

munity room in the high school building, with about sixty present. Mr. Thorngate was called as pastor for another year. The God's Acre project that the Sabbath school attempted this past summer was a decided success. A patch of tomatoes for our local canning factory was raised. They picked and delivered something over four tons of tomatoes that brought a little over \$51.

The Christian Endeavor society is a busy lot of young people, with an attendance up to twenty. The society has been highly honored by having one of its members, Dorothea Payne, elected as an officer in the Southeastern District C. E. Association.

Our winter weather came early. We had the heaviest snowfall for December in history, it is claimed, but we are getting out of it very nicely by the help of warm weather that has melted most of the snow.

The Dodge Center people want to wish all Recorder readers a Happy New Year, and wish for ourselves that

"Some where, some way, some time, each day,
We'll turn aside and stop and pray
That God will make this church the way
Of righteousness to men."

Correspondent.

Fouke, Ark.

The Fouke Seventh Day Baptist Church had its annual Thanksgiving dinner November 28, at the hospitable home of Dr. and Mrs. W. J. S. Smith, with thirty-nine present, and ten dinners sent out to those not able to attend.

The church has sold the parsonage, the building formerly known as the "Teachers' Hall." A new parsonage has been built on the church lot, and it is hoped a pastor may be found to occupy it soon. The new building is 22 by 24 feet with porch both front and rear, the latter screened.

The Junior Christian Endeavor society under the direction of the superintendent, Mrs. Edgar Davis, presented a Christmas program during the regular hour of church worship, December 14. Decorations were of native pines, holly, and other Christmas trimmings. The young people, directed by Miss Ruth Joy Fitz Randolph, presented a Christmas program December 21.

As we enter the New Year, as a church we are looking forward to a brighter year than we have yet had.

Correspondent.

North Loup, Neb.

The annual church dinner of the Seventh Day Baptist people was held as usual in the church parlors January 1, 1941. In the neighborhood of one hundred fifty persons were seated at the tables, the waiters and helpers eating last.

The bad roads accounted for the fact that the number in attendance was not as large as usual—this, together with the fact that several families have moved away.

Varicolored candles in the new candle holders formed the decorations. Napkins in pastel shades were also used. Creating much comment was the sight at the doorway—a small plastic figure, labeled "1941," seated in a frying pan, over a seemingly hot electric grill.

As usual, the children were cared for in the balcony by Mr. and Mrs. J. A. Barber. About twenty-five were present, all enjoying a good time together.

Hot potatoes and gravy, with coffee, were prepared by the various committees. Families also brought sandwiches, dessert, and other food, and there was a great sufficiency for all.

Much time was spent in visiting and greeting friends. The quarterly church meeting was held at 2:00 o'clock. Dinner was served about 12.30.—North Loup Loyalist.

MARRIAGES

Nelson - Martinsen. — Erlo Nelson and Lela Martinsen, both of Milton, were united in marriage on Sabbath, December 7, 1940, at the Milton Seventh Day Baptist parsonage by Pastor Carroll L. Hill. The new home is at 411 S. Main Street, Janesville.

Seador - Bond. — Max Seador and Miss Leona Bond, daughter of Mr. and Mrs. Henry Bond of Dodge Center, Minn., were united in marriage April 7, 1940, by Rev. Wallace A. Olson of Powderhorn Park Baptist Church, Minneapolis, at the home of Mr. and Mrs. Carl Fritz, 2941 11th Ave., S., Minneapolis.

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.

