

Neal D. Mills of De Ruyter delivered an interesting sermon in Verona church and Pastor Davis occupied the pulpit in the Leonardsville church.

The "Worth While Class" was entertained at the home of Mr. and Mrs. Stanley Warner for their April meeting. As the occasion was Mrs. Warner's birthday, she was guest of honor and two prettily decorated birthday cakes were in evidence on the supper table. After the worship program a social hour was enjoyed.

On the evening of April 20, the Ladies' Society sponsored a Virginia baked ham supper. From that and the sale of aprons and fancy articles they realized \$72.

Correspondent.

#### Denver, Colo.

Denver, the City of Conventions

Attend Conference August 19-24, 1941

The friends of Mr. and Mrs. Guy Thorngate gave them a surprise party for their twenty-fifth wedding anniversary and presented them with a lovely set of silverware and many lovely gifts, showing the appreciation of their family in the church. The hostesses were Miss Mary Thorngate, daughter of Mr. and Mrs. Guy Thorngate, and Mrs. Lola Thorngate. Guy Thorngate has been our treasurer for several years.

Rev. Ralph Coon of Boulder preached a very inspiring sermon for the Denver Church, Sabbath morning, April 19. Rev. Erlo E. Sutton of this church preached in Boulder, this being the Mission Sabbath.

We are enjoying new "runners" in the church donated by the Ladies' Aid and the Christian endeavorers. Also the parsonage is being improved.

May the first, was an outstanding birthday. Mrs. Harrison Davis, of Denver, celebrated her 84th anniversary at the home of her son, Orsen, Mrs. Orsen Davis being hostess. Mrs. Davis, otherwise known to her friends and relatives as Grandma Eliza, is the mother of six living sons, Eugene of Shanghai, China; George of Summit, N. J.; David, Orsen, and John all of Denver; and Ross of Battle Creek, Mich. There were about twenty-five ladies of the church and friends of the neighborhood present. She presented a reading, which she said she gave once when she was a girl, once again later when Mr. and Mrs. Eugene Davis were in Denver at a tea.

Correspondent.

#### Auckland, New Zealand

From March 2 to May 2, the Auckland Seventh Day Baptist Church conducted a mission in the Auckland Girls' Band Hall, Karangahape Road, C 2 (opposite Newton Post Office). The cover of their publicity leaflet bore also the words: "The Commandments of God and the Faith of Jesus." A quotation on the back was from Revelation 11: 15: "The kingdoms of this world are become the kingdoms of our Lord, and his Christ, and he shall reign for ever and ever." Weekly themes presented were: "Fact or Fable, The Bible of Today?" "Universal Empire: When?" "The Coming World Dictator: Hitler or Who?" "Why I Am a Seventh Day Baptist," "Christendom Astray," "The Last Reformation," "The Faith of Our Fathers: What?" "What Will Become of the World?" "Christ or Barabbas?" "What Is Your Decision?"

Two hundred dollars was contributed by the church for publicity which consisted of posters, newspaper advertising, and radio broadcasts.—From correspondence.

#### MARRIAGES

Petrunis - Olsen. — On Sunday, April 27, 1941, at the Marlboro Seventh Day Baptist church, Marlboro, N. J., Mr. Anthony Petrunis of Bridgeton, N. J., and Mrs. Joan L. Olsen of Chester, Pa., were united in marriage, Rev. Herbert L. Cottrell officiating.

#### OBITUARY

Davis. — Lura E., daughter of Milton and Elsie Westfall Davis, was born at Lost Creek, W. Va., May 23, 1875, and died in Parkersburg, W. Va., February 1, 1941.

Her mother died when she was five years of age. Her father and stepmother passed away several years ago. She is survived by three brothers and one sister: Eli F., Dodge City, Kan.; Lon C., Cheyenne, Wyo.; Ahva, Parkersburg, W. Va.; and Mrs. James A. Saunders, Westerly, R. I. After the death of her father and stepmother, she kept a boarding house for students at Salem College.

She became a member of the Salem Seventh Day Baptist Church when about fourteen years of age, and throughout her life she was a devout and faithful member of the church. She became blind and her health failed about six years ago.

The funeral service, held at the Salem church, was conducted by Pastor James L. Skaggs, and the body was placed in the family lot at Lost Creek, W. Va.

J. L. S.

# The Sabbath Recorder

Vol. 130

PLAINFIELD, N. J., MAY 19, 1941

No. 20



MR. L. HARRISON NORTH  
Manager of the Publishing House  
(See "Who's Who" in this Recorder.)

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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

Victor Skaggs

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

Per Year.....\$2.50  
Six Months.....\$1.25

Postage to Canada and foreign countries 50 cents per year additional.  
Subscriptions will be discontinued at date of expiration when so requested.  
All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.  
Entered as second-class matter at Plainfield, N. J.

Vol. 130, No. 20

Established in 1844

Whole No. 4,929

## EDITORIALS

### WILL YOU HELP?

Yesterday, May 11, a casual passer-by might have seen five members and officials of the Tract Society busily engaged in addressing and filling envelopes in the Board Room of the Seventh Day Baptist Building. One would like to comment on this group and the impression made on one such passer-by. We will merely comment that one of the members thus busy, a gray-haired engineer, was using a reading glass to make sure of addresses from the printed Recorder subscription sheet.

What was it all about, do you ask? Answer: To some six hundred people an opportunity was being sent to share in the publishing of the new Study Manual on the Statement of Belief of Seventh Day Baptists. Attention in last week's Recorder was called to this book and to the need of advance subscriptions if the publication is to be made possible at an early date.

The Tract Board has been asked to sponsor this work by the Commission of the General Conference, for which no budget appropriation has been made. The request gives the board the privilege of special appeal for this purpose.

Not only those addressed in the letter above mentioned but all who read this have the privilege of helping get this valuable work published.

The committee that prepared the Manual, as Mr. Courtland Davis said in last Recorder, has done a careful and thorough job. The men are those in whom we have utmost confidence: Dean Ahva J. C. Bond, Rev.

Alva L. Davis, and Rev. Erlo E. Sutton. This scholarly and well written manual will be profitable not only for individuals like the ordinary run of us, but for classes of junior and high school age boys and girls, Sabbath school classes, church preparatory groups, and young people in summer and pre-Conference camps.

Advance subscriptions are being sought for cloth bound volumes at one dollar each, in order to justify early publication. A cheaper, paper edition will be printed later for class use.

Your advance order for the bound volume with \$1 accompanying, or promise to pay on receipt of the book, will be a great encouragement and much appreciated. Please address Mr. L. H. North, 510 Watchung Ave., Plainfield, N. J.

### A BURDEN, OR A CARRYING RELIGION?

How does one look on his religion? Is it something he carries about with him, or something that buoys him up, that carries him?

There is an old-time picture of the gods that the nations were carrying about on their beasts of burden, gods who could not bear themselves (Isaiah 46: 1, 2). The prophet laughs such gods to scorn. A man, he says, selects himself a tree. With some of it he cooks his food, with some he warms himself, and out of the rest he fashions a god. Over against such the prophet places the incomparable God of Israel. "Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the

ends of the earth, fainteth not, neither is weary?" (Isaiah 40: 28.) What a contrast to the gods that must be borne about from place to place!

