

The general committee consisted of Mrs. Theresa Parvin, Deacon Auley C. Davis, Mrs. Sara Davis, Mr. and Mrs. Leonard Smalley, Mr. Smalley supervising the transportation.—*Local paper, and Correspondent.*

*Walworth, Wis.*

Our church has recently been treated to a new roof, and the members have busied themselves in redecorating the auditorium and basement. This preparation assured a right reception for the quarterly meeting of the southern Wisconsin and Chicago churches held here on Sabbath, July 20. This church faces the future with new hope and a united mind to serve. Pray for us.

Correspondent.

*Verona, N. Y.*

The Young People's Social Club was entertained at the home of Mr. and Mrs. Claude Sholtz on the evening of July 6. After the program, which consisted of several musical numbers and a little skit entitled, "The Census Taker," officers for the following six months were elected.

The monthly church night program was held in the church parlors July 13, in charge of the choir, with Raymond Sholtz toastmaster. Following the supper there was chorus singing of several hymns accompanied by illustrative slides. Then came a song by a ladies' trio, an interesting talk on Elementary School Music by Kenneth Babcock of Milton, Wis., and remarks by Pastor Davis. The benediction, pronounced by Rev. Herbert Polan, closed the program. Several out of town visitors were present.

Our community Vacation Bible School opened July 8, with Mrs. Howard Davis supervisor and a corps of five teachers and two assistants. The registration is seventy-five.

The quarterly convention of the Verona Town Council of Religious Education was held in the M. E. church in Verona village, Tuesday evening, July 16. The worship service was in charge of the Youth Council with Alva Warner, president, presiding. Following the worship program the speaker of the evening was Mrs. Norman Darling, wife of the pastor of Lowell M. E. Church. Miss Florence Agne of Verona and Kenneth Babcock of Milton, sang solos. After the installation service of the new officers of the Youth

Council the business session was conducted by Rev. A. L. Davis, president of the Adult Council. The attendance banner was won by our church.

Following the sermon and a short session of the church school July 20, baptism was administered to five of our young people by Pastor Davis.

Correspondent.

**IN A POPPY FIELD ACROSS**

By Isabel S. Burdick

In a dream last night, by crosses white,  
With low bent head I walked among our dead,  
In a poppy field across;  
I heard a hum as a rolling drum,  
'Twas the voice of loved ones lost.

"Go tell our sons  
It is not glorious or brave  
To fight and die and finally lie  
In an unknown soldier's grave.  
We loved our lives—our dreams were fair.  
Sweethearts and wives we left back there.  
We were but slaves, no question why,  
Ours but to dare and do and die."

I stood entranced in that field in France,  
With head bent low I listened still,  
In agony of voice they cried,  
'For naught we lived, for naught we died.  
Go tell our sons, 'Thou shalt not kill.' "

De Ruyter, N. Y.

**MARRIAGES**

Greene - Bond. — In the Seventh Day Baptist church in Dodge Center, Minn., on July 11, 1940, Miss Ardith Bond, daughter of Henry and Cora Ellis Bond, became the bride of Clare L. Greene, son of Mac and Ethel Duncan Greene, all of Dodge Center. Pastor of the couple, Charles W. Thorngate, officiated. These young people are both efficient workers in the society and will reside in Dodge Center.

**OBITUARY**

Davis. — Ella Ford Davis, daughter of George and Carolina Davis Ford, was born on Buckeye in Doddridge County, W. Va., and died June 5, 1940, at her home in Salem.

Surviving are three children: Cleveland Davis of Salem, Mrs. Orla Davis and Mrs. W. J. Stewart, both of Salem; eight grandchildren and five great-grandchildren; three brothers, W. F. and Olonza Ford of Salem, Herbert of Charleston; and one sister, Mrs. E. O. Davis of Salem.

Farewell services were held in the Salem Seventh Day Baptist church, June 7, Dr. Walter E. Hancock officiating. Burial was in the I.O.O.F. Cemetery.  
W. E. H.

# The Sabbath Recorder

Vol. 129

PLAINFIELD, N. J., AUGUST 5, 1940

No. 6



Interior of Salemville, Pa., Seventh Day Baptist Church  
For description see "Sabbath Recorder," July 22, page 55.

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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 Marlon C. Van Horn  
Mrs. Walter L. Greene Rev. Erlo E. Sutton

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## EDITORIALS

### RELIGIOUS LIBERTY VIOLATED

Recent episodes of the persecution of the sect of people known as Jehovah's Witnesses bring us shame and alarm. We are beholding in our own America the invasion of fascist principles—in our country founded on the principles of freedom and the rights of all to hold their own religious beliefs sacred.

Unfortunately the recent, to us, unjust decision of the Supreme Court upholding school authorities in expelling children of Jehovah's Witnesses for refusing to salute the American flag seems to give some self-styled patriots sanction to violate rights and liberties as sacred as the cause defended. We understand from authentic reports that men, women, and children have had their homes raided and meeting places have been ransacked by mobs, gangs apparently led by officers of the law; while some have been held in prison without legal counsel, and others beaten and physically injured.

This paper holds no brief for the methods or kind of religion of Jehovah's Witnesses. But we are for justice for all, and against experience of assault and violence, humiliation, outrage, and injury being done this people. And to perpetrate such persecution is as bad as that practiced against the early Christians by Rome. Is not this persecution much of the same order as that of the early Christian experience?

The Jehovah Witness takes his Bible literally. To him, bowing before the flag—which he truly loves—is making an obeisance to something in place of God. The early Chris-

tian refused for the same reason to bow down before an emperor, or place a pinch of salt on an altar of the false gods. For such they suffered the things enumerated in part of Hebrews eleven. In the same way the Quaker refused to doff his cap in presence of royalty.

We deplore the methods used by these people in ringing door bells and insisting we read Judge Rutherford's multitudinous writings. We deplore what has seemed at times a seeking for publicity and easy martyrdom. Be that as it may, we demand justice for them and declare against the lawless spirit and fascist philosophy of those who persecute.

Well says a national leader, "If we are destroyed as a nation, it will not be by bombs dropped upon us from the skies, but by *hostilities and hatred*." (Italics ours.) "Already, in the mad manias of this hour, the work of fascism is begun. Demands for military conscription, attacks upon civil liberties, mob violence upon innocent and unoffending minorities reveal already the swift turning of the stream of public sentiment from democracy to tyranny. We shall be conquered by Hitler, if this goes on, long before any Nazi troops even look in the direction of these shores. The disease of fascism is catching us, and chief among the symptoms are these outrageous mob assaults upon Jehovah's Witnesses."

Our churches, our leaders must not keep silent on such issues. The gospel of Jesus, the voice of humanity, the echo of history is all against such injustice.

### RADIO DEVOTIONAL ADDRESSES

Beginning August 7, a weekly series of devotional addresses will be inaugurated by Dr. Francis C. Stifler, editorial secretary of the American Bible Society, a series entitled, "The Positive Answer to the World's Despair."

The series will be produced under the auspices of the Federal Council of the Churches of Christ in America, and will be heard each Wednesday at 1.30 p.m., Eastern Daylight Saving Time, over the National Broadcasting Company's Blue Network.

Doctor Stifler is a Christian gentleman and scholar, of wide experience and sympathetic outlook. His addresses on "Listen," "Boring Through Mountains," "Turning up the Lamp," and "Riddle of the World"—to name the August titles alone—will be worth listening to, for their sane analysis, Christian courage, and faith.

We have not seen any preview of these addresses, but knowing Doctor Stifler as we do, we unhesitatingly recommend to our readers that where possible they listen in.

A graduate of the University of Pennsylvania and Yale Divinity School, Doctor Stifler has been a successful pastor of a large city church, associated with the American Baptist Foreign Mission Society, and for some years in his present position with the American Bible Society. The addresses have been prepared with the conviction that "during the current war there must be no Bible *blackout* anywhere." The series will continue through the fall. But let us remember the dates—August 7, 14, 21, and 28.

### CONSCRIPTION AND CONSCIENTIOUS OBJECTORS

It seems likely at the time of this writing, July 25, that the *Burke-Wadsworth Bill* will soon be passed by both houses of congress. But protests have been made in behalf of all conscientious objectors. The compulsory military service for the youth of the United States is so contrary to our thinking and plans of government that many are caught off their feet and swept along by militarists. Of course we want adequate protection. That conscription is the way to provide for it is wisely questioned by many others than extreme pacifists.

In the bill there is provision for exemption of conscientious objectors who are found to

belong "to any well organized religious sect whose creed or principle forbids its members to participate in war in any form"—such as the Quakers.

Dr. Walter W. Van Kirk of the Department of Justice and Good Will of the Federal Council has addressed a letter to Senator Sheppard of the Senate Military Affairs Committee, recommending that this section of the proposed act be amended to provide exemption for members of any well organized religious communion who have conscientious scruples against the bearing of arms or participation in war.

In his letter Doctor Van Kirk points out, "To exempt only such persons as are members of sects whose creed or principles forbid its members to participate in war in any form" would be doing a grave injustice to those members of other religious bodies who are no less sincere in their opposition to war and compulsory military service."

He pointed also to the many denominational groups who have taken open and decided stand in this matter. This includes practically all the larger denominations. Also he quoted the findings of the Philadelphia meeting of February, 1940, representing twenty-eight communions.