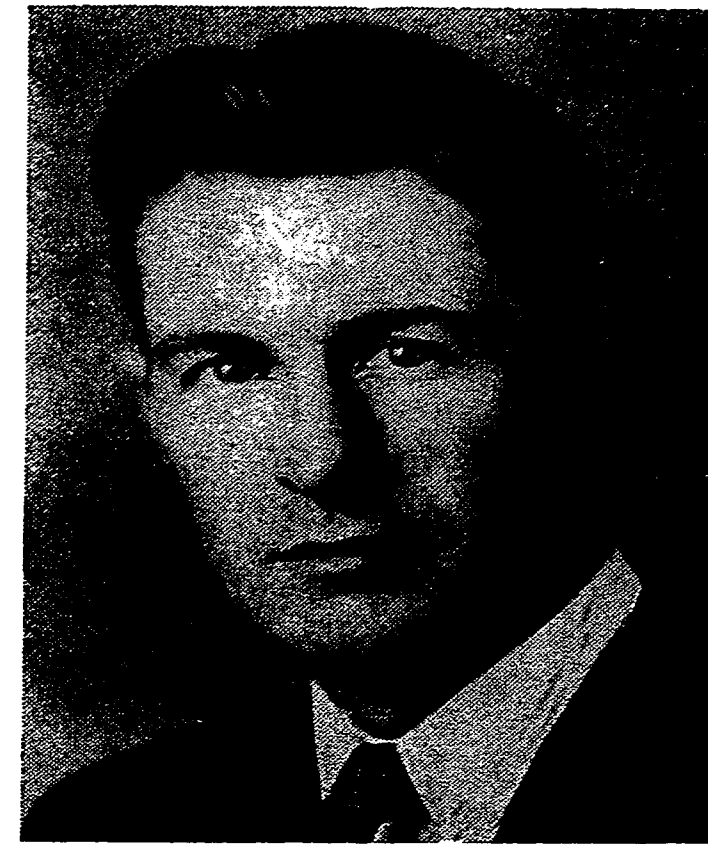
WANTED — Seventh Day Baptist farmer interested in renting dairy farm near Milton, Wis. Write Pastor Carroll L. Hill at once. 12-30-3w

The Sabbath Recorder

Vol. 130

PLAINFIELD, N. J., JANUARY 20, 1941

No. 3



Earl Cruzan

Pastor at Waterford, Conn.

(See "Who's Who" in this issue of the Sabbath 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
Mrs. Walter L. Greene Rev. Erlo E. Sutton

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EDITORIALS

THE WORLD FOR CHRIST

That the whole world needs Christ no Christian will deny. The condition as exemplified by the war-suffering nations but adds point to the statement. So evangelization is needed. Many are the methods of this work, but whatever the one used, care should be taken that the individual is brought to know Christ in a personal, saving, experience. Nothing else is enough.

Of all the methods, the one-by-one process is the surest and best. When Andrew went out and brought his swearing brother Simon to Christ, he did more than bring him to a place of reform or a school of morals—he introduced him to a person who had power to cleanse, to transform, and save. "And Philip findeth Nathanael." That one-by-one method has never been outmoded. As Christians we have woefully neglected this path and duty of showing our love for Christ and for unsaved neighbors and friends.

It's not merely a matter of doing personal work in a revival meeting—important as that is—but one of a life lived happily in Christ day by day, of a life sharing with others that joy by a personal witness for Christ.

Dr. W. W. Hamilton, president of the Southern Baptist Convention, told the conference at Memphis, Tenn., just recently, according to Religious News Service, that "the whole world may be Christianized in nine years—one hundred per cent Christianized—if each Christian begins this year by converting another to Christ, and each, in turn, continues this program."

Of course at the end of nine years there would be another generation needing conversion. But it would be a much easier and simpler process, he thinks, with the whole world in Christ. Impossible! it will be said. Yes, with man, but "with God all things are possible." Meantime, the evangelization! The telling of the "good news." That is our task. We are glad the Southern Baptists do not leave the idea up in the air. They have implemented their faith and ideal by launching a four-year, definite program to mobilize the whole southern church into a force for Christian action on this hemisphere, a program which also stresses among other things, a "good neighbor" program among all the nations in this hemisphere and in other sections of the world. Training unions in most of the churches will be established.

Such actions, implementing faith, give encouragement to others. There is much that we as Seventh Day Baptists can do along this line. May the consecration of an Isaiah be ours, leading us to say, "Here am I, send me."

A NOTABLE REPORT

Appearing on another page will be found a report of epochal significance. The report was adopted by the Tract Board at its meeting of January 12, and was made by the permanent Committee on Denominational Literature. Much time, thought, prayer, and hard work have been given by the committee to one of the most vital and important phases of our work, namely, the publishing

of our literature for distribution, not only for our own people's use in home and family life, but in extending the message of the Sabbath among the churches and over the world.

Many of the tracts in use are old. Many good titles—valuable in times past, or for special occasions—are now out of print or editions nearly exhausted. New and fresh material is needed; new forms and methods of catching and holding attention.

In the work of the committee, made up of widely known and trusted leaders, these needs were taken fully into consideration. The result of their consecrated effort gives great encouragement and revives within us not only hope but an ambition and, we trust, a new zeal to greater loyalty to the trust committed to us by the Lord.