But we see a good deal in everyday life that reminds us of the contrast—people whose religion is a burden to them instead of a steadying, uplifting help. Is my religion merely a compartment of life, or is it a "driving relationship" to all the parts of my life? If God, and Christ, faith, prayer, and the Sabbath are problems to me, my faith merely "the faith of our fathers," then I am carrying my religion. If my religious life is a cold, formal, and decent sort of an obligation—much as I "keep up with the Joneses," then I am carrying my religion. Religion as a duty to be fulfilled rather than a privilege to be enjoyed is a carried religion. It doubtless has its value, but certainly is an inadequate kind of experience.

God did not intend religion to be like that. He meant religion to be joyful, **uplifting**. He meant it to be a carrier of men and their burdens. Can I see, at times, life as a whole and know there is a power that sustains, an all-knowing God who cares? Then my religion carries me. Out of my Bible reading do I find myself uplifted and refreshed? My religion is carrying me. "The eternal God is thy refuge, and underneath are the everlasting arms." A carrying religion gives poise that circumstances or the world cannot break. There were many in Moses' time who perished by the way, thinking of the hardships imposed on them by their religion. They were carrying their religion to the promised land. But of Moses it was said, "he endured, as seeing him who is invisible." His religion carried him. The Word of God is replete with expressions concerning this lifting faith. "The Lord is our dwelling place"; "The Lord is our fortress"; "The Lord is our strength and salvation"; "The Lord is our shield"; and "I can do all things through Christ which strengtheneth me."

Yes, our Christian faith is a religion of power. It is a faith holding definite and strong convictions. One of these convictions is that God is, that God cares, that God is like a father who knows and will do the best for his children. There is the conviction that love is stronger than hate; that right is mightier than wrong, good is greater than evil; and that truth will even-

tually triumph. Such a faith-born religion is a winged, uplifting religion, and will carry a life, and carry it to new and higher levels.

Do you and I have a religion we must carry, or a great faith that carries us? "They that wait upon the Lord shall **renew** their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

### CHINA WAIFS

Calls to aid the unfortunates are many; so many, indeed, that we are in danger of becoming case-hardened. This must not be.



China's children need help desperately. These unidentified boys, who lost their parents in a bombing raid, make a strong appeal to our hearts. They might be your boys, or mine, under similar conditions. They need aid and comfort, such as, perhaps, only Americans give. They are, with thousands of others, refugees in interior China. Contributions for help, however small, will be appreciated, and will reach such waifs if sent to **United China Relief**, 1790 Broadway, New York City.

### WANTED

Copies of the 1940 Conference Year Book

If any of our churches have copies of the 1940 Conference Year Book that are not being used, a real favor would be conferred by returning them to the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J.

Corresponding Secretary.

MISSIONS

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I. Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

OUR MISSIONARY TASKS

The missionary task is the same as that to which God the Father set his hand when he sent his Son to earth in the flesh. It was important then; it is just as important now. It is the noblest task to which men or angels ever applied themselves. When undertaken in the spirit of Christ, it thrills the entire being and causes the soul to glow with joy divine. It comprehends all other tasks and all things else should be made to contribute to it. All are called upon to have part in this colossal undertaking; none are excused. For Christ to do his part in the world-wide missionary enterprise it was necessary for him to lay all on the altar and pay the supreme price. Those who succeed in mission work must also lay all on the altar; some may be called upon to pay the supreme price with their lives. It is worse than useless—it is folly—for men, churches, or denominations to engage in missions half-heartedly; no use to play missions; it is a man's job and requires the supreme dedication of his best.

Seventh Day Baptists have been in the field more than three hundred years and recent years have witnessed the opening of new doors in every part of the world. Does this mean nothing to us? Can we not see the hand of God in it? If we do, we must not falter, doubting, fearing, trembling; we must go forward and trust him who bade us go into all the world and make disciples of all nations, teaching them to observe all things which he has commanded. Though it looks very dark and some things seem about impossible, yet if we will take God at his word, enter the doors he opens to us, the darkness will disappear, the seemingly impossible will be easy, and God will use Seventh Day Baptists in bringing multitudes to him and his truth as taught by Christ to "all nations and kindreds and peoples and tongues."

W. L. B.

ARE CONDITIONS IMPROVING IN CHINA?

The news we receive regarding China from the daily papers and radio is confusing; but recent reports have led some to think that Japan is easing up in the strife. The latest news received from our missionaries in Shanghai may be taken as a confirmation of this conclusion. Doctor Palmborg recently has received a letter from Mrs. Nettie M. West which says, "The Davises have given up their April reservations and plan to stay on longer." This, together with the fact that the Wests (Anna, Mabel, and their mother), as well as Doctor Thorngate are remaining in Shanghai, indicates that the situation does not appear as trying as sometimes.

Word also comes through Doctor Palmborg that a radiogram has been received in Shanghai from Doctor Crandall saying that she had arrived safely at her destination in Lichwan, Kiangsi, China.

W. L. B.

YES, WHERE ARE WE?

Not so very many years since, when the country church flourished and gave religious life to the city, entire families attended the services of God's house together, father leading. You have not forgotten it.

Today, family pews are not filled on Sabbath morning; but, where is the father? Where am I?

A. S. B.

NEWS FROM OUR CHURCHES AND BRETHREN IN HOLLAND

(Gleaned from letters to friends)

Dear Brother:

We are all well. Affairs in the churches go on as usual. It was a severe winter. I can happily tell you our family make very well. Our children grow up fine. Mrs. Velthuysen is in good health, too. She is seventy-six years now. Her eyesight begins to fail however, so that she does not like to walk on the street, especially not in the evening. The family Ouwerkerk is in good health. Their eldest son was officer in the army and came home uninjured. One of their daughters, Jacoba, visits a school for social work at Amsterdam and is at home with Mrs. Velthuysen.

Pastor Taekema celebrated his sixtieth birthday December 18. He and his wife make it well. As you will know, he ministers to

INVESTMENT COMMITTEE REPORT

To the Seventh Day Baptist Missionary Society:

During the quarter ended March 31, 1941, two changes were made in investments. One was the sale of 4M Northern Pacific Railway Co. 6's of 2047 and purchase of 4M New York, Chicago and St. Louis Railroad Co. 5 1/2's of 1974. This exchange was made at a loss of \$1922.95 but strengthens our investment list with only slightly less interest to be received in the future. The other change was the sale of 150 shares of Great Northern Iron Ore Properties at a profit of \$48.42 and the purchase of 60 shares of Montgomery Ward Co. common stock. Both transactions were made upon recommendation of our investment counsel.

The following repayments on account of mortgage and other notes have been made to the society and deposited in the Washington Trust Company savings department pending reinvestment:

Pawcatuck Seventh Day Baptist Church	..\$500.00
N. Searles Light	..... 12.50
Potter Langworthy Building	..... 170.10

The North American Co., of whose common stock the society owns 50 shares, paid a dividend April 1, 1941, consisting in part of 1 Participating Unit of the Washington Railway and Electric Co. This had a value of \$15.50 which was credited to Permanent Fund income and added to investments. Under S. E. C. regulations, the society is likely to receive other distributions of Washington Railway and Electric Co. units.

Further progress has been made during the quarter with the R. J. and E. C. Smith mortgage as advances for repairs and maintenance of the property have been reduced from \$264.86 to \$182.91 out of rents collected.