No one knows what good has been accomplished by such a letter. If not too late, readers of this editorial who are interested might help by writing to their own senators and representatives.

If religious liberty is to remain one of our "freedoms," Christian people must be alert to their duty in times of crisis.

### RECORDERS STILL WANTED

Those who have clean copies of the *RECORDERS* which they would like to see distributed among others, will find a welcome outlet by sending them post or freight prepaid to Frank Jeffers, 1223 Franklin Street, Racine, Wis.

He reports only about one hundred fifty copies received from his request appearing in *RECORDERS* of early June. "There are always good sermons and other good articles in the *RECORDER*," he says, "that ought to be placed in the hands of the public." To that we agree. Let us help such a willing and appreciative distributor.

## REACTIONS

*From Los Angeles*

Please extend my subscription to the RECORDER for two years . . . money not easy to get, but I do not want to be without my RECORDER. It has always been in our home for the past fifty-eight years.

Mrs. \_\_\_\_\_

*From Ohio*

Please find enclosed \$1.25, for six months' issue of the SABBATH RECORDER, one of our best enterprises.

\_\_\_\_\_ (a college student).

*From North Dakota*

Enclosed . . . \$5, to pay on our back subscription to the RECORDER. . . . We certainly appreciate your kindness in sending us the paper so long when we were unable to pay for it. It is our only link with Seventh Day Baptist people and we get so homesick for them at times. . . . We pray that the blessing of God may be with you in your work. . . . Pray for us that we may be better witnesses for Christ and his Sabbath.

*From Western New York*

Enclosed check for my 1940 subscription. There would be something lacking if the RECORDER did not arrive the first of every week. I would miss it greatly, I am sure.

\_\_\_\_\_ (a schoolman's wife).

*From Philadelphia*

I don't see how anyone can complain of our dear SABBATH RECORDER. . . . We want to keep it filled with religious news. It is so interesting to read the reports of the societies and churches; it keeps us acquainted.

I used to know by person nearly every one of our ministers. . . . Now that I cannot attend denominational gatherings, I know only a few of the younger ones. The only way to get acquainted is through the RECORDER and their pictures which I keep so as to know the faces that go with the names.

The SABBATH RECORDER is like a visit from a dear friend each week. I would not be without it.

## CONFERENCE HINTS

Conference music will be a prominent feature. Half hour vesper services five evenings; Tuesday, church orchestra; Wednesday, solos and choruses from Mendelssohn's "Elijah"; choir of forty voices, with Orgatron and piano; Friday, men's chorus. Men singers, come with your "Towner" prepared to assist. Visiting soloists are asked to bring their music.

At this date of writing, July 25, there are still free lodging places for a hundred people not assigned. Pastors and their families please speak at once, and recommend others who should have first consideration. There will be plenty of other lodging as low as fifty cents per day per person. For such, if driving, bring bed linen and blanket. Church clerks or pastors please send full list of visiting delegates at once to Richard Burdick, 339 Champion, Battle Creek.

We just learned that the auditorium and other parts of the College Library building are equipped for air conditioning. Now, think of that.

You will be able to get plenty to eat for less than a dollar a day at places that do not sell liquor.

Pre-Conference Leadership Training Camp, Fair Lake, August 14-19. Camp fee \$5, covering all camp expenses. If driving, bring bed linen and blanket. Pre-Conference young people's activities begin Monday afternoon, August 19.

Edward M. Holston,  
Publicity Committee.

## MISSIONS

## UNFINISHED TASK

At this time of year many of our churches and denominational boards are summing up the work of the past twelve months and we should remember that the day's work is not completed, that it is only begun. It is not that which is begun but that which is completed that makes the transaction most worth while. It is not the studies which a student begins that give him an education, but those which he completes. Some years past a man started to build a magnificent palace. He put \$50,000 into the foundation, but the palace never rose above the sills and for a generation the transaction has been a byword. He began

well, but he did not carry his plans to completion.

The fact that it is not that which is begun but that which is concluded that counts holds true with individuals, churches, and denominations. The Christian Church has begun a great missionary project which had for its object evangelization of the world. Having started the work, it must be carried through to completion or it will make the same mistake that the man did who put \$50,000 into the house and left it. Seventh Day Baptists have started a missionary program extending over all the world. To fail to support this program and carry it to completion would be the same mistake which the student makes when he begins his studies and drops them.

Miss. Sec.

## ANNUAL REPORT OF DOCTOR GEORGE THORNGATE

From a medical standpoint this year has been quite active. A good deal of my work has been among refugees suffering from tuberculosis. As has been reported before, I have spent considerable time at two hospitals maintained by the Shanghai Anti-Tuberculosis Association. Also I have worked in the Chest Clinic of Lester Chinese Hospital. In these places my interest has been particularly surgical. It is a matter of satisfaction that, to a certain degree, the benefit of collapse therapy for tuberculosis can be given to some of the many people in China suffering from that disease.

I have had the pleasure of teaching two classes in Clinical Tuberculosis and a class in Medical Ethics at St. John's University Medical School, also a class in physiology and hygiene at Grace High School.

In general the mission property in Shanghai is in a good state. The Girls' School carried out a rather extensive amount of painting and repair of its buildings last summer. The parsonage was also put into a good condition as to roof and woodwork. A building constructed on the mission compound some time ago, for raising mushrooms, was purchased at a small price and altered to provide living places for three Chinese mission workers and their families who were driven from their homes by the fighting. This frees space in the schools needed for school work. An alteration of the veranda of the Crofoot house,

now residence of the principal of Grace High School, provides a schoolroom for one of the primary grades. A more substantial north gate house has been constructed in the place of one destroyed by typhoon last summer.

The chapel and school in Shanghai Native City, site of the first Seventh Day Baptist mission work in China, were burned to the ground after the Japanese took possession of that district in 1937. A few bricks were salvaged with great difficulty and used in repairs and alterations at the main Shanghai compound.

The hospital buildings at Liuho, which were much damaged at the time of the invasion and occupation by the Japanese, have recently been repaired in small measure. One entire building and a large section of another were razed and the salvaged material used in superficial repair of roofs, walls, and openings of other buildings. This renders them fairly water-tight, thereby slowing to some extent the deterioration which was rapidly taking place.

The Liuho church and residence, which were not so badly damaged as the hospital buildings, have been restored to a condition somewhat approaching that before hostilities.

The repairs at Liuho were made from funds of Grace Hospital and the industrial work which are distinct from mission funds.

The Da-zang property is still being encroached upon by a Japanese airdrome.

In spite of frequent representations to the Japanese authorities, nothing has yet been accomplished in the matter of losses due to activities of Japanese military forces.

## ANNUAL REPORT OF DR. ROSA W. PALMBORG

I feel that there is very little for me to write in an annual report. I do not pretend to do full work. My mornings are usually spent on my own affairs.

The industrial work has kept up pretty well, though the number of girls employed in it grows gradually less, as they go to other places or return to their homes on account of the high rents in Shanghai. The ladies who manage "The Green Dragon," a shop similar to the pre-war "Industrial Missions Center," are glad to take our work to sell, just as the home (American) market is declining. With the rate of exchange so much in our favor,

the friends who have been selling for us at home have helped us immensely in a financial way. So when Doctor Thorngate and Mr. Davis superintended the repair of the Liuho church and the house in connection with it, in which I lived, I felt it perfectly right to pay for the work out of the industrial work funds, especially since the latter was built mostly with the income from that work. It was not so badly damaged as the medical buildings, and the repairing of that unit cost only \$560 of Shanghai money. It makes me very happy that the church can again be used in the service of God. An effort is made to have services there twice a month.

Miss Lok has become so efficient, that about all I need to do about the work is to superintend it, write letters in connection with it, and deliver or mail packages.

The clinic from 3.30 to 5.30 on six afternoons of every week, is the real work of my day. A few statistics will give an idea of it. During the year we have given treatments to patients from outside as follows:

For skin troubles (ordinary)	6,850 treatments.
For abscesses and carbuncles	684 treatments.
For eyes	1,520 treatments.
For burns	600 treatments.
For injuries (many very slight)	438 treatments.
Vaccinations and inoculations for cholera and typhoid about	300
Total	10,812 treatments.

I see in copying this that I omitted to record the treatments for other miscellaneous diseases, not a few, but the original account is already destroyed, so I must leave it to the imagination!

We charge very little, sometimes nothing, as many of our patients are refugees or apprentices in the little stocking or iron factories in the neighborhood. It is mostly charity work.

We have also treated the school children, the girls for the year, the boys till the end of January, since which time they have had a refugee Jewish doctor. Statistics are as follows:

	Girls, 1 yr. treatments	Boys, 1/2 yr. treatments
Skin diseases	647	644
Eye diseases	915	337
Coughs and colds	127	40
Miscellaneous	240	110
Totals	1,929	1,131

We are glad to have had no smallpox or other epidemics on the premises this year. The most annoying has been the prevalence of trachoma, both in the schools and outside, which accounts for the great number of eye treatments. I have also usually had charge of sicknesses in the dormitories, in the Girls' School. A few serious cases have gone home.

I continually give thanks for my two faithful girl helpers in the clinic, and for Mr. Sinding Dzau, who registers the cases. Without them I could do very little.