The report need not especially be repeated here. But we are strongly in favor of the idea of a series which will in the first place outline the features of belief, polity, evangelism, history, and outlook, and then in succeeding tracts deal more fully with the various subjects involved.

The idea of a series of tracts is not new, except, perhaps, to the present generation. We had a fine series of tracts on evangelism, covering ten or twelve great themes. The series originated with, and several of the units were prepared by, the late Rev. Wardner C. Titsworth.

A series of a dozen Sabbath Reform tracts, prepared by the great Sabbath exponent, Dr. A. H. Lewis, was well known to us in past years and was widely distributed in the nineties and earlier part of the present century.

We believe the report of this committee is one of the most significant events in the work of the Tract Board in a good many years. If and when it is carried out there will be in the hands of pastors and people fresh materials which will encourage and strengthen our folks, and, we trust, inspire them with a longing and willingness to share with others.

The work of the committee will be continued and plans perfected as rapidly as possible. The publishing and distribution of the series will depend upon funds furnished for such purpose. This very news ought to stimulate a fuller support of the Denomi-

national Budget, which carries an item of \$425 for tract work.

We hope and pray that this project may be expedited and that not far in the future our churches and pastors with others may be supplied with this proposed series of tracts. "Go ye into all the world and preach the gospel," said Jesus, "teaching whatsoever I have commanded you." The Great Commission includes the Sabbath—the special promotion of which three hundred years ago was committed to the hands of Seventh Day Baptists. Our generation must not fail.

THE CHRISTIAN ADVOCATE

The first number of the Christian Advocate under the new set-up and management has come to our desk.

It is the combination of the regional Christian Advocates and other Methodist journals, seven in all. The editor is Dr. Roy L. Smith, with Dr. T. Otto Noll, editor of the former Christian Advocate (central) as managing editor.

The Methodists from almost their very beginning have specialized in newspaper publicity. John Wesley as early as 1738 began to furnish religious literature at low cost to the people of England. All through the years their publications have blessed, encouraged, and promoted the work of Christ and his Church as represented by Methodism.

We welcome this fine new adventure of united Methodism to bring through one great medium of published thought exchange the interests of the entire denomination. We read with pleasure the satisfaction of its promoters in the thousands of new subscriptions daily being received.

God bless the work of these our Christian brethren, and may some of the overflow be felt by the Sabbath Recorder.

Power and success to you, Doctor Smith and Doctor Noll, and to your co-laborers.

A VALUABLE BOOK

A most interesting book, and we believe valuable to many Seventh Day Baptists and others interested in the Sabbath movement in Rhode Island and the East, has recently come to our desk. It is entitled "The First Hundred Years," and is the history of the Pawcatuck Seventh Day Baptist Church, located at Westerly, R. I.

This church celebrated its one hundredth anniversary in April, 1940. Containing over three hundred pages, the book is replete with facts, incidents, and matters of interest pertaining not only to the church and Seventh Day Baptists, but to the history of Westerly. The book contains the historical papers, sermon by the pastor, and pageant, given at the centennial, with the names of founders and early members, pastors, deacons, and other officials. Elsewhere in this issue is an article concerning the book, by George Benjamin Utter, president of the Board of Trustees since 1922.

Many of those who were privileged to attend the centennial celebration last April will want this beautifully bound volume. The price is \$2.25, and may be secured from the Utter Company, Publishers, Westerly, R. I.

REPORT OF COMMITTEE ON DENOMINATIONAL LITERATURE

To the Trustees of the American Sabbath Tract Society:

Your Committee on Denominational Literature begs leave to submit the following report:

The committee met in the Board Room of the Seventh Day Baptist Building in Plainfield, N. J., November 25-26, 1940, when five sessions were held. Again a meeting was held at the same place on January 10, 1941, when two sessions were held; and on January 12, in the library of the Historical Society. All the members were in attendance at all of these full sessions. The discussions, as always, were quite informal, but all seriously aimed at the purpose for which the committee was created. They included something of a review of the past, of existing conditions, and of future opportunities and needs.

The committee was in receipt of numerous communications, all of which received due consideration. An informal request was received from your Committee on Distribution of Literature that this committee indicate an order of sequence in reprinting tracts now wholly out of print, or nearly so. After making inquiry as to the cost of reprinting certain of these, the committee recommends reprinting the following:

"Bible Readings on the Sabbath," and "Her Wedding Ring," 5,000 each, at an estimated total cost of \$90. "What Do You Find," 5,000, at an estimated cost of \$19.75.