The permanent funds of the society are now invested as follows:

Stocks	.....\$ 43,315.49	.....45.05%
Bonds	..... 8,305.47	..... 8.64%
Notes	..... 37,112.65	.....38.6 %
Real estate	..... 4,088.94	..... 4.25%
Cash	..... 3,321.26	..... 3.46%
	<hr/>	
	\$ 96,143.81	100. %

Respectfully submitted,  
Karl G. Stillman,  
Chairman.

April 1, 1941.

the churches at Haarlem and The Hague, being eighteen Sabbaths at Haarlem and eighteen at The Hague, the remaining at Amsterdam and Groningen, vacancies, etc. You will know the Missionary Society cannot send us in the circumstances the usual draft. We have therefore settled the matter in this way, that each of the three churches, Haarlem, Amsterdam, and The Hague, contributes f 300 extra to the association for the pay of his salary.

After the death of Elder Velthuysen the churches at Amsterdam and Groningen did not prosper. Pastor Taekema was called at Haarlem and thus left Groningen in the north. The members in Amsterdam are helping themselves. The church at Haarlem has only one male resident member, a young man, Jacob Nieuwstraten. On the Sabbath the congregation is rather small. The Hague Church for the last months enjoys the visit of an Adventist group, who were much disappointed in their leader.

On Sabbath, 15th March, the Haarlem Church held their yearly meeting, a smaller one than usual, only a few delegates present for reason of the uncertain times.

Since May, I got now and then a few numbers of the Sabbath Recorder. The last few months however I did not get any, so that I am badly informed about things on your side.

In December, 1939, Mr. Boekman (my employer) suddenly died. I became proxy and leader. In May we entirely lost our premises and our stock. At first it was a question if we would and how we could carry on. It was very difficult to find a new storehouse, but in the last of August we found one, even well located. Now we are fairly well equipped. I thank God for his many blessings and his several positive deeds of help, and recommend ourselves for the uncertain future.

I got a letter of the 26th February from Brother Walter Losch. He is in France at present and makes it good.

Will you kindly greet the brethren?

Sincerely yours,  
G. Zijlstra.

Hillegersberg, Holland,  
April 2, 1941.

## DAILY MEDITATIONS

(Prepared by Rev. Marion C. Van Horn, Salem, W. Va.)

## Sunday, May 25

And he spake a parable unto them to this end, that men ought always to pray, and not to faint. Luke 18: 1. Read Luke 18: 9-14.

Jesus never asked his disciples to pray for him, but he prayed for them and taught them how to pray. He taught them that if prayer came out of their deep experience it would have vital meaning. It would help them to live a life of faith and usefulness. But if they failed in the experience, prayer would be empty words; it might even be mockery. If a man should pray, "God bless neighbor Jones; his family is in great need, his wife is real sick, and he ought to be a Christian"; then if he refused to furnish food, failed to visit the sick wife, and did not make opportunity to speak with Jones about his soul's salvation, we would think his prayer did not spring up from a very sympathetic heart. We receive our inspiration for prayer from our joys, needs, fears, sorrows, hopes, and from these same elements in the lives of others. Do we strive as earnestly as we pray?

Prayer—God be merciful to us. Teach us to pray, and praying, teach us to live. Amen.

## Monday, May 26

After this manner therefore pray ye: Our Father which art in heaven. Matthew 6: 9. Read Ephesians 6: 10-18.

In real prayer the soul is laid bare before the Lord, in humbleness. If this is not so, we must be praying to something less than God. To the Greek, prayer was foolishness because he lived by philosophy. He trusted in his own intellectual power, expecting to be saved by his logic. To the Jew prayer was a stumbling block because he lived by law. He expected to be saved by mere adherence to a formal code of conduct. The Greek put his ability to think before God, and the Jew put his code of laws before God. To them prayer was nothing, but to the Christian prayer is the power of life because he lives by faith in God. He recognizes all things, even logic and law, as coming from God, and he accepts them as a gift to be used, and he must pray to know God's will for their use. "Finally, brethren, be strong in the Lord. . . . Put on the whole armor of God. . . . Praying always with all prayer and supplication, in the Spirit."

Prayer—O righteous Father, forgive us if ever we have put anything before thee. Help us to live in humble faith. Amen.

## Tuesday, May 27

Give ear to my prayer, O God, and hide not thyself from my supplication. Psalm 55: 1. Read Job 15: 2-6 and Isaiah 6: 1-8.

I think we are all agreed that humbleness is the attitude of prayer. Prayer has many other elements. Perhaps no one prayer has all these elements, but it is often helpful to think of these elements. Some of them may be described by the word A-C-T-S.

**A**—Adoration is the mood of prayer. It gives the needed vision of the holiness of God. "I saw the Lord high and lifted up. . . . Holy, holy, holy is the Lord."

**C**—Confession follows when we have seen the holiness of God and realize our own unworthiness. "Woe is me . . . for I have seen . . . the Lord of hosts."

**T**—Thanksgiving fills our souls when we realize our unworthiness and see that God in his mercy yet gives us many blessings, and with willing hearts we say, "Here am I, send me."

**S**—Supplication and intercession are the finishing elements in this series. Willingness to be used and dependence on God bring us to supplication for ourselves and intercession for others. Humbly we entreat God for strength and guidance that all the "acts" of our lives may be given in true service.

Prayer—All merciful and wise God, may this ever be our prayer, that we may love to do Thy service. Amen.

## Wednesday, May 28

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Timothy 2: 15. Read 2 Timothy 2: 5-15.

A satisfactory devotional life does not come to anyone without effort. It will be necessary to use your will power and discipline yourself in meditation and prayer. The word "disciple" itself means one who is disciplined. The Christian experience is at its height when confronted by sorrow. Then is when we need the discipline of the inner life. Then is when we need the comfort of a companion that is closer than a brother. It is then that we need to comfort one another.

other. Let us take this word "comfort" apart. "Com" signifies together with, and "fortes" indicates strength or bravery. Then combined, their full meaning is "being brave together." Is this the meaning you have given this word in your life? If this is our understanding, and if our lives are to be guided by it, we shall have to discipline ourselves. Discipline yourself to live now in the light of eternity.

Prayer—O Master, let me walk with thee, in lowly paths of service free, and bring comforting strength to others. Amen.

## Thursday, May 29

And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Micah 6: 8. Read Deuteronomy 10: 12-19.

Micah was greatly concerned about the spiritual conditions of the people of Israel. As he looked about him in the land, he saw greed, selfishness, exploitation, and devastation. This he said is not just. He also saw in the midst of man's dealings envy, jealousy, covetousness, dishonesty, avarice, and he said, men show no mercy one to another. And yet another thing he saw and lamented over. This was a lack of respect for God and things sacred. It was a false pride, a conceit, an exalted self-esteem, a very defiance of God; when in this respect there should have been a humble soul searching. Micah brings out in strong relief three relationships of mankind that are never changed: toward God a filial relationship; toward men a fraternal relationship; and toward things, a relationship of stewardship, using them for the benefit of men and for the glory of God. How does our living classify us in regard to these fundamental relationships?

Prayer—O thou Gracious God, help us so to live that justice, mercy, and humbleness will mark us as acceptable unto thee. Amen.

## Friday, May 30

I must work the works of him that sent me, while it is day: the night cometh, when no man can work. John 9: 4. Read John 4: 31-38.