TREASURER'S ANNUAL REPORT

July 1, 1939, to June 30, 1940

GENERAL FUND

Dr.	
Cash on hand, July 1, 1939	\$ 36.98
Received for General Fund	2,326.03
China	4,373.39
Foreign missions	52.60
Jamaica	18.69
Home field	1,372.93
Special purposes	283.07
Received from Permanent Fund income	3,405.88
Denominational Budget	6,570.98
S.D.B. Memorial Fund	2,072.63
Sale Debt Fund investments	2,760.00
	<u>\$ 22,763.18</u>

Cr.	
Corresponding secretary and general missionaries	\$ 4,747.69
Churches and pastors	2,033.33
China field	7,054.79
Jamaica field	2,667.26
Holland field	375.00
German field	458.34
Treasurer's expenses (clerk, bond and supplies)	381.99
Loomis, Suffern & Fernald, certified public accountants, audit fee for year ended June 30, 1939	201.05
Loans repaid	2,250.00
Interest, paid on loans	678.00
Filing fee	2.00
Printing	200.68
Foreign Mission Conference dues	40.00
Payment of gifts for special purposes	285.50
Investments of Debt Reduction Fund	1,236.62
Cash on hand June 30, 1940	150.93
	<u>\$ 22,763.18</u>

\* Salaries and allowances due missionaries and others June 30, 1940, but unpaid \$ 788.46

STATEMENT OF CONDITION

JUNE 30, 1940

The Society OWNS:	
Cash: In checking accounts:	
Washington Trust Co.	\$ 150.93
Industrial Trust Co.	101.00
In savings accounts:	
Washington Trust Co.	1,806.19
Equity Savings & Loan Co., Cleveland, Ohio	678.59
	<u>\$ 2,736.70</u>
Investments:	
Stocks, bonds, and mortgages	99,084.44
Real estate:	
In China	\$ 55,829.86
In Kingston, Jamaica	6,000.00
In Bath, Jamaica	125.00
In Garwin, Iowa	2,000.00
In Minnesota, Polk County	2,088.94
	<u>66,043.80</u>
Total assets	<u>\$167,864.94</u>

The Society OWES:

Notes payable:	
The Washington Trust Co.	\$ 10,750.00
Anne L. Waite	500.00
E. C. Burdick	500.00
Jennie Crandall	500.00
S.D.B. Memorial Board	2,000.00
Other	2,750.00
Accounts Payable (salaries and allowances)	788.46
	<u>17,788.46</u>

Excess of assets owned over amounts owed ..\$150,076.48

Funds - principal amounts:	
Permanent Fund	\$ 88,698.33
Debt Reduction Fund	9,192.88
Alice Fisher Ministerial Relief Fund	3,309.21
H. C. Woodmansee Ministerial Relief Fund	379.89
A. J. Potter Ministerial Relief Fund	960.83
F. F. Randolph Memorial Fund	62.89
Amanda M. Burdick Scholarship Fund	1,026.32
Ministerial Education Fund	195.22
Ministerial Retirement Fund	37.78
	<u>103,853.35</u>

Funds - unexpended income:	
Amanda M. Burdick Scholarship Fund	\$ 23.42
Permanent Fund	127.13
	<u>150.55</u>

Gifts for special purposes:	
Dr. Thorngate China Fund	\$ 1,308.42
Sundry	60.96
	<u>1,369.38</u>

Real estate equities not allocated to specific funds:	
In China	\$ 55,829.86
In Jamaica	4,125.00
	<u>59,954.86</u>

Deficit in General Funds	\$ 15,724.62
Less, Debt Fund cash	472.96
	<u>15,251.66</u>
	<u>\$150,076.48</u>

DAILY MEDITATIONS

(Prepared by Rev. Albert N. Rogers, New Auburn, Wis.)

Thursday, August 1

Genesis 1: 1—In the beginning God . . .  
(Read Revelation 21: 5-7.)

Forgotten except to a few is the philosopher-dictator for whom this month was named, but our most casual term for the whole of things is creation—which takes for granted a Creator. He who makes all things new does not overlook us: our bodies through rest, our minds through humor, our courage through forgiveness, and our faith through experience. To us is the promise.

Prayer—Thou whose mercies are new every morning, grant us to lay hold on life in all its fullness, and may no bitterness or shallow thinking rob us of our fit place in thy continuing creation. Amen.

Friday, August 2

Exodus 3: 3a—And Moses said, I will now turn aside and see this great sight.

(Read Exodus 3: 1-10.)

"But for the grace of God," Halford Luccock has said, "Moses would have become just one more Egyptian mummy!" Life began again for him when at an advanced age he turned aside and heeded the call of his God. Today is the birthday of the writer; it probably is for others. Instead of reflecting upon the decade which has thus closed, why not, my soul, try to find out God's plan for the next ten years?

Prayer—Thou who dost lead us in ways we know not, grant that human sympathy, the sense of justice, loyalty to the highest, and a double portion of seasoned imagination may quicken us for new achievements in thy service. Amen.

Sabbath, August 3

Psalm 95: 7—Today, if ye will hear his voice, harden not your heart . . .

(Read Psalm 95: 6-8.)

Preparation is the first step in worship: one does not sit down and dash off impromptu a bit of verse or capture with his brush a landscape. One of the disciplines of the worshiper-to-be is surely to black-out all traces of resentment, envy, self pity, and ambition that may deflect the interest from the wholly Holy Other. A mission nurse is reported to have admitted she had to pray very hard to keep from hating the bandits who shot the harmless old watchdog, leaving her pups to starve. Those who knew her, though, never doubted her prayer was effective. Do we really want to hear his voice at church?

Prayer—Thou whose Spirit yearns for fellowship with ours, grant that when we mingle in the house of prayer we shall not be rendered deaf and blind by unrighteousness. Amen.

Hymn—"When all thy mercies, O my God."

Sunday, August 4

Matthew 25: 40—Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.

(Read verses 34-40.)

As a tourist crosses our states he is struck with the common decency of folks. What used to be called country hospitality, and more recently by the commercial term "service," is not a lost art in our day. One sometimes wonders if the filling station attendant is as friendly to his wife as to the customer, or whether he himself shows such a smile of appreciation for everyday courtesies as for the

kindnesses of utter strangers. Jesus had followed the Open Road and he knew what hidden tendernesses are uncovered by a simple unselfish act.

Prayer—Thou who didst entrust the earth to men capable of love and hatred, grant us the divinity of true helpfulness. Amen.

#### Monday, August 5

Galatians 6: 1—If a man be overtaken in a fault . . . restore such a one in the spirit of meekness. (Read verses 1-6.)

A Christian woman pointed out this verse recently, with the comment that it had special meaning to her. Meekness was one of the qualities blessed by the Great Teacher. It is a fine art—the ability to see the dignity of the one about to be criticized as dwarfing the error done. He surely had this spirit of whom it was said that to be reprimanded by him was a compliment.

Prayer—Thou who art the soul of truth and of patience, teach us to combine these two in the way of living with others which, even after twenty centuries, remains in men's minds as the grace of Jesus Christ. Amen.

#### Tuesday, August 6

Galatians 6: 7—Be not deceived; God is not mocked. (Read verses 7, 8, and 9.)

Now and then one finds one of those twisted personalities who delights in poking fun at other men's faith. One wonders pityingly what freakish experience made them so, more than one is disturbed in his own convictions—if they are worthy of the name. George A. Coe was once asked this question, "Astronomically speaking, what is man?" His reply was ready. "Man is the astronomer!" An Englishman was thinking in the same vein when he wrote:

Our little systems have their day,  
They have their day and cease to be;  
They are but broken lights of thee,  
And thou, O Lord, art more than they.

Prayer—Thou who hast given us both the power to doubt and the privilege of belief, grant that amid injustice we may see justice, amid evil that which is good; and may we earn liberty by pledging our eternal service to thee. Amen.

#### Wednesday, August 7

Galatians 6: 10—As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Could Paul seriously say that today? Does anyone lack opportunity to do good—appeals come almost daily for refugees from two continents, for the Red Cross, for legislative reforms, for church and mission work, for temperance education, even (under a cloak of moralism) for political campaign chests! What is doing good? A Christian should be made of money! One who is sympathetic to all good causes has worked it out this way: ours is a day of advertising, and those who plan the appeals know as well as we that the money will not go around. He does not dodge his responsibility who is not hoarding for himself against the urgent and legitimate claims of our needy world; and he who can give is perhaps more than thrice blessed.

Prayer—Thou from whom all skill and science flow, thine is all, not part, of our means and prosperity; and we do desire to administer thy wealth as those who are loyal to thy plans and dreams. Amen.

#### Thursday, August 8

Acts 27: 21—After long abstinence, Paul stood forth in the midst of them and said, Sirs, ye should have hearkened unto me.

(Read 1 Corinthians 13: 4-7.)

Here is Paul's religion at work. He was not hurrying to say I told you so, but only "after long abstinence" did he permit himself to offer some good advice. This is a different character from the pious, over-zealous Saul, "breathing out threatenings and slaughter against the disciples of the Lord," a few years before. He had achieved a self-restraint which is part of that Christian maturity he understood so well.

Prayer—Thou whose love never faileth, grant that we may suffer long, and show kindness to our opponents at the very times when we might take advantage of them. Amen.