The preparation of what may be termed a popular History of Seventh Day Baptists, to be written by Dr. J. Nelson Norwood, as was projected several years ago, received the attention of the committee. Of the desirability of such a book by Doctor Norwood, there can be no question. But, while he would be glad to write such a history, and still hopes that he may do so at some future time, his present duties preclude his attempting it at any time in the near future.

However, it was learned that the chairman of the committee, for some years past, has been accumulating material for a series of biographical sketches of prominent Seventh Day Baptists, from the beginning of our first church in London, Eng. (the Mill Yard Church), in 1617, down to the present generation; and it is recommended that he be requested to prepare these biographies for publication, along with portraits of these subjects as far as they are available, accompanied by sufficient historical material to make at least an outline history of our people.

Our future opportunities and needs, after a discussion which was continued throughout all the sessions of our November and January meetings, and our sober reflection and prayerful consideration throughout the weeks intervening between these meetings, are indicated in a proposed plan of procedure, by arranging a series of tracts setting forth, point by point, in logical sequence, our doctrinal beliefs and other distinguishing denominational features, as follows:

a. A Brief Introductory Leaflet, intended to attract the attention of the reader, and to stimulate a desire for further information.

This is to be followed by tracts, in sequence and groups as follows:

Group I. Our Denominational Identity

1. Who We Are, and What We Are
2. Our Beliefs, and Our Polity

Group II. The Sabbath, Baptism, and the Bible

3. The Sabbath in the Bible, and in History
4. Bible Readings on the Sabbath
5. Bible Readings on Baptism

Group III. What We Have Done in the World

6. Our Place in History
7. Heroes of the Faith, or Faith of Our Fathers

Group IV. Extra-Denominational Religious and Civic Interests

8. Evangelism
9. Missions
10. The State
11. Education

Group V. Inter-Denominational Relations

12. Our Relation to Other Bodies

Some of our tracts already published may be adapted to meet the requirements of certain features of the program.

We recommend that all tracts published in this series, and all reprints of existing tracts, as well as all new tracts not of this series, shall be reviewed and approved by the committee entrusted with carrying out this plan, should it be adopted by the trustees; and that all manuscripts for new tracts in this series shall be prepared under the supervision of such committee, or approved by it before publication; furthermore, that the publication and circulation of the tracts of this series shall be the major tract project of the trustees.

It is the judgment of this committee, and it so recommends, that all tracts published in this series shall appear in uniform style, numbered to conform to their respective positions in the foregoing program, and that they shall bear on the front cover page a carefully selected emblem, common to all; and that the style and emblem shall be scrupulously confined to publications of this series. It is understood that the committee shall have power to make desirable verbal changes in the titles of the foregoing series.

The foregoing recommendations must not be construed to preclude the publication of other tracts that may be needed for a special occasion, or to meet a certain local need. Such tracts, however, should be approved by the committee in charge of the foregoing program; and their publication should not interfere with the operation of the major tract project, as stated above.

The committee is fully aware that the foregoing program is a radical departure from the existing practice, which has obtained for at least a full generation. It is far-reaching, but the committee believes that the basis is sound, and that it is adequate to meet our general needs, both within ourselves, and for the general public.

Because of what we believe is the importance of this report, the members of the

committee are present at this meeting to discuss it with you, fully and frankly, in order that both trustees and members of the committee may come to a full, complete, and mutual understanding of its contents.

Respectfully submitted,

Corliss F. Randolph,
Ahva J. C. Bond,
William L. Burdick,
J. Nelson Norwood,
James L. Skaggs,

Committee.

Plainfield, N. J.,
January 12, 1941.

DAILY MEDITATIONS

(Prepared by Mrs. Herbert C. Van Horn)

Sunday, January 26

Read Matthew 11: 2-6.

How nicely and how tenderly Jesus dealt with the questionings of his brave forerunner, now languishing in prison through the hatred of the unscrupulous Herod. "Go and show John the things which you hear and see." Happy are we when doubts arise in our minds if we can still them with definite knowledge of what Jesus is and does. He has helped us bear our burdens; he has led us by paths we did not know. In lives of others we have seen the fruits of the Spirit and have known that only he can give such sweetness to human character. Surely we all have known lives which have borne unfailing witness to the power and reality of the Christian religion. The things we have seen and felt are sure signs to us that Jesus is the Christ, and we look not for another.