Is our Christianity a fellowship of worship alone? No! It is a fellowship of worship and work. Does a man ever become totally Christian, or is he always becoming one—working, growing? Remember Paul's work through which he pressed on "toward the mark for the prize of the high calling of

God in Christ Jesus." It is the doing the will of God (the work) that bringeth knowledge of the truth. Only as one acts upon the knowledge he already has, will he grow in knowledge. And transmitting knowledge will not transmit the spirit. Only living can do that—you in your small corner and I in mine, practicing the principles of the gospel.

Prayer—Dear Savior, help me so to live that I shall never shirk any work that is rightfully mine. And help me to so live that thy Spirit may be transmitted from me to all whom I meet. Amen.

## Sabbath, May 31

Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together. Hebrews 10: 24, 25. Read Acts 1: 13, 14, and 2: 1, 42, 46, 47.

This would truly be a dreary world to live in if we were forced to live in it all alone. A person needs fellowship. We cannot even have communion with God except we, in some way, come into direct fellowship with him. When Jesus went into the desert to face his temptation, it was to decide whether he would save the world by his miraculous power or by the realities of life. His choice of reality led him into a real fellowship with God and with men. It was a compassionate fellowship—works of faith, labors of love, patience of hope. The early Christians found strength in their fellowship one with another and courage in their accord and unity of spirit. They warmed one another with their experiences. We cannot afford to be isolated from the company of believers, for together we form the body of Christ.

Prayer—Lord of all, teach us the values of fellowship, and give us the grace to steadfastly uphold one another in the faith and to exhort each other to the performance of every good work. Amen.

## W O M A N ' S W O R K

## LETTER FROM JAMAICA

Mrs. S. Orestes Bond,  
51 Chestnut Street,  
Salem, W. Va.

My dear Mrs. Bond:

I wish to acknowledge receipt of the check for \$5 which you sent to me and which came in March. I wish to thank the Woman's Board for it.

The work among our women in Jamaica has progressed slowly during the past year. I correspond with our various women's groups and just prior to our conference in September of last year, I sent out a general letter inviting all women who possibly could to come to conference and asked them to bring with them any handwork they had worked for exhibition.

The women came to conference in satisfactory numbers despite the difficulty of the times. Many of them came by faith, but they came. As in the 1939 conference, an hour was set aside especially for the women, this time on Sunday afternoon, September 22. The exhibition of handwork was arranged in the vestry of the Kingston church for Sunday, and the many visitors who came expressed surprise and satisfaction at the amount and quality of the work.

The women's program on Sunday afternoon of conference was well attended. The program was in the form of various items by the women present. Before conference each woman's group was asked to send at least one item for the program. The program was a success, all present enjoying themselves. The offering taken at the program was turned over to our School Fund. This is the fund the women are working on slowly but steadily; and we hope in time to have sufficient to start the school we so badly need here. To date, with one or two generous donations from America, we have raised a total of £15 (about \$60). This may seem a small amount to raise in the space of one year, but it really means something when it is realized how much real sacrifice is involved in every penny given to this cause.

The work of and by the women since conference has been slow, but it is still going on. There is very real interest among many of the women's groups at the present time. The women's groups of the Kingston, the Waterford, and the Luna churches are doing very good work.

I visited the Waterford Church at the invitation of the Women's Missionary Team of that church. These women sponsored a special program last Sunday, April 27, and invited me to be chairman for the occasion. A good program was presented and despite the threatening weather the little church

building was filled to overflowing. These women are active in helping the needy in their community and in visiting the sick of the church and otherwise. They deserve commendation for the work they are doing.

The women of the Kingston Church are constantly busy. We recently visited two of the sisters of the church, one of whom has been sick for a few weeks. We visited this latter sister on her birthday, the first time, so she said, in her years of membership in churches of various denominations that any church group had thought to remember her on her birthday. The Kingston women were busily engaged in sewing from the first of the year, and on Easter Monday a sale of the things made was held at the church. Not much was made from the sale of articles, but this first effort of its kind among the women of the church is worthy of note.

The women of the Luna Church have been busy along their own lines. They hold meetings more or less regularly and are always on the lookout for things to do to help those around them who need aid. At the present time they are sponsoring a mass wedding which is scheduled to come off on Sunday, May 11. Due to the lack of finances and to the high price of things, the mass wedding idea is a very good one; and the Luna women deserve credit for this effort. About ten couples are to be married.

I trust the work of your board is going well.

Very sincerely yours,

(Mrs.) Martha A. Crichlow,  
Correspondent for Jamaica.

27 Charles St.,  
Kingston, Jamaica, B. W. I.

P. S.—I might add a word or two concerning the Kingston women and the war work they are doing. Sometime last year we went to one of the depots here in the city and got a few bandages to sew together and to properly fold. This work proved to be popular with our women, so that we sent down to get more of this work for ourselves. It gives us a feeling of doing something useful for the empire in these trying days. And it is such work as we can approve of wholeheartedly, preparing bandages for use in helping those injured in battle.

The other women's groups have done nothing of this kind of work, not because they are uninterested, but because they are too far away from a depot.

M. C.

#### MESSAGE FROM THE BOARD

Dear Co-workers:

Whether you are one who has been elected key-worker in a Ladies' Aid society or a woman who works in a church where there is no organized Ladies' Aid, this committee of the Woman's Board is greeting you as a worker for Christ and his Church. We are calling on you to be the connecting link between the board and the women of your church.

We have "An Invitation to Meditate" made up out of the thinking of the board. Each member was invited to contribute one meditative inquiry. These were assembled by the committee and completed with a "Commitment to Christ" followed by the daily prayer for the year 1941.

When you receive this little folder we trust you will see that one is offered to each woman and teen-age girl of your membership. Then will you and your local women plan to send one to each woman nonresident member of your church? It might be the pastor or some advisory group would be ready to help with the plan to reach the nonresident women and girls of your church membership.

This little folder is sent with a sincere prayer that it may find a place in the Bible or the "Quiet Hour" corner. May it often lead to meditation and communion. May we of the board, with all of our women and girls, seek to attain to that full Commitment to Christ. Our hope is that each one may sign her name to the Commitment after having placed a tiny cross after each number to which she can fully subscribe. Then may each one of us strive toward the full Commitment to Christ with a tiny cross after each of the seven numbers.

Enclosed you will find the following leaflets: "How to Use the Bible," "Where to Look in the Bible," "How to Read the Bible," and "Holy Bible—My Reading Record." Each one of these is ten cents for one hundred; five cents for fifty. If your group would like to have any of these to use or to distribute, enclose stamps or money, and

send orders to Mrs. J. L. Skaggs, 171 East Main Street, Salem, W. Va.

We trust each one of you will do your very best to help this little folder, "An Invitation to Meditate," to reach all those who will use it in our denomination or even beyond our members. We are prepared to furnish more of the folders wherever needed.

Thanking you for co-operation in this work for the Master, we are

Sincerely yours,

Mrs. J. L. Skaggs, Chairman,  
Mrs. M. C. Van Horn,  
Mrs. Okey Davis.

#### WHO'S WHO

##### Leon Harrison North

Leon Harrison North, born on a farm near St. Peter, Minn., December 4, 1882; father Andrew North, Jr.; mother Etta (Harrison) North. Family moved to Dodge Center, Minn., in 1892, in order to enjoy church privileges.

Graduated from Dodge Center High School in 1902, and from Milton College with a degree of Bachelor of Arts in 1908. Became a member of the Dodge Center Seventh Day Baptist Church in 1894, and transferred membership to the Milton Church while a resident there, and in 1924 transferred to the Plainfield Church.