#### Friday, August 9

Psalms 23: 5—Thou preparest a table before me in the presence of mine enemies.

(Recite the Psalm.)

James Montgomery's rendering of these familiar lines reads "in the midst of affliction." At some table where these words are being read this day there may be suffering and anguish, loneliness, bitterness or family strife, and even—it may be—a shortage of food. To any who may be in such affliction our hearts go out sincerely, but God has prepared an-

other table! There is water of which if a man drink he shall never thirst. Drink of it, O friend, and get strength to provide in what way may seem right for the physical needs. The Giver is working with you; never lose heart.

Prayer—Thou whose pity is infinite and whose resources are more than our needs, break through the cloud of bitterness, or self-pity, or discouragement, which surrounds us, and warm us by the sun of thy love until we are once again worthy to be called thy sons. Amen.

#### Sabbath, August 10

Psalms 150—Praise God in his sanctuary, . . . praise him with the psaltery and harp . . . Let every thing that hath breath praise the Lord.

It is not difficult to understand how the entire population of some towns of old New England, as well as of many an ancient tribe, were compelled to attend public worship. The act of praise seemed so important that every voice was needed to perform it appropriately.

We have broadened our conception of worship to include those who are kept from assembling together by the world's essential work, by the keeping of the home, and other valid pursuits; but perhaps we have lost something by our liberality. The events of recent European history show how much men accomplish for good or ill when merged in great crowds, with unity of purpose and the discard of many an "if" and "but." The worship of the Eternal God in his sanctuary is recommended procedure for the tired individualists of this century.

Prayer—Thou who art high and lifted up, thine should be the kingdom, and the power, and the glory; we will unite with all men praising thee in Jesus' name. Amen.

Hymn—Come, thou almighty King.

#### Sunday, August 11

Ezekiel 2: 1—And he said unto me, Son of man, stand upon thy feet.

(Read chapter 1: 28; 2: 1-3, 7.)

This is a great text for believers in democracy. God cannot use the prostrated slave, but rather the clear-eyed, self-possessed person standing quietly in his place. There is a so-called New England conscience in many of us which now and then would deflate our confidence in ourselves and give us the sweet, sad countenance of the half religious. But

here is the Spirit of God calling upon a captive Hebrew doing menial labor—probably under some illiterate government official. Look up, as a member of the human race, and be directed by the Lord's voice!

Prayer—Eternal God, forbid that any day should find us beaten by life about us, or that any night should come before we answer thy call to some noble deed. Amen.

#### Monday, August 12

Luke 2: 41—Now his parents went to Jerusalem every year at the feast of the passover.

(Read verses 41-52.)

All this week families will be taking up their "Caravan to Conference." What an ancient and rewarding custom. To be sure, there are hours of sewing and ironing and packing, tires and lubrication to be checked, and an almost endless list of articles not to be forgotten. It was very likely so in Jesus' day. But it is by such experiences that parents, like young people, increase in favor with God and man; while wisdom and stature come more naturally. Bon voyage! Go(o)d b(e with) y(ou).

Prayer—Eternal God, persuade us that we do not live by bread alone, but also by words of truth and inspiration and by the fellowship of kindred minds. Amen.

#### Tuesday, August 13

John 15: 5—I am the vine, ye are the branches.

(Read 1 Corinthians 1: 10-13.)

Mark Rich tells how his father once grafted a cherry tree so that it bore several varieties of fruit—Bings, Royal Annes, and seedlings. Each drew its strength from the same roots, the same sunshine, the same California irrigation ditch. So we who are Baptists, Presbyterians, Congregationalists, old-line Seventh Day Baptists, new converts, or some other, are fed by the same Living Water. A tree has more than one branch.

Prayer—Eternal God, convince us by new adventures in Christian fellowship how great and good are customs strange to us, and may we be loyal to none other than thy Son, the Head of the Church. Amen.

#### Wednesday, August 14

I Corinthians 2: 1—I determined . . . that I would not come again to you in heaviness.

(Read through verse 8.)

Paul, the great pastor, thought it better not to visit the Corinthians when they were having trouble—better to let them work it out for themselves and learn to avoid a recurrence of the error. This practice of non-interference has probably resulted in the end of some churches and may not be justified in every case. But what is a church but a community of men and women who have agreed to work above heaviness in the building of a kingdom of joy?

Prayer—Eternal God, encourage those who may be now in disagreement to believe in a higher way of wisdom and justice, and above all may thy churches increase in the magnanimity of the Christ. Amen.

#### Thursday, August 15

Revelation 2: 4—I have somewhat against thee because thou hast left thy first love.

(Read verses 1-5.)

The church of Ephesus was now in the second generation; its prime movers had passed on and with them the real life of the church. It is easy to be mistaken and claim this state applies to churches that really have quantities of young blood waiting to be enlisted, but the Holy Spirit doesn't make mistakes. Do you know a church like Ephesus? It may not be too late if you do your part.

Prayer—Eternal God, stab us broad awake to the fact that grandmother's faith will never get us, or anyone else, into the kingdom of heaven, and show us the winsomeness of the love of Christ. Amen.

#### Friday, August 16

Isaiah 42: 4—He shall not fail nor be discouraged, till he have set judgment in the earth.

(Read verses 1-7.)

Our understanding of missions has grown greatly in the last few years of rapid communication, world markets, and mechanized warfare. It now appears nothing less than the cosmic advance of Christianity, the building of a Commonwealth of Love universal in its proportions. A famine in China may affect the price of hosiery in New York City, but it affects more deeply the price of faith in the churches of the nation. It is not enough that men everywhere shall know the truth, but that they shall hear the judgment in compelling terms.

Prayer—Eternal God, we dare to believe thou art using us around the world; may we hold fast to courage afar and at home. Amen.

#### Sabbath, August 17

Matthew 28: 20— . . . teaching them to observe all things whatsoever I have commanded you.

(Read any five verses of the Sermon on the Mount.)

Worship and preaching were the undisputed field of the Church until politicians and newspaper columnists began to speak with a more appealing voice. The mediocre preacher is usually an ineffective teacher and so lacks the power that is promised. We stand at the threshold of a new theology, a system of thought that is God-centered rather than believer-centered. Can you help your pastor in his thinking, or free him from a petty round of church chores so that he will have the energy to study creatively the gospel of redemption?

Prayer—Eternal God, forgive us that so long we have expected to go in our own strength; and lead thy Church out once more into a place of leadership in the idealism for which men give their all. Amen.

Hymn—Beneath the cross of Jesus.

### WOMAN'S WORK WORSHIP PROGRAM FOR AUGUST, 1940

By Mrs. T. J. Van Horn

"Open thou mine eyes, that I may behold wondrous things out of thy law."  
Psa. 119: 18.

Prayer

Scripture—Psalm 119: 33-40

A Sabbath hymn—*Winning Others to the Sabbath*

In these days of universal advertising, we learn of new and varied methods of calling attention to the products and projects of modern business. Vast sums of money are spent. Billboards and radio, magazines and newspapers, the best commercial artists and craftsmen, and perhaps most effective of all—clever sales talks are employed to emphasize values and importance. The public is not allowed to overlook and treat with indifference whatever the advertiser may desire to impress upon the world's thought.

We are frequently reminded by both pulpit and press that we should be bringing the subject of God's holy Sabbath day to the world, both within and without the church. Are we good advertisers?

Just how to do this most effectually is a question many of us have asked. Here are some queries that may stir our thinking:

Personally, how would you recommend the Sabbath to one whom you wished to impress with its truth, its importance, and its value?

For instance, would you claim that keeping the Sabbath day is

1. A hard duty?
2. A hindrance to prosperity?
3. A social liability?
4. A restriction to personal liberties?
5. A "condition," in order to claim the promises?

(Have you sometimes listened to such "testimonials"?)

or,

Would you say that keeping God's Sabbath is, to you,

1. An act of worship? (read Lev. 19: 30; Ps. 42: 4)
2. An expression of gratitude for God's mercies? (Ps. 122)
3. As a "delight"? (Ps. 37: 4)
4. As a means of spiritual development? (Ps. 19: 7-11)
5. As a test of loyalty? (John 14: 15)
6. As an aim to be "100 per cent Christian"?

Do we need to revise our attitude? Do we need to "rejoice in the distinction of being chosen to uphold the Sabbath"? Do we need to show, by word and conduct, that we "delight to do thy will, O God," in this matter? Does the keeping of the Sabbath law lay a basis for other loyalties and dependableness? "Let us think on these things."

### THE SABBATH AND THE CHRISTIAN HOME

By Sadie K. Whitford

When we use the expression "Christian home," we really mean the Christian family, because the family is the home, and the family, rather than the home, determines the standards of the home and of its members. The family is the most important religious institution in the life of today, and the higher

the type of family life, the more carefully does it develop its children and their ideals.

