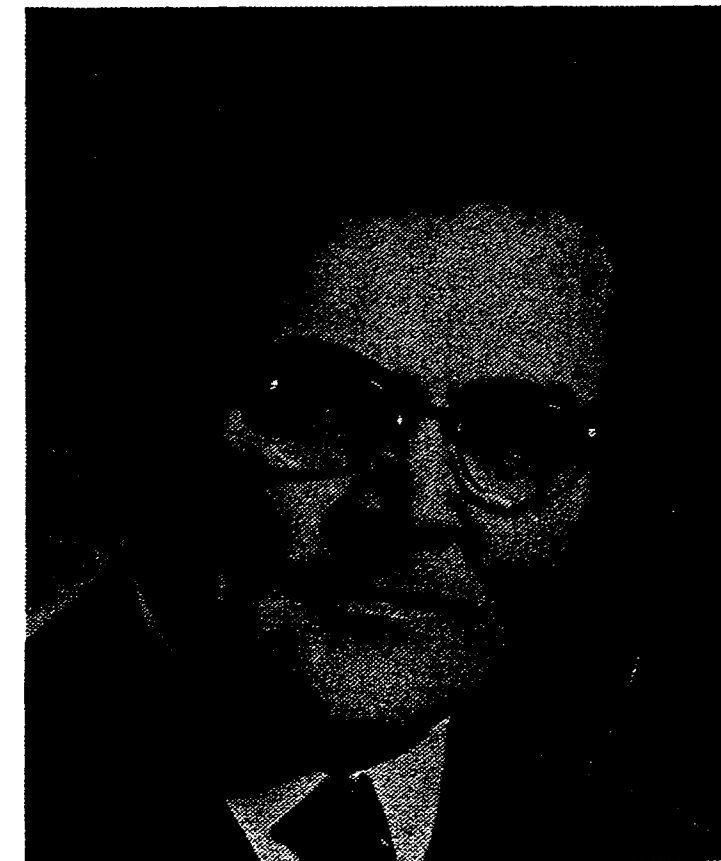
Farewell services were conducted by Dean A. J. C. Bond. A. J. C. B.

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No. 20



Rev. John F. Randolph

Pastor of the Seventh Day Baptist Church at Milton Junction, Wis., since 1926.
See brief biography in this issue.

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