Prayer—O God, we thank thee that thy power still works miracles in the redeeming of souls from sin. We thank thee for thy goodness to us; for the times when thou hast given us strength to bear burdens too great for our human weakness. Gratefully we praise thee that thou hast "renewed our strength." May we press on with new zeal because we remember what thou hast done for us and for thy people. Amen.

Monday, January 27

Read Matthew 11: 28-30.

What a comfort have many tired and careworn souls found in these words of Jesus, so familiar to us all. Here is rest for the weary, and the promise that the yoke of Jesus will ease the load. We cannot

escape the burdens under Christ's yoke or under the yoke of sin and unbelief, which makes them heavy. Our sorrows and cares, our illnesses and defeats tend to make us bitter and rebellious; but when borne with patience and submission, they bring radiance and beauty to the soul. Let us claim this precious promise.

Prayer—O Jesus, we thank thee for the rest thou dost offer to those who come to thee. Grant that in thee we may find peace. Amen.

Tuesday, January 28

Read Matthew 13: 43.

Not long ago we considered hearing and doing, with emphasis upon the doing. Today we think especially of hearing. "Take heed therefore how ye hear," from Luke 8: 18. How often the homely old saying is true of us—what we hear goes in one ear and out the other. We are like children to whom direction or command must be repeated many times before attention is secured sufficient to carry out our wishes. Must the Master speak to us often and more often before we hear his voice?

Prayer—Dear Jesus, may our ears be open and our hearts ready to obey thy voice. Amen.

Wednesday, January 29

Read Matthew 14: 6-12.

How strange it seems that a noble, fearless life must be ended because a weak and cruel man dared not break a bad promise! Those who have reached maturity may have outgrown the stage where rash and ill-considered promises are made. Or if we find we have been unwise in any planned course, we are prudent enough to admit our lack of wisdom and change our course of action. Younger people may not have learned that a bad promise is better broken than kept, and that no lack of steadfastness is shown when we turn from a wrong course upon which we have decided, to a better one. It is brave and fine to refuse to carry out a hasty, ill-advised promise, but better yet to plan and promise only that which is good.

Prayer—Our Father, help us to consider carefully our course of action. Keep us from jealousy and hate and fill our hearts with love. Amen.

Thursday, January 30

Read Matthew 14: 16-21. "Give ye them to eat."

These must have seemed strange words addressed to those who had so little. But when Jesus blessed the small supply of food

it became sufficient for the multitude. What we have of strength and ability is so little. It seems to be and is so inadequate for the demands upon it. We must be careful that we do not turn away from some need which we should satisfy, because we feel that we are not equal to the need. Let us bring what we have to the Master for his blessing, and then impart of the fullness which he gives to supply the needs of others.

Prayer—Dear Father, may our hearts be touched by the wants and lacks of those about us. Help us not to turn carelessly away, but to give of such as we have. Under thy blessing may we help to feed the hungry multitudes. Amen.

Friday, January 31

Read Matthew 16: 13-16.

Who do you think Jesus is? The same question comes to men and women of this age as came to the disciples that day when Jesus was alone with them. Peter, the impulsive, gave voice to a truth revealed from above. We, too, with all our hearts join in acclaiming him as the "Son of the Living God." Not long ago we heard a sermon on "What the World Needs Is Jesus." To that we earnestly and profoundly agree. The world needs him not so much as a great teacher, prophet, and preacher, but as Christ the Son of God, with healing for all the sin and sickness of the world.

Prayer—O our Father, we thank thee for thy Son who is the Savior of the world. In him we trust. Grant that we shall love and serve him. Amen.

(The following meditation was prepared by Rev. Everett T. Harris)

Sabbath, February 1

Luke 4: 18, 19—"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Read Luke 4: 16-22.

The late Dr. A. E. Main once said in effect, "If I could have my ministry over again I would give more time to works of compassion and sympathy." The world is full of boys and girls, men and women, who are hungry for some one who will really care about them. Behind that nonchalant or that blasé front there is a hungry heart, if we only have the eyes to see it. All around there are still the poor who need the gospel preached to them, the bruised and broken-

WHEN SAW WE THEE SUFFERING?