The Christian family is a type peculiar to itself, because it is controlled by the teachings of Jesus; while Jesus did not give formal rules for the regulation of homes, he did make a spiritual ideal of family life in all of his teachings. He glorified the relations of the family in his many references to fatherhood, sonship, brotherhood, to the ideal Home beyond this life, to God as our Father. From these teachings the early Christians made their religion a family matter, and their homes a place in which the young, as well as the old, might grow into "the measure of the stature of the fullness of Christ"; and so do Christian homes of today. Therefore, it is difficult to conceive of a Christian home as not observing a Sabbath, because such a home will realize the need for all members of the family to have a day free from the life that tears its members apart, free from the engrossing toil of work and of school, free for its members to live together as spiritual beings. In the need for such a day the Christian home finds the guiding principle for the use of the day, and strives to teach its members to use it as a glorious opportunity, a day devoted to the best things of life. Surely one of the best things will be to meet one another, to look into the faces of our friends, and to lift our faces to God. That is what a church service should be—the getting-together of our Father's larger family to think and talk of him and his kingdom. For the child, the Sabbath school and children's worship service are his immediate points of contact with the church family, and rightly-conducted church and Sabbath school services go far toward making this the best of days for the whole family.

I recall Pastor Hurley's once saying that we have a decided advantage over other denominations because with us the Sabbath begins at sunset; this gives us the evening hours to rest, to prepare our Sabbath school lessons, and to get our hearts and minds in readiness for Sabbath worship. At the time this statement was made, I believe, we were holding a family church night in our church on Friday evenings. Young and old assembled together, Scripture was read, there was a prayer, and a hymn or two sung all together; then the young people held a Christian Endeavor service by themselves; Pastor Hurley conducted a

Bible study hour for the older folks; and someone had a story hour for the children—and all came together again for a closing hymn. This made excellent preparation for the Sabbath to follow, and really gave every one an uplift of spirit and a greater interest in the church services next day. This is a good illustration of family unity in religious worship—a unity of spirit that modern families are losing to a great extent—a loss which affects the conditions existing today in our churches and in our homes.

Sabbath afternoon is often a real problem for the family, especially when there are young children in the home. It seems well to reserve the afternoon for home life, for the closer drawing together of children and parents; if this time is kept sacred for the children and young folks and their interests, the problem is less difficult.

When there are children in the home there must be some time for play, even on the Sabbath, because the child is a *growing* person learning life by play. Someone has said, "Play is the child's method of reaching forward into life's meaning." However, since it is important that this day should be different from other days, it is well to make the plays and pleasures different; make it a day of the *best* plays—the favorite plays and those that do not disturb others, or make unnecessary work for any one. The Sabbath is a day of rest, and play should not be carried beyond the rest and refreshment stage; nor should it take the place of worship and instruction.

Henry F. Cope, general secretary of the Religious Education Association, gives a few helpful hints concerning activities for the Sabbath in his book entitled "Religious Education in the Family." He suggests among other things the making of a Family Book; to start this book mother or father raises the question at dinner, "What was the best Sabbath of all last year, and why was it the best?" Everyone from the oldest down should have a chance to tell his opinion. Then the question, "What is the very best thing you can remember about the year just past?" Everyone may have ten minutes to write his answer, then the papers should be folded, put away, and read at the evening meal. Sometime during the day elect a keeper of the book, and before bedtime have him enter these "Happy Memories of 1939" in the Family Book. This may be carried on then from week to week,

as all discuss the happy events of the seven days past.

A Book of Golden Deeds may be carried out in the same manner, entering in it each week the best story of a "Golden Deed" that is brought in by any member of the family, a brave or kindly deed published in the papers, or some one may write the account of some act of kindness that he has seen or heard of during the week. Plan something for the happiness of others; occasionally the family may go in a body to call on someone who would be made happy by the visit. If you take a drive, or a walk in the fields or the park, talk of the beautiful things of nature that God has put into the world for our pleasure and happiness; teach the children that "The groves were God's first temples," "That there's nothing so rare as a day in June," "That only God can make a tree."

Some Sabbath set aside a few minutes for each to write a letter to a relative or friend who would appreciate this attention. Try "guessing hymns," by having someone play familiar ones on the piano, and each one taking a turn at guessing them. Children love religious reading and songs. On Friday evening read or repeat some Psalm, pray the Lord's Prayer together, and sing a few worth while songs and hymns. Most of us will remember learning "Jesus loves me, this I know," in some tender childhood hour, and all the family will love to sing "This is my Father's world," "Onward, Christian soldiers," and "Faith of our Fathers"; we used to love P. P. Bliss' "Let the lower lights be burning."

Children love to look at a family album, and to hear father or mother tell "I remember" stories—they seem to feel a certain pride in belonging to something that goes back, and has a history. Present day libraries are stocked with worth while children's books, a few suitable ones might be mentioned: *Christie's Old Organ*, *Aunt Abbie's Neighbors* by Annie T. Slosson; *The Book of Golden Deeds* by Charlotte M. Yonge, and *Telling Bible Stories* by Louise S. Houghton.

If the older members of the family use Friday evening and Sabbath afternoon aright, the children will love the Sabbath which has been made so rich in possibilities for their growth and development; the older folks, too, will appreciate the Sabbath more, and at its

close all can sing together in genuine sincerity—

"O day of rest and gladness,  
O day of joy and light,  
O balm of care and sadness,  
Most beautiful, most bright!"

### A TRIP TO DAKOTA, WIS.

By Rev. Claude L. Hill

Ever since I was a little boy, listening to the stories told me by my father concerning life at Dakota, Wis., I planned some day to visit the community and see for myself the land where my forefathers lived and where the founders of the Seventh Day Baptist colony at North Loup came from. It was a long time before I could avail myself of the opportunity, but it came to pass May 20, 1940, when together with my son Rev. Carroll Hill, Mrs. C. L. Hill, and my son Theodore, we drove to Dakota. On our way we stopped at the home of Mr. Frank Green, a cousin by marriage, who acted as our pilot. When we arrived at the little village, if village it could be called, I made inquiry for someone in the village who could possibly have been associated with some of my relatives or their acquaintances in the days prior to or following their residence there. We were directed to the home of Emil Schwertsinska, whom we found plowing on his farm, about eighty rods from where the old church stood. He knew my grandfather Varnum Hill, Shrader, Sheldon, Nate Prentice, the Boettgers, Babcocks, Roods, Greens, Davises, and others that I do not remember. He pointed out what he said was a part of the Elder Babcock residence, and told us that the little building, moved from its former site and now used as a woodhouse, was the old Seventh Day Baptist church.

When I asked him names, he readily responded with some peculiarity of the individual which fixed that particular name in his mind. When I asked about C. P. Rood, he readily responded—"Yes, Butcher Rood." When I made a bit of inquiry concerning the name, this story came to life. During those early days of poverty and hardship there happened to be in that community a large number of sheep and their only value, so cheap were they, was their "pelt." Mr. Rood used to purchase them and then take them to the woods and slaughter them for their "pelt." The Germans used to come and cut

away such portions as they wished, free, and take them home with them. Hence, "Butcher Rood."

Many other tales of interest were told, but if recited here would make this article too long, but as I journeyed about I thought of a remark made by Rev. Herbert Lewis when he visited North Loup many years ago. Speaking of Dakota he said, contrasting it with the Loup Valley, the country was so poor that if a crow were to fly over it he would have to take his provisions with him. It is a poor, sandy country, with well improved land selling, if it could be sold, at \$10 per acre. Our informant told us that just a short time prior to our visit, nine sections of land had been sold for \$4,500. However, it is a beautiful country and one could not select a more beautiful lying piece of land than that owned by my grandfather or the one owned by George Thorngate, just south of it.

When I asked what took our people into that country in the first place, the reply was, three things: timber, good water, and hay in the marshes. I was also told that when our people first went there the top soil was good and rich, but with constant plowing it has been almost ruined and now shows little but sand. Mr. Green and other farmers are reclaiming the land by various kinds of grass culture. Where such treatment has taken place the farms and farmers look prosperous. I should say that, at present, Dakota and the community would compare favorably with the outlying districts about North Loup so far as value and the ability to make a home and a living are concerned. Modern methods, if properly followed, will make Dakota a really prosperous community. It is primarily a dairy and stock country.

I must recount one other thing, the visit to the old cemetery. It was well kept and nicely located and the names upon the stones easily read. I found these familiar names: Matilda, wife of George Thorngate; Allen and Amy Prentice; Julia, wife of Hamilton Hull; Amy Green; Fanny Pope; Varnum G. Hill; and upon another stone, said to mark the resting place of four Civil War soldiers, I read these names: Henry Babcock, Henry Bristol, Job Warner, Laurence T. Bristol. As we passed along the road to the cemetery we crossed a bridge located in the exact position where the women in that early day "hid under the bridge to get away from the Indians."

I cannot vouch for the exact truth of the things I have written, but have verified Emil Schwertsinska's statement by talking with Mr. George Green of Milton, who was a boy in that community when our people left Dakota and who went with them a day's journey to help get the cattle started. So I have stood upon the soil where our fathers' feet have stood. A life-long ambition has been satisfied. I have a friendly feeling for what is now a German community. I have connected the past with the present and am sure that the hand of God, however dimly seen at times, was with our people there, and that the foundation for a really great and influential contribution to the uplift of mankind was being laid. When I think of the young men and women who have gone out from North Loup, Neb., into all kinds of service, into all parts of the world; and when I think of the sacrificial, courageous, Christian background that was theirs, I know that it cannot have been in vain.

*Farina, Ill.*

## YOUNG PEOPLE'S WORK

### WHERE IS MY COUNTRY?

(Reading used at a Young People's Convention at Ryot, Pa.)