Married June 29, 1910, to Josephine G. Post of Chicago. Children: Etta, Charles, Violet, and David, all graduates of Plainfield High School and Milton College. Lenora and Alice died in 1928. Mrs. Josephine North died in 1931. Married June 17, 1935, to Anna Crofoot, daughter of Rev. and Mrs. J. W. Crofoot, now of Brookfield, N. Y.

During high school worked as a printer's apprentice, first with the Dodge County Star, then with the Record. College expenses were almost entirely met by work on the Milton Journal. After graduation took up full time work with the Davis Printing Company of Milton, first as compositor (hand and machine), later on presses, then as foreman, and finally as manager and treasurer of the company. Resigned the latter position in 1920, to take up farming near Milton in the spring of 1921, and developed a herd of pure bred Holsteins. Spent the interim of about

five months with the Janesville Daily Gazette as ad compositor and Ludlow operator.

Spent three years on the farm, when a representative of the Tract Board was sent to Milton and placed the needs of the publishing house in such a strong light, that the farming project was closed out and the family moved to Plainfield.

Since early youth has been interested in music, especially instrumental. Played in high school band, Milton College orchestra, and Milton Fireman's band. About twelve years director of the Fireman's band. Has been director of other musical organizations. During college days sang with glee club and Milton Choral Union. No longer active in band or orchestra work.

Since April 1, 1924, manager of the Recorder Press, Publishing House of the American Sabbath Tract Society (Seventh Day Baptist), publishers of the Sabbath Recorder, Helping Hand, and other Seventh Day Baptist literature. At present treasurer and member of the board of trustees of the Plainfield Seventh Day Baptist Church, secretary of the Board of Trustees of the Seventh Day Baptist Memorial Fund, chairman of the Conference Committee as well as the Memorial Board Committee on Ministerial Retirement.

## YOUNG PEOPLE'S WORK

### GOD'S STEWARDS

(Paper given by William Arthur at a meeting of the Alfred Christian Endeavor)

What is a steward? Let us take an old English manor. The owner or the master had an overseer to manage his farm for him. Under the overseer was the steward who had charge of the workers or laborers. Today the steward could be classed as a trustee.

Paul left Timothy at Ephesus, while he went into Macedonia. Paul had entrusted him to help in that church. Paul's epistle to Timothy gives him advice in church work and leadership. Among his closing words in this epistle are those of the text of this talk. "O Timothy, keep that which is committed to thy trust."

We as young people have many things committed to our trust by God: our talents, our bodies, our lives, and our souls. God has given us our world and all that is in it, which we can use as we see fit. Of course

it was intended that these materials be used for our own good and that of others.

Man has done great good with his talents and his materials. He has developed medicines for the curing of human ailments and suffering, and implements for the ease of our living. He has also done great harm in making implements of destruction which are being used at the present time. Man is using his talents to destroy his fellow men. He has forgotten he is a steward of God's bounty, and that he is his brother's keeper.

One thing we may be sure of is that God will do and does his part. We must do ours. He has promised us a seed time and a harvest. He gives us the sunshine and the rain and the seasons. We must do the preparing, planting, cultivating, and the harvesting, that our crops may be a success.

"Be ye doers of the word and not hearers only." We may hear the word and believe. We may attend church, Sabbath school, and Christian Endeavor, but if we do just this, we are not true stewards. We must be doers, working for our church and denomination. The only way we can lead others to Christ is by doing.

I have just read a book entitled "Forty Years a Country Preacher," by Rev. George B. Gilbert. Mr. Gilbert tells in his book of his life work in country churches. He has built up nearly abandoned churches and helped many others by his Christlike work. He did not spend his time just preaching. He worked and helped everybody who needed it. He administered to the welfare of the poor people with whom he came in contact. Many of these people became active in his churches.

We must work to attain results. Mr. Gilbert quotes a poem in his book which illustrates the necessity of doing your part and work for your church.

Said Farmer Jones in a whining tone to his good old neighbor Gray,  
"I've worn my knees through to the bones, but it ain't no use to pray.  
Your corn looks twice as good as mine, tho' you don't pretend to be  
A shining light in the church to shine, and tell salvation's free.  
I've prayed to the Lord a thousand times to make this here corn grow,  
And why yourn beats so and climbs, I'd give a world to know."  
Said Farmer Gray to Farmer Jones in his easy, quiet way,

"When prayers get mixed with lazy bones, they don't make farmin' pay.  
Your weeds, I notice, are good and tall, in spite of all your prayers.  
You may pray till heavens fall, if you don't dig up the tares.  
I mix my prayers with a little toil along in every row,  
And I work this mixture into the soil, quite vigorous with a hoe,  
An' I've discovered, tho' still in sin as sure as you are born,  
This kind of compost well worked in, makes pretty decent corn.

"So while I'm prayin' I use my hoe and do my level best  
To keep down the weeds along each row, an' the Lord, he does the rest.  
It's well for you to pray both night an' morn, as every farmer knows,  
But the place to pray for thrifty corn is right between the rows.  
You must use your hands while prayin' tho', if an answer you would get,  
For prayer worn knees and a rusty hoe never raised a big crop yet.  
And so I believe, my good, old friend, if you want to win the day,  
From plowing, clean to harvest's end, you must hoe as well as pray."

Anonymous.

The early part of December I had the privilege of hearing Rev. Dumont Clarke, the originator of the Lord's Acre Plan, speak at Alfred Station. The Lord's Acre Plan is in support of rural churches. It has worked out very well in North Carolina where Mr. Clarke works among these rural churches.

The plan is to have the members of the church raise a crop or an animal, the proceeds of which are turned over to the church in addition to their regular contribution. This plan can be worked out by the members singly or co-operatively. The plan has enabled participants to give much more to their churches than would otherwise have been possible. It has made people feel that they are having a definite part in God's work.

Mr. Clarke told of many cases where people who before had been indifferent to the church were brought in by this plan. It also cleared up neighborhood strife in communities where the plan was tried co-operatively. Many church debts have been paid and missionary churches made self-supporting by this plan. I understand that the Lord's Acre Plan has been tried successfully in at least two of our churches. Why would not this plan be fine for the young people

of our denomination to undertake? It would work for the support of our local churches, or possibly for missions or the Denominational Budget.

A true steward carries out his work in helping others and making his light shine for God at all times, always living a straightforward, honest, and clean life. Thus he justifies the trust placed in him by God.

## THE BUDGET

Only six more Sabbaths before our denominational treasurer must make his annual report! At the end of the first nine months (75 per cent of the year) we had paid in but 65 per cent of our promised budget. April was discouraging, for instead of gaining we fell behind. With the need more desperate than ever and our denominational interests cut down to what the "will endeavor" pledges called for, and in other cases, what had been given the previous year, we must not cripple them further.

The March report showed that out of sixty-seven churches enumerated in the Year Book, fifty-six churches had contributed, twenty-nine were paid up to date; twenty-seven were behind their pledge or previous giving, while eleven churches had made no contribution to the denomination. Pastors and treasurers, will you please give this matter your prayerful and devoted attention.

While our Conference year closes October 1, the July first report for the preceding twelve months is the one we must use for the Annual Report for Conference. With \$4,680 to be raised in the six weeks remaining, it means that every one in the denomination should take the matter seriously and give to the uttermost. If you have neglected your giving up to this time, now is your opportunity to make that up. May we each and all show our faith by our works and give most generously.