By George Thorngate, M. D.

Healing and religion have been inextricably bound together since antiquity. The Great Physician did nothing to bring about separation.

The Seventh Day Baptist Church at Shanghai follows the tradition of the Christian Church. It offers balm for the spirit and healing for the body.

Come into the street door of the church in the afternoon and you will be met by the kind and cheerful face of Mr. Samuel Dzau. He will find out when your suffering began and where it hurts most, then he will give you a number, maybe 57 (which is consecutive for that day). Inside you will sit with many others, quietly, in the church pew or in chairs in the back of the room.

The clinic room is not stiff and shiny white, but a table is in the center of the room with dressings, ointments, solutions, and bandages on it. There Doctor Crandall (and before her Doctor Palmberg) sees the sick in proper turn. Perhaps the majority have sore eyes and sore legs, aching heads and aching teeth. But all are suffering. And what makes up the mass of human suffering? The big hurts and obscure diagnostic problems? No, the common ailments. And Doctor Crandall relieves half a hundred of these every day. Think of the total mass of misery obliterated in a year.

The clinic was started by Doctor Crandall in 1937, as a kind of "sick call" for the hundreds of people who were housed on the mission compound then. Gradually the inside people became fewer and the outside ones more numerous. Doctor Palmberg took over the clinic when she returned to China in 1939, and carried it on until she left, in November, 1940. Doctor Crandall is now back at it again.

The people are all poor, practically all undernourished, many actually hungry all the time. All are suffering. In gentle manner their sores are bound up, their eyes treated, their pains relieved, and their hearts softened.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Taken from China Mission Bulletin.

hearted who need healing, the captives to sin who need to be set free, the spiritually blind who need to have their eyes opened. If we are truly followers of Christ, here is his work to be done.

Prayer—If today I hear thy voice, O God, let me not harden my heart against its message and leading. Amen.

MISSIONS

"I LEAVE SO LITTLE"

These were the words of the famous Major Walter Reed as he viewed the accomplishments of his life and knew that the end was near at hand. He had achieved many things, the greatest of which was the blotting out of yellow fever, which, till his work, had baffled human knowledge and skill and had been an awful scourge in tropical countries. Such must ever be the cry of a humble soul who aspires to benefit mankind when he comes to view how much there is to be done.

The greatness of the work staggers us and we are inclined to feel that because it is so great there is not much use doing our bit. This is all wrong. It is contrary to the purpose of the Father with whom rests all power, wisdom, and love. It is his plan that poverty should give way to plenty, disease to health, sorrow to joy, and sin to righteousness over all the earth, and that this should be brought about by the united efforts of Christ's followers. The sea, though so vast, is made up of drops of water united, and the Father proposes that "all the world" shall be Christianized by the combined efforts of the millions who profess to be Christians. We may say, "so little," but we can just as truly say, "How important that little!"

If we do not do our bit, we become hindrances. As there are many ways of helping advance the kingdom of Christ, so there are many ways of hindering its triumph, and one of them is not to do what we can, however small it may be. Your help is needed in the home church, the local community, the denominational boards, and in the extension of Christ's kingdom over all the earth. Your help is needed now.

Sec. W. L. B.

THE PLACE OF PRAYER IN A TROUBLED WORLD

By Martin Oates

(Address given during the Universal Week of Prayer, January, 1941, Ashaway, R. I.)

As Jesus sat on the Mount of Olives, the disciples came to him and asked for a sign of his second coming. Then it was that he told them of wars and rumors of wars and of pestilence and earthquakes. But Jesus said that these were only the beginning of sorrows.

I think that the same prophecy may be applied to the present day. We hear of wars and rumors of wars and of famine, which are apparently sweeping the world. It seems to me to be the wrath of God against ungodliness and unrighteousness of men who seem to be hindering the growth of Christianity. But God holds out a promise of salvation to all mankind. It is better for the peoples of the world to suffer for righteousness' sake, if it be God's will, than to suffer for evil-doing. God's promise is to those who will repent.

There are in the neighborhood of thirteen nations in Europe which have been overrun by militaristic countries. These peoples have been subjected to virtual slavery. They have been driven from their homes, killed, wounded, and mutilated. We can only know a small part of the horror which these peoples have had to endure. From China comes the same kind of news. Hundreds of thousands of people have been killed. Many more thousands have been made homeless. All this is done by a few militaristic men—a few men who do not seem to realize that the empires which they seek to form cannot endure. It is my belief that only nations built on the firm rock of Christianity can endure.