*Leader*—Who has decreed that "my country" shall include only the geographical area bounded by the Atlantic and Pacific oceans, Canada, and Mexico? Who has decreed that "my country" shall embrace only those men, institutions, and events which lie between the year 1492 and the present?

*Response*—God help me to define my country.

*Leader*—Where Isaiah lifted up his voice for human justice, there is my country.

Where Plato announced the reality of the spiritual, there is my country.

Where St. Francis lived the compassionate life, there is my country.

Where Darwin discovered the method of the Creator, there is my country.

*Response*—God help me to broaden my allegiance, not limiting it by little lines, or by accidents of time and space.

*Leader*—Where Luther struck for liberty of the soul, there is my country.

Where Gandhi fights a swordless fight for freedom, there is my country.

Where Schweitzer heals the bodies of the black man, there is my country.

Where Kagawa champions the underprivileged, there is my country.

*Response*—God help me to own my country wherever men and women lift the flag of justice, or of beauty, or of freedom, or of truth, or of peace, or of fellowship.

*Leader*—Wherever men are enslaved in body for the sake of gain, or in mind for the sake of power; wherever the dark gods of superstition and prejudice are served; wherever eyes are turned only toward the past, fearing to face the future; there lies my enemy country.

*Response*—God help me to protect my country from all such enemies.

*All*—Where the mind is without fear and the head is held high; where knowledge is free; where words come out from the depth of truth; where tireless striving stretches its arms toward perfection; where the mind is led forward by thee into ever-widening thought and action—into that heaven of freedom, my Father, let my country awake.

—Adapted from Herman Reissig and Tagore.

### THE IDEAS OF GOD IN THE BIBLE

(Paper prepared for a class in Bible Study of Leadership Training course, by Erma B. Van Horn)

Our conception of God has gradually unfolded through the centuries. God revealed himself as the people developed and were able to understand. The Old Testament conception was practical for the people of that age.

Various pre-prophetic passages may be chosen to show how God punished for disobedience; how he demanded sacrifices; and some show his selfishness and how he often became angry and very jealous. The characteristics thus attributed to God show how incomplete the people's ideas of God were. They show also how profoundly they trusted God as they understood him. He was a God, directing the affairs of men. The tendency toward monotheism came naturally—"thou shalt have no other gods before me," became the foundation of Israel's religion.

The prophets introduced the idea of righteousness and God's requirements for universal righteousness. They were able to interpret the righteous demands of God so vigorously that even the political downfall of the nation did not weaken the position of its God. He became a God not just for the Hebrews, but universal. The prophets also introduced the idea of God's love, spirituality, and holiness. The later prophets taught that God was interested in individuals, replacing the idea that he was God of the Hebrews as a people. They began to realize that God's covenant with them was a moral covenant.

The old conception of God made it impossible for the people to commune with him. He was present in the thunder and lightning,

and at such times they "stood afar off" and marveled. Then, too, he was not everywhere available. He dwelt in certain places and the people must meet him there.

The New Testament does away with the old limitations. God is severe in punishment upon impenitent iniquity, but to those who seek him, he is infinitely good and gracious. Through God's supreme revelation through his only begotten Son we know him as a *Father of all men*, fair, unselfish, merciful, full of grace and love. Our conception is lifted to the place of an absolute, eternal perfection.

This progressive revelation of God coincides with the progressive understanding of him by the Hebrews. God must reveal himself through men. Therefore the process was gradual and according to the development of the people. God's character and purpose are so disclosed in the Bible that trust and love are made possible, and personal communion with God ensues.

### CURTIS F. RANDOLPH

(Memorial service remarks by Dr. Boothe C. Davis July 3, 1940)

For lack of strength and emotional control, as well as of time, I will not be able to say all that I would like to say today concerning my dear friend, Curtis F. Randolph.

My feelings prompt me to sit in the pew with his family, but duty dictates that I say a public word of him as a man, and of his great service to Alfred University, to this community, and to me personally.

I have known Curtis since he was an infant in the home of his father and mother in West Virginia. There were blood relationships on both sides of our families. His mother was a Davis. My mother was a Randolph.

I admired him as a youth, struggling for an education amidst obstacles and handicaps few know anything about today, working his way through college, and entering upon a professional and business career with courage and fidelity, with highest integrity and with a meticulous accuracy. Such qualities always win esteem.

But I loved him now, as a brother, after nearly thirty years of comradeship in the work of Alfred University, and I have reason to believe that love was reciprocated. For almost a quarter of a century we worked shoulder to shoulder, in the university office, in the interest of the university, the village, the church, and the community at large.

He came to Alfred University at a time of gloom and great discouragement. With infinite patience, timeless labor, and great skill, he worked his way through the tangled threads of our accounts and financial distress, until a new day of prosperity was achieved and a new system of accounts developed.

He gave the president unstinted support, valuable advice and encouragement, and helped to build the new confidence and the new growing and expanding university.

No plan of work was not discussed and agreed upon before undertaken. Our problems, our troubles and discouragements, as well as our successes, were equally shared. Labor, disappointments, and achievements were, alike, our common experience.

Not the least of his services were his help and encouragement to individual students, struggling with financial difficulties.

Confidence in his integrity no man ever questioned. No one ever doubted his sincerity. He was loyal, first of all to his God; second, to the accuracy of his books; and then to his family, the university, and the constituency which it served.

These years created a confidence, an affection, and an obligation which I am powerless to express in words.

Generations come and go, but God's world and his work go on, through the labors of those who come after us.

As, one by one, we pass into God's great eternity, it seems not so far away; and the loved ones who gather there, seem, by some invisible bonds, to be helping with the things they loved to do, and to be aiding the people who must "carry on." So we do not think a life is closed or a generation ended with memorial services. In some way, in God's great eternity redeemed souls become a reservoir of spiritual inspiration and guidance for those whose tasks are not yet finished, a transmitting medium for the messages of a loving Father, to be relayed to us in our "work-a-day" world, with its labors, sorrows, and its joys.

Our dear friend, Curtis Randolph, has just passed on into that eternity. We shall be comforted, helped, and guided, not only by what he was and did, but by what he is in that blessed eternity.

"All common things, each day's events,  
That with the hour begin and end,  
Our pleasures and our discontents  
Are rounds by which we may ascend."



## CHILDREN'S PAGE

## OUR LETTER EXCHANGE

Dear Mrs. Greene:

I had been thinking about writing to you and had put it off, but when I read Dorothy's letter I thought I would write.

We girls had the pleasure of attending the Bible school camp at Diamond Lake. The name of the camp was Kamp Kaina Kara, which means New Joy. We learned about the New Joy of the Christian life. In the discussion period, we asked questions and then discussed them. In our class period, out in the woods with Pastor Maltby, we learned about baptism, the Sabbath, and other interesting things. We had campfire in the evening. At the last campfire several expressed their desire to be baptized.

We have been marsh haying this week. I am going to the marsh this morning, so I will have to close and get ready.

Your RECORDER friend,

Naoma Blake.

Biteley, Mich., Route No. 2,

July 24, 1940.

Dear Naoma:

I have often noticed that when I receive a letter from some RECORDER boy or girl, that letter is apt to bring me another soon. Dorothy's letter made you think to write, and perhaps someone else will write because you have written. I hope so, don't you?

I was interested and pleased to hear about your Bible school camp. It must have been not only enjoyable but helpful and inspiring, and your theme, "The New Joy of the Christian Life," was a splendid one, none better.

There has also been a Seventh Day Baptist camp in our Western Association. Thirty-two young people from the Alfred, Alfred Station, and Little Genesee churches camped at Eggleston Park, near Angelica, N. Y., during the week of July 15-22, under the directorship of Pastor Elmo F. Randolph of the Alfred Station Church. The other leaders were Don Phillips of Riverside, Calif.; Rev. George B. Shaw of Alfred; Miss Ruth Powers of Fairmont, W. Va.; Miss Winifred Cook, Mrs. Elmo F. Randolph, and Mrs. Cecil McHenry of Alfred Station. They also had an inspiring theme, "I Will to Will the Will of

God." Campers, leaders, and visitors are enthusiastic in their praise of this camp.

Sincerely your friend,

Andover, N. Y., Mizpah S. Greene.

July 28, 1940.

Dear RECORDER Children:

Today I'm beginning with you a guessing contest which has been prepared by Rev. J. W. Crofoot. Here are ten titles which represent the names of ten Seventh Day Baptist churches. I'll give you two weeks to guess what churches these titles represent, then give the correct answers and ten more titles.

1. A poetic name for England—
2. A great poet—
3. A cereal—
4. The wealthiest—
5. Upper class people—
6. In the sky—
7. Celestial beings—
8. An ancient king—
9. Site of a sale—
10. A road made of ashes—

Sincerely yours,

Mizpah S. Greene.

Our Bible lesson for this week is on "The Law of the Sabbath," Bible verse, Genesis 2, 3. "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which he had made."

#### What Mary Learned About The Sabbath

The sun was just going down on another Sabbath, and Mary had climbed into Grandma's lap for her goodnight story. She was a tired little girl, but a very happy one, for it had been a very eventful day. In the forenoon she had attended church and Sabbath school in the Seventh Day Baptist church, nearly two miles from her farm home, walking every step of the way, quite a trip for her little short legs to take; but it had all been a happy morning for her. When she reached home she said, "I think the children's sermon was the best of all, don't you, Daddy? And oh, we had such a nice Sabbath school lesson, and I told the golden text the very first of all. It was, 'Remember the Sabbath day to keep it holy!'" And Daddy agreed with her, of course.