The Committee to Promote  
the Financial Program.

## ANNUAL MINISTERS' CONFERENCE

The Annual Ministers' Conference will be held at Alfred, N. Y., beginning Monday evening, June 16, and will continue through Wednesday, the 18th. Wives are expected to attend.

A. J. C. Bond.

## CHILDREN'S PAGE

## OUR LETTER EXCHANGE

Dear Mrs. Greene:

Ever since I can remember there has been a Sabbath Recorder coming into our home every week. I know it was the Children's Page that I read in those days, and while the letters and stories gave me much pleasure, I never wrote one myself.

So, maybe this bit of verse will come in handy, should your small readers continue to neglect you as they seem to be doing these past few weeks.

## My Jet-Black Kitty

Oh, jet-black kitty with tail tipped white,  
What do you think of me?  
My hand's as big as your fluffy head  
Sleeping in front of me;  
You take a nap just like this each day,  
Curled on my bedspread clean,  
So tell me, kitty, what do you think?  
What do you think of me?

Now, would you want all the cares I have,  
Wise little kitty cat?  
Would you delight to be six feet tall,  
Rather than short and fat?  
Or, would you like to be pastry-fed  
More than have mice to eat?

Oh, playful kitty, you're full of fun,  
Tumble and roll with me.  
I'll rub your tummy and scratch your ears,  
Wiggle my toes in bed;  
I wish I knew what you think about  
Deep in your fluffy head.

Can you see the things that the darkness hides  
From those that sleep at night?  
Oh, jet-black kitty with sleeky fur,  
Tell me the lovely sight!

Describe the things that I used to see—  
Fairies and elves and sprites—  
Refill my head with the dreams of youth,  
After I've doused the lights!

Sincerely yours,

Irving Titsworth.

Alfred, N. Y.

Dear Irving:

I think I saw more of you when you were as young as the youngest of my Recorder children than I have since you became "six feet tall," so I naturally use your given name. At any rate I am old enough to be your mother, if not your grandmother, so I know you will not object.

Your bit of verse surely comes in handy this week as another lapse has come in the children's letters. I am sure they will all appreciate and enjoy your verse, for there are few children who do not love a kitty. So do I, and I like your verse. Many thanks to you for sending it.

Yours sincerely,

Mizpah S. Greene.

Dear Recorder Children:

Since we are on the subject of kitties I'm going to tell you where our kitty, Skeezics, has been taking a long nap in the sunshine, ever since his usual scrap with Pastor Greene after dinner. He just landed on the floor with a thud, of course on all four feet, which called him to my attention. He was on top of the piano with his front paws and head on the window ledge. It is his favorite napping place. I shouldn't think he could keep his balance there, should you? When his nap is over, he backs up, turns around, walks the whole length of the piano without knocking off a single thing, jumps on top of the radio and from there to the floor. He likes high sleeping places, especially when Joyce and Gretchen are here. Let me remind you that I am looking for more letters.

Sincerely yours,

Mizpah S. Greene.

## EASTERN ASSOCIATION - RECORD BOOKS

The Eastern Association is desirous of learning the whereabouts of some of its early record books. From the year 1845 through the year 1877, the original records are lacking.

Perhaps they have been packed away in some one's attic and forgotten. Please make a search for them.

Communicate with the engrossing clerk, 510 Watchung Avenue, Plainfield, N. J., if you can assist in locating them.

Evalo St. John,

Engrossing Clerk.

## HYMN BOOKS

Available—48 "Gloria" Hymn Books for anyone who could use them. Get in touch with Miss Violet E. North, the Recorder Press, 510 Watchung Ave., Plainfield, N. J.

## OUR PULPIT

## THE DIVINE PHILOSOPHY OF THE SABBATH

By Rev. T. J. Van Horn

"Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them." Ezekiel 20: 12.

The world has a right to know why we observe the Sabbath. It is easy for us to maintain that the seventh day of the week is the only day that God has set aside and blessed as the day of rest and worship. That seems to me a sufficient reason. But that reason finds illumination in this twelfth verse of the twentieth chapter of Ezekiel. Here we find my theme—The Divine Philosophy of the Sabbath. "That they might know that I am Jehovah that sanctifieth them."

That has always been the reason for the Sabbath. The world has evidently forgotten God. Reading this twentieth chapter of Ezekiel, even the casual reader will feel the undertone of sadness in the language of the prophet, that God's people had neglected the Sabbath and the focus of their attention had been diverted from God to their idols. The reader will observe that the observance of the Sabbath was not uppermost in the mind of Ezekiel. But it was the Sabbath as the means of knowing God that had been desecrated. That channel of communication between God and man had been broken, and God was not in all his thought. Let us abandon the notion that we are called of God merely to proclaim the Sabbath. That institution never has and never will be an end in itself. This world, in the year of our Lord 1941, is in desperate need of God. We Seventh Day Baptists have come to the kingdom for such a time as this. We are to remind the world that there is a God—to make them God-conscious.

A great preacher sent out over the radio, not long ago, this thought: "It is not an inherited religion that the world needs now; it is an experience of God." If the Sabbath does not bring God-consciousness to man, then the Sabbath is a futile institution.

If the Sabbath does not bring us nearer to God, Sabbath observance is without reason. "I gave them my sabbaths," God

speaks through his prophet, "that they might know me."

What, then, is the relation between the Sabbath and knowing God? What concern is that to us? If I can make that clear, my purpose will be realized.

In the first place, God wants us to know him. I do not hope to make that clear. It is beyond me that God who holds the myriad universe within the grasp of his power, cares for infinitesimal creatures such as we are, wants us to know him. It is not within the range of our imagination to compass that. Yet he does care for us from day to day, and is wooing us by his tender mercies to himself. No! My friends, we can only in awe and adoration worship, and with Paul say, "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!" As we dwell upon that shall we be indifferent to any means he has provided by which we may know him better?

A great poet once said, "The proper study of mankind is man." But, after all, how disappointing is that study! May we amend that aphorism and say, "The proper study of mankind is God"?

Now we can never know all about God; but this life on earth is a preparatory school where we may begin to learn about him. But there will be unending revelations of God when we get promoted to the school of the future life. Shall we not look forward to our post-graduate work there? And ought not that to stimulate our determination to use every facility for learning all we can about him now?

Two great text books are always open to us here—the book of Nature and the Bible. We get little snatches from their pages as we go about our weekday work. On the Sabbath we have the joy of applying ourselves uninterruptedly to the study of these two books.

Now the Sabbath, I repeat, is the Lord's appointed time where we may begin the course of knowing God. Four great attributes of God have been impressed upon us during the days of the week preceding the Sabbath. No one can pass these days of sunshine and flowers, and these nights under the starry dome of heaven, without getting a bit acquainted with God's power, his wisdom, his holiness, and his love. As we have passed these days and nights have we not

remembered that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the seventh day, and hallowed it"? It is an appropriate time to meditate upon his power manifest in this creation.

"The spacious firmament on high,  
And all the blue ethereal sky,  
The spangled heavens, a shining frame,  
Their great Original proclaim.

"The unwearied sun, from day to day,  
Does the Creator's power display,  
And publishes to every land  
The work of an almighty hand."

It is a time to sing Oliver Wendell Holmes' hymn:

Lord of all being, throned afar,  
Thy glory flames from sun and star;  
Center and soul of every sphere,  
Yet to each loving heart how near.