In Jeremiah 18: 7, 8, I think we can find God's promise when he says that if any nation, "concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them." In the meantime, there are many things which we can do to ease the suffering of these invaded countries. We can co-operate with the Red Cross by sending food and clothing and medicine to them. Another way is to try to get an embargo on all material to aggressor nations which can be used to carry on warfare.

Another way, and I think the most important, is through prayer. Prayer can be the most powerful kind of weapon. I believe prayer can be a great solace to these people who have lost so much. From Revelation we read the following passage: "The leaves of the tree were for the healing of the nations." Can we not liken Christianity to that tree and ourselves to the leaves? Through us and our unity in prayer and with our material aid, these nations which have been stricken by war may be healed. We have a tremendous task before us, but by our faith in God we can accomplish it. By our prayers we can help to bring faith to others in this troubled world.

Let us here and in our homes pray that Japan may see and believe in Christ's way of life, that she may stop her aggression in China and lead those people of that far away land back to peace.

Let us pray that Italy and Germany may turn from their ideas of world power. Let us pray that they may soon realize that the imperialistic empires, which they hope to build, are built on an unfirm foundation, that they cannot endure. Let us pray that they may come to know that only nations built on the firm rock of Christianity shall endure through all eternity.

Let us pray that wars may end and that man's inhumanity to man may disappear from the world for all time.

Let us pray for the people of these oppressed lands in Europe, Asia, and China, that their sufferings may soon cease.

Let us pray that all nations may realize that co-operation is better than conflict, that friendship is far better than enmity.

The suffering of the world today presents to us the opportunity of which Jesus spoke when he said, "Verily, I say unto you, inasmuch as ye have done it unto one of these my brethren, even these least, ye did it unto me." There is our chance to live as Christ would have us live, to do as he would do if he were on this earth today, by feeding and clothing these peoples who are so much in need of our help.

Let us not hate the ones who are the cause of this suffering, but rather pray earnestly and sincerely for peace in the world, not only for our time, but for all generations to come. Let us pray:

Our heavenly Father, we thank thee that we are permitted to meet here tonight in good fellowship. We implore thy benediction on everyone here tonight and on all Christians throughout the whole world. Bless the meditations of our hearts and inspire us to pray to thee. Grant that all the services of this Week of Prayer may be blessed to us. We ask it in Jesus Christ's name. Amen.

TREASURER'S MONTHLY STATEMENT

November 1, 1940, to November 30, 1940

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

Cash on hand November 1, 1940	\$2,001.38
Semi-annual meeting Minnesota and No. Wisconsin churches	7.93
Clifford Lamson, Raynham Center, Mass., for missionary-evangelistic work	8.15
Ashaway, R. I., Vacation Church School, for "children of China"	13.00
Leon A. Potter, Washburn, Wis.	2.50
First Hebron, Pa., Church	25.00
Mrs. Alena N. Bond, Nortonville, Kan.	5.00
De Ruyter, N. Y., Church, for "Rice Bowl," China	5.00
Julie E. H. Flansburg, Atlantic City, N. J., for foreign missions	1.00
Transfer from Dr. Thorngate China Fund for expenses returning missionaries to U. S. A.	1,141.66
Second Brookfield, N. Y., Church	25.00
Riverside, Calif., for native Jamaica workers	5.00
Stonefort, Ill., Church, for China missions	5.00
Plainfield, N. J., Woman's Society, for missionary-evangelist	25.00
New York City Church	5.00
Rockville, R. I., Church	12.34
Plainfield, N. J., Lucille Severance	5.00
Farina, Ill., Church	16.00
Riverside, Calif., for back salaries	100.00
Battle Creek, Mich., Church, for foreign missions	1.00
Brookfield Missionary Aid society, for expense of returning missionaries from China	7.50
Ione Babcock, Oshkosh, Wis., for salaries	5.00
Helen A. Titsworth, Lawrence, Kan., for return of missionaries	5.00
Reta I. Crouch, Albuquerque, N. M.	21.50
New Auburn, Wis., Church, special offering	10.50
First Hopkinton, R. I., Church	5.00
Rev. G. Zijlstra, Holland, returned draft for June quarter—unable to cash	125.00
Transferred from Permanent Fund income	493.90
Transferred from