The afternoon was a happy time, too, for Grandma played a Bible game with her and told her wonderful Bible stories, and now at

the end of the day she begged for just one more story. "A story about, 'Remember the Sabbath day to keep it holy,' and about who gave us the seventh day for our Sabbath, Grandma." And Grandma told her that God, the heavenly Father, had blessed and sanctified the seventh day and given it to men and women and boys and girls all over the world for a Sabbath of rest, of service, of prayer and praise. "Wasn't God good to make such a wonderful Sabbath for us? I'm going to keep it always, because it's a present from God," said the little girl softly. "Indeed it was," said Grandma. "And now off to bed, dear sleepy little girl. I hear Mother calling." And with a goodnight kiss little Mary hurried off to bed.

M. S. G.

## OUR PULPIT

## THE ORDINATION OF WAYNE ROOD AT RIVERSIDE

The Riverside people, as well as the visiting friends, will long remember this beautiful and inspiring ordination service held in the Riverside church on July 6, 1940. The following group was asked to act as the ordination council: Pastor L. F. Hurley; Rev. E. S. Ballenger; deacons, N. O. Moore, P. B. Hurley, and G. M. Curtis; deaconesses, Mrs. Martha Coon and Mrs. Polly Hurley; laymen, Mr. and Mrs. W. R. Rood, Herbert Stone, G. E. Osborn, Mrs. Robert Henry, Mrs. Effie Houston, and Mrs. Ethlyn Copeland; Deacon and Mrs. Hal Burdick of the Milton Junction, Wis., Church; Dean and Mrs. A. J. C. Bond of the Alfred, N. Y., Church; Mrs. Anna Rood of the New Auburn, Wis., Church; Miss Bernice Brewer of the Plainfield, N. J., Church; Cecil Stephan and Don Ring of the Nortonville, Kan., Church; Mrs. Geo. W. Hills of the Los Angeles Church; Mrs. Cordelia Coon of the Boulder, Colo., Church; and Mrs. J. N. Sweet of the North Loup, Neb., Church.

After the relating of the candidate's Christian experience and then his statement of belief, the council asked him several important questions which were answered very well; then the council pronounced him worthy of ordination.

The ordination sermon was preached by Dean A. J. C. Bond of Alfred Seminary, from which Wayne had been graduated this

summer. The text of the sermon was found in John 1: 48—"Before that Philip called thee, when thou wast under the fig tree, I saw thee." Pastor Hurley gave the charge to the candidate. The charge to the church was written by N. O. Moore and read by P. B. Hurley. The consecrating prayer was offered by Rev. E. S. Ballenger during the laying on of hands by the three ministers present. Dean Bond then welcomed the candidate into the gospel ministry.

After the closing hymn, the benediction was pronounced by Rev. Wayne R. Rood.

The evening was spent in a reception for Wayne and his bride, who was formerly Miss Anna Loofbourrow, daughter of Rev. and Mrs. Burchard Loofbourrow of New Auburn, Wis.

Ethlyn D. Copeland,  
Clerk of the Council.

## STATEMENT OF EXPERIENCE

By Wayne Rood

The essential facts of my life most of you know as well as I. It is a strangely difficult problem for me to review my short life and isolate factors that have determined the direction of my life's ambition. It seems that every experience of my life, everything I have done, every person I have ever known, every word that has ever been spoken to me has been a part of God's plan to show me the way to his service.

Of all these factors I think the most important has been my home. Much that I ever accomplish will be the direct result of a wonderful Christian father and mother. One of my earliest memories is of Sabbath days in Lake Geneva, Wis. We didn't get to church very often, but what I remember is not the times we were at church, but the Sabbath days that we were at home. Always the Sabbath has been a day of rest and worship in our home—a tradition that will always be a part of my life. My parents have never expressed any desire to influence my choice of a life work, but I have always sensed that they were praying that the life of their son would be devoted to the service of others.

My church experience began when we came here to Riverside when I was seven years old. The Sabbath school classes, and the teachers who labored so devotedly with "us boys," as we used to call ourselves; the

Junior C. E., and then the Intermediate, and those who supervised our activities—they all have had a part. The Friday evening prayer meetings at the old Park Street church stand out vividly in my memory. And the pastors: Elder Ballenger through the years, and Pastor Hansen, and Pastor Hargis, and Pastor Hurley—each has had his part in the shaping of this life-plan.

When I was a small lad I became interested in the things of the church and became convinced of my need of a definite acceptance of Christ as my Savior. I made my public confession of faith after a Sabbath morning service at the United Brethren church, where we were then worshipping. On April 7, 1928, I was baptized here in this church by Pastor Hargis. The impression that service made upon my young mind has never left me.

The work in dramatics in the church and our summer camps lent stability and purpose to my younger decision.

During my high school days I had determined upon a medical course, and through junior college I studied premedical subjects. It was during the camp of 1935 that I began to think of devoting my life to service of some kind. Under the guidance of Dr. George Thorngate and others I made up my mind to continue the medical course with the idea of entering medical missionary work. As a result I enrolled in Pacific Union College in the northern part of the state, for completion of the pre-medical work. All during this part of my life many of you people had been speaking to me over and over again, urging me to consider the ministry as a life work, but I was confident in my determination to prepare for medical service. All went well at Pacific Union for a time; I became adjusted, and was very interested in the courses I was taking, but the thought of the ministry kept haunting me. Finally it grew to be so prevalent in my mind that I knew it was a problem that had to be dealt with. I tried to convince myself that I was in preparation for the right profession. I wrote down reasons, I asked other people, I wrote letters to friends. The question came to be quite an obsession with me, for I could not settle it, alone. At last, on the eighteenth of October, 1935, as I was sitting in my room alone that morning, I knew, very definitely but very certainly, that I was meant for the ministry. Since that hour there has been no question in my mind but

that the right choice was made. Not only have I been satisfied, but there have been many indications from other sources that the choice was right. I firmly believe that the decision was made and dictated by the Lord.

You know, that as soon as the semester was closed I went east and enrolled at Salem College. On January 3, 1936, the Riverside Church voted me a license to preach, and I preached occasionally in the Middle Island church in West Virginia. In the fall of 1937, I enrolled at the Seminary at Alfred. During all my college and seminary work in preparation for the ministry, and during the past two summers that I have been student pastor at New Auburn, Wis., there has never been a doubt in my mind but that the Lord has shown me my place in his plan. All of my professors, my on-campus and off-campus friends have helped along my way. There have been temptations, of course, and offers in other fields of work, but I am confident that preaching the gospel is God's will for me.

#### CORRECT ADDRESSES WANTED

Can you help us with correct addresses of the following:

Sanford Randolph, Mrs. John Cosby, Mrs. A. I. Solburg, Ira Davis, Lewis Maxson, James Rogers, Mr. and Mrs. Wm. R. Wells, John Bartsch, Mrs. Charles Scott, Mrs. Margaret Halverson, Mrs. Fred Martin, Aletha Thorngate, Mrs. Lester Davis, Mrs. Chloe Elder, Elder Frank Facon, Mrs. Roderick Davis.

Of the addresses asked for in RECORDER July 22, three have been received: Mrs. I. N. Van Sickle, Gustav Weglau, and Leon Maxson.

We appreciate this help, and whatever others may be able to give.

Address information to Secretary Herbert C. Van Horn, 510 Watchung Ave., Plainfield, N. J.

It is in loving, not in being loved,  
The heart is blessed;  
It is in giving, not in seeking gifts,  
We find our quest.  
Whatever be thy longing or thy need,  
That do thou give.  
So shalt thy soul be fed and thou indeed  
Shall truly live.

—M. E. Russell.

#### DENOMINATIONAL "HOOK-UP"

Berlin, N. Y.

The Berlin Church has been experiencing some very pleasant things — and some that bring a throat-tightening.

Berlin has a new pastor, following sixteen years of work with Pastor Wing. On the first of June, the church sponsored a most enjoyable though touching evening, when we joined in a celebration of a golden wedding anniversary and a farewell to Pastor and Mrs. Wing. A special program was given by the Berlin-Schenectady people, and Mr. Jesse Vars, as master of ceremonies, called Mr. and Mrs. Elmer Hull and, as he affectionately added, "Revennor and Ma" to the front seat. Following a few spicy and affectionate remarks, gifts were presented the bride and groom of fifty years, and to the outgoing pastor and wife. At the table in the gallery of the church refreshments were served. The table was beautifully decorated with an oblong centerpiece of fifty roses and the traditional "bride's cake"—topped with a bride and groom—and its three tiers lighted with fifty candles. There was also a "sixteen year" cake for Mr. and Mrs. Wing.

Our former pastor and wife have rooms in the village and will continue to be with us.

Berlin's new pastor came to us early in July. The trip was made with considerable ease for all, including the new baby. As soon as the new occupants of the parsonage had had time to settle, the church gave them an old-fashioned pound party.

The parsonage was well filled with church folk who came to welcome and greet the new pastor and wife. From the appearance of a kitchen table, one would judge that refreshments were to be had in abundance.