Turn to Deuteronomy, the fifth chapter, and see how we are exhorted to remember God's power in his work of redemption. I am rather jubilant today as I thus meditate upon his redemptive power through Jesus Christ, foregleams of which we discover in Israel's deliverance from Egyptian bondage. Sin is a terrific, devastating monster in the world. We are most painfully conscious of that during these tragic days. It seemed triumphant more than nineteen hundred years ago, when it nailed Jesus to the cross and sealed him in the tomb. But it was a momentary triumph. And for us there is no better time than the Sabbath to sing:

"Up from the grave he arose,  
With a mighty triumph o'er his foes;  
He arose a victor o'er the dark domain  
And he lives forever with his saints to reign;  
He arose! He arose! Hallelujah, Christ arose!

The wisdom of God is another absorbing study for a Sabbath meditation. A little girl came into my flower garden the other day; I plucked a blossom and gave to her. It chanced to have a stem with two branches. On one was a white flower, and a red one on the other. No school of scientists has devised a scheme for producing from one small cube of earth a divided stem, on one branch of which is borne a red flower and on the other a white. Who but God could direct workmen in that small laboratory to produce a result like that? Or did the change take place in a mysterious process

elaborated between the root and its final culmination in that exquisite inflorescence?

Again, the holiness of God is an absorbing topic so appropriate for Sabbath day study. For God said, "Remember the sabbath day to keep it holy." Doctor Northrup, of seminary days, used to talk to us eloquently of the holiness of God. He urged that holiness is fundamental in the character of God. But I want to see holiness taken out of the classroom and out of the realm of metaphysics, and see its practical working in the lives of individuals and in society. There is no better illustration of the practical effects of holiness than the sun which is beaming down upon us here. A young man is now lying in the health-giving rays of the sun on the lawn under my window. He is threatened with "T.B." Those disease germs do not like rays of the sun.

Have you ever lifted a board or a stone that has lain some time on the ground, to see the worms and the ugly forms of insect life wriggling away out of sight? They do not like the light of the sun. Would you like to see the light of God's presence thrown into the business, social, and municipal life of our city? Graft and other forms of corruption could not abide that presence. Did you ever see the picture of the Christ in a beer garden or a whisky dispensary? Can you imagine a vision of God in the soul of Mussolini as he was rolling his war machinery over Ethiopia, and dropping bombs on defenseless women and children? There is a mighty chasm between God and Hitler as his mechanized army is rolling across the fields of Europe and as he mercilessly devastates Jewish homes. Now the Sabbath, disregarded and desecrated everywhere on the face of the earth, is one of God's consecrated means of studying his character and restoring sanity to the minds of men in this maniacal world. It is the window through which he would pour the light of his glory and beauty into our darkened souls. It is the special time when he is saying to us in the midst of distractions, "Be still and know that I am God." "I am the Lord that sanctifies you," that is, makes you holy. Of course there will be, on account of eyes unused to that brilliancy, a recoil from that presence, and we shall feel like Peter, "depart from me for I am a sinful man, O Lord." But shall we not rather pray, "create

## DENOMINATIONAL "HOOK-UP"

Stonefort, Ill.

At the January business meeting of the church, Pastor Oliver Lewis was re-elected to serve another year as pastor. At this time two deaconesses were chosen: Mrs. Amanda Bracewell, widow of the late deacon, Pierce Bracewell, and Cora L. Green, wife of Milo D. Green, our present deacon.

We expect baptism to be administered soon, to some of our young people.

On the first and third Sabbaths of each month, the church holds both morning and afternoon meetings. Preaching service follows Sabbath school in the morning. The afternoon meeting varies, and is always different from that of the morning. Sometimes this is conducted by one of the members instead of the pastor. The people bring lunch and enjoy a social hour between sessions.

Correspondent.

## LETTER FROM ENGLAND

The Editor,  
"Sabbath Recorder"

Dear Sir:

You will recollect that, when I last wrote, it was from Swansea, in Wales (G.B.). Now, however, I have had to change my address and employment, from circumstances arising from the war. It has occurred to me therefore that you would like me to write a little on my experiences.

When it became clear that staffing difficulties would eventually prove unsurmountable, I decided that it would be better to close my school at Swansea, which I had built up after years of effort and struggle, and seek another post. Thus, last July I sought a change and was eventually appointed to the mathematical staff of the Bristol Grammar School, which is one of the largest in England.

When I was seeking a post I was compelled in view of my religious convictions to tell interviewing principals that I would not work on Saturdays; and for this reason I was refused several good openings. One day, last July, I was invited to come to Bristol, to discuss the opening which I now hold, and there, as at other places, I told the principal of my convictions, and that, if appointed, I should not be prepared to work

within me a clean heart, O God"? Bring to us all, O Lord, on this thy holy day, visions of thy beauty and glory.

The Love of God is the crowning diadem in God's character on this holy day. We can never give the Sabbath proper regard without making God's redeeming love a theme of adoring meditation. In a passage in Deuteronomy the Israelites were told to make their deliverance from Egyptian bondage a subject of grateful praise. Read again Deuteronomy 5: 15. We recall that Jesus on the first Sabbath of his public ministry went into the synagogue to preach. The subject of that first sermon was deliverance from sin. We do not go far in the study of knowing God and his amazing love before we come to revelations that are too deep for our comprehension. God's love was sacrificial. (See John 3: 16.) "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5: 8.) Our redemption was secured at infinite cost. It was because God saw the infinite value of a human soul. This Sabbath meditation ought to stir our souls profoundly.

What is the divine philosophy of Sabbath observance? It is to know God in his power, his wisdom, his holiness, his love. We sometimes hear talk to the effect that we cannot afford to keep the Sabbath; the sacrifice is too much. How such a thought ought to shrivel into oblivion as we stand before the Cross of Calvary on the Sabbath.

"He suffered much for thee,  
More than thy tongue can tell,  
Of bitterest agony,  
To rescue thee from hell.  
I gave, I gave my life for thee;  
What hast thou given for me?"

It would seem, in view of what we have been considering in this study, that what we ought to do on the Sabbath is a question not too hard to answer. Are the few short hours of the Sabbath too much time to spend in dwelling upon God's limitless power revealed in his creation? Too little to spend in thinking about his infinite wisdom? Is it too much time for praising him for redeeming, cleansing power? So short a time to sing his fathomless love!

"Since from his bounty I receive  
Such proofs of love divine,  
Had I a thousand hearts to give,  
Lord, they should all be thine."



on Saturdays. Even so he did not take long to make up his mind, and the following week he wrote me, offering me the post and arranged for me to be free from teaching on the Sabbath. This step (while I do not take credit for it) has at least provided me with a testimony on the staff; since none of my colleagues are Sabbatharians. I am perfectly happy at my new post, and I am sure that I was led here by the Lord himself. Perhaps, in a later letter I may be able to give some further experiences from Bristol. Meanwhile, may I ask all your readers to pray for us here in Bristol, among whom I would mention especially my wife and nephew who lives with me. Finally, may I take this opportunity of thanking all of you who offered to accommodate my nephew when it appeared best that he should be evacuated from this country. May God's blessing rest on you all.

Yours sincerely,

Evan J. Hopkins.

6, Cavendish Road,  
Westbury on Trym,  
Bristol, England,  
March 18, 1941.

#### A GOOD LETTER

We are passing on a letter that is personal to the editor from his friend, Miss Marjorie Burdick, but of such general interest it should be read by all our people. We know busy people away from our churches are interested. We take all that for granted. But it does help a great deal to hear from them and know what they are thinking and doing.

Miss Burdick for several years was corresponding secretary and field worker of the Young People's Board, and carries their interests always upon her heart.

Mr. H. C. Van Horn  
Seventh Day Baptist Building  
Plainfield, N. J.

Dear Editor Van Horn:

For weeks and months I have had it in mind to write to you. I thought of it particularly after I heard E. Stanley Jones on two occasions in Cleveland at the time of the Preaching Mission.

I wish there were some way by which I could let my friends—children, young people, and older ones, in different places—know that they are often in my mind. I read in the Recorder of this one and that one working in the church, giving a talk or helping on a committee, and I am glad.

I am always glad for Sabbath day, although I miss church during the school year. I wonder if the day will sometime come when the seventh day, from sunset to sunset, will truly be a Sabbath for all, and Sunday will be a home-family day, for the family to work and play together.

I attend the Federated Church here and sing in the choir. My Sunday school class of women has grown from just a few to almost forty on the roll. The attendance keeps about twenty-four. Seven or eight of them joined this church at Easter. I have explained to them my views and they know why I do not join, and that I keep the seventh day as Sabbath.

I am interested in something to keep the lone Sabbath keepers and others who are away from our churches in touch with the home church.

Every week I search the Recorder for every bit of news concerning churches—the work and workers. I am glad for the letters or articles that tell where pastors are located. I wonder if it would be worth while to publish a complete list for us who are not where we hear of the changes.

I have read with deep interest the mission letters. My heart is bowed in prayer when I read of the brave suffering of our Christian friends on both sides of this world conflict. I feel sure that there are Christians in all of the countries who are praying for peace.

If the Seventh Day Baptist hymns and songs are re-published, I shall want several copies. There are some not in the old book that would be added, I presume. Dean Bond has one or two, hasn't he? I wondered about this one of Pastor Simpson's, too. Do you have copies of Mother's Junior Song and her Palestine Song? If not, you could write to her.

Could there be a challenge to the young people for some new, good ones? Music students and music teachers should be interested.

I wish I had more money to contribute for such good causes as are presented in the Recorder, but I cannot now take on more obligations. However, I shall be glad if you can find someone to whom my Recorder can be sent during the summer months of June, July, and August. I wish I knew what to do with last year's copies, too.

Very sincerely yours,

Marjorie J. Burdick.

49 Franklin Ave.,  
Chagrin Falls, Ohio.

"It will take more than a clerical collar to make a smoking parson look pious."

#### 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.

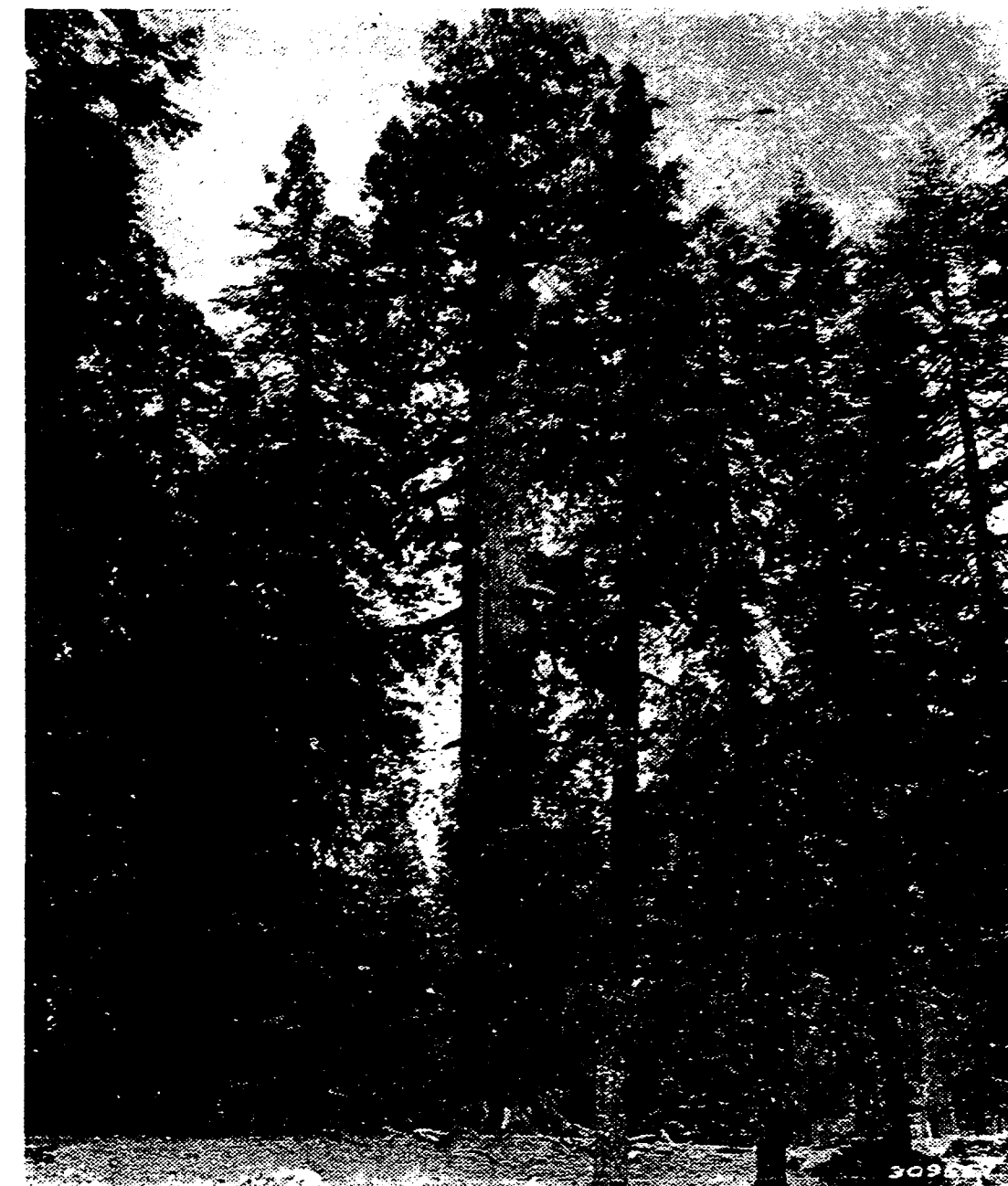
WANTED—Middle aged man and wife for farm help. \$50.00 per month; 5-room cottage, fuel, electricity, milk and garden furnished. Write N. E. Lewis, R.D. 1, Bradford, R. I.

# The Sabbath Recorder

Vol. 130

PLAINFIELD, N. J., MAY 26, 1941

No. 21



When you grow weary of the boasts of men  
Go to a tree, my friend—one that has stood  
Long, patient years within a silent wood.  
Beneath its branches you will find again  
A thing long lost. Trees are content to be  
As God created them. No bough that turns  
Its golden thoughts to autumn ever years  
Beyond a hillside's immortality.

Go to a tree in silence. You will find  
In the soft eloquence of bud and leaf  
Serenity beyond the voice of grief,  
And faith above the reach of humankind.  
Man spends his noisy days in search of gain  
While trees find God in sunlight, soil, and rain.

—Anderson M. Scruggs,  
In Christian Century.