We are most fortunate in securing this young man and his wife to serve our church, and the most casual observer could not fail to note that this grand young couple had already slipped into our hearts. May this relationship, begun so pleasantly, ripen into fruitful experiences of growth.

Correspondent.

Nile, N. Y.

A Vacation Bible School was held at the church, beginning July 1, and closing July 15. No age limit was made, but all were invited to attend, and our enrollment reached the high

score of eighty, with eleven more who attended less than five days. Their names were placed on the visitors' list. The attendance was very good; a general average of sixty-five, and fifty who had perfect attendance.

We had a group of nineteen young people who took a Bible course of Pastor Bottoms, and he thinks they are a group of both studious and conscientious young folk. They did splendid work in getting what Dr. George B. Shaw calls a "bird's eye" view of the four gospels. They learned enough about the life and works of Jesus which, if put into practice to the extent that they make it a part of their lives, will make wonderfully good citizens and Christians.

The entire school, including the kindergarten, did good work and interest was demonstrated throughout the school. The teachers as well as the pupils got a lot of joy out of the work.

A picnic was given, on the last day, and eighty-four were present to have a good time and enjoy some of God's temporal blessings together. All returned to the church auditorium at eight-thirty p.m., to give a program for the benefit of the public. The house was filled almost to capacity with parents and friends, who were very attentive while the young people and children gave a beautiful demonstration of their achievements. After the benediction, many of the parents spoke words of appreciation and assured the supervisor that they would be back of the work next year.

Correspondent.

Andover-Independence, N. Y.

The Vacation School at Independence closed Friday, July 19, with a picnic in Island Park, Wellsville. Three groups of primary, junior, and intermediate children, numbering twenty-two, met for two weeks in the church and parish house for Bible study, worship, hand work, and recreation. Pastor Walter L. Greene, Miss Hilda Clarke, and Mrs. Mizpah S. Greene were the group leaders.

The Andover Church congregation held a lawn social at the home of Mr. and Mrs. Joseph L. Williams, Sunday evening, July 21. Bible quiz questions and reminiscences of local traditions furnished entertainment and instruction for a very pleasant evening.

Correspondent.

*Dodge Center, Minn.*

The annual Seventh Day Baptist Sabbath school picnic was held last Sunday at Ashland Bridge, as planned. A nice company was present and a bountiful dinner, supplemented by plenty of ice cream and lemonade, was enjoyed by all. The feature of the entertainments of the day was a ball game between the married and single men. The pleasure of the game was marred, however, by the accident which caused a painful ankle sprain to Wallace Greene, which brought the event to a speedy close.

Rev. R. J. Severance has sufficiently recovered from his enforced rest period to resume the series of meetings in the Seventh Day Baptist church. Mr. Severance is giving good messages and all are invited to be present at these services.

—Dodge Center Star-Record.

## MARRIAGES

Bucher - Armstrong. — Miss Elnora Maxine Armstrong, daughter of Mr. and Mrs. Reuben A. Armstrong of Alfred, N. Y., was united in marriage with Rev. Glenn E. Bucher of Buffalo, N. Y., July 14, 1940, in the Alfred Seventh Day Baptist church, the groom's father, Rev. Grover E. Bucher officiating, assisted by Rev. Boothe C. Davis.

Frymoyer - Meathrell.—At the home of the bride in Clarksburg, W. Va., July 15, 1940, Charles F. T. Frymoyer of Coatesville, Pa., and Miss Freda I. Meathrell of Clarksburg. Rev. Harold R. Crandall, uncle of the bride, officiated.

Palmer - Woodbury.—At the parsonage of the Pawcatuck Seventh Day Baptist church, Westerly, R. I., June 29, 1940, by Rev. Harold R. Crandall, Josiah Carroll Palmer of Rockville, R. I., and Miss Marion Guild Woodbury of Wyoming, R. I.

Pierce - Finney.—Harrison M. Pierce, Jr., of Scio, N. Y., was united in marriage with Miss Linnette Finney of Alfred Station, at Wellsville, July 13, 1940, Rev. Carlin S. Fuller of Wellsville officiating.

The groom is a son of Dr. Harrison Pierce of Houghton, N. Y., who is a former Alfred Station man.

## OBITUARY

Barber.—At the Westerly Hospital, Westerly, R. I., April 20, 1940, Orville G. Barber, aged 82 years.

Mr. Barber was born at Rockville, R. I., January 31, 1858, the son of John N. and Clarinda Burdick Barber. He was baptized by Rev. James R. Irish and united with the Rockville Seventh Day Baptist Church October 11, 1873. After the death of his first wife, Mary Teresa, he married Mrs. Anna I. Robinson, who died two years ago. He is survived by his brother, Erlo N. G. Barber of Rockville, two nephews, and two nieces. Mr. Barber was of a cheerful disposition, friendly, a good neighbor.

Funeral services were held on Wednesday afternoon at the Buckler Funeral Home and interment was in River Bend Cemetery. Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiated.

H. R. C.

Edwards.—In Cranston, R. I., June 12, 1940, George L. Edwards, aged 83 years.

Mr. Edwards was born in Hopkinton, April 7, 1857, the son of James R. and Emeline Kenyon Edwards. He was united in marriage with Clara Shaw, October 31, 1896. Two sons were born to this union: Leonard E. of West Warwick, R. I., and Leverett L. of Rockville, R. I., October 11, 1873. Mr. Edwards was baptized by Rev. James R. Irish and joined the Rockville Seventh Day Baptist Church. At the time of his death there were only two members of that church older than he.

He is survived by his wife; his two sons; a brother, Oscar Edwards of Canonchet; five grandchildren; and nephews and nieces.

Funeral services were held at the Avery Funeral Home, Hope Valley, Sabbath afternoon. Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiated. Interment was in Pine Grove Cemetery, Hope Valley.

H. R. C.

Lanphear.—At her home, 19 Beach Street, Westerly, R. I., May 6, 1940, Jennie Greene Lanphear, wife of George Herbert Lanphear, aged 77 years.

Mrs. Lanphear was born in Pawcatuck (Stonington), Conn., October, 1862. She was united in marriage with Mr. Lanphear March 30, 1881. She was baptized and united with the church March 25, 1893, during the pastorate of Rev. William C. Daland. She was a regular attendant of the services of her church and active in the affairs of the Woman's Aid society until failing health prevented. Her interest never waned. She is survived by her husband, and a niece.

Farewell services were conducted by her pastor, Rev. Harold R. Crandall. Interment was in River Bend Cemetery.

H. R. C.

## RECORDER WANT ADVERTISEMENTS

For Sale Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

WANTED—A boy between the ages of ten and twenty to help with garden and other home duties in return for a Christian Seventh Day Baptist home, near to church and good school. Alena M. Bond, Nortonville, Kansas.

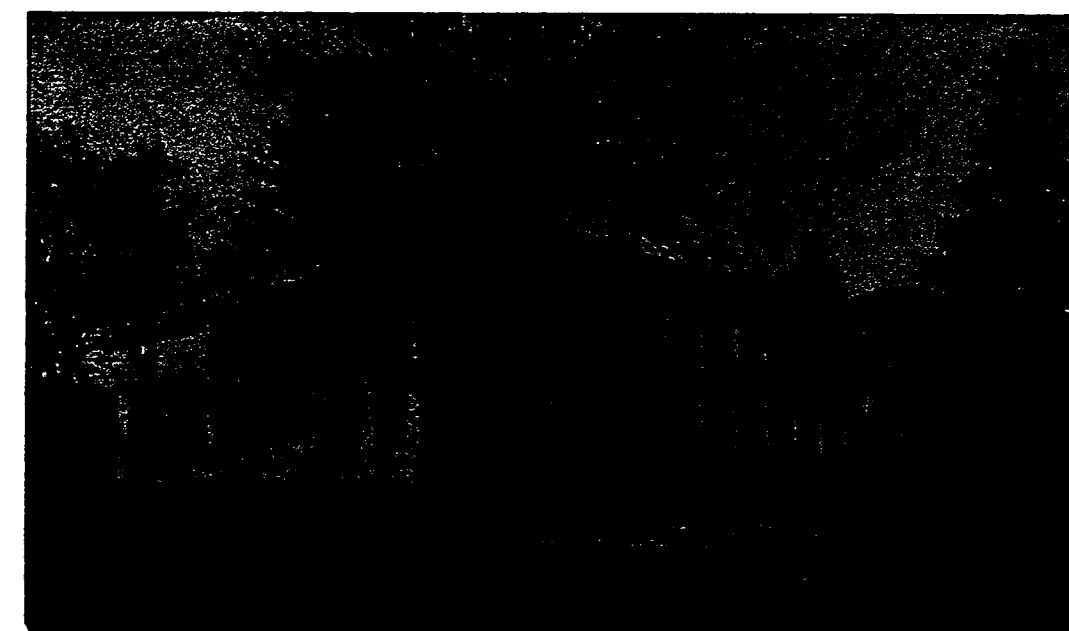
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# The Sabbath Recorder

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PLAINFIELD, N. J., AUGUST 12, 1940

No. 7



Battle Creek College, Battle Creek, Mich.  
Where the 1940 Seventh Day Baptist General Conference  
will be held, August 20-25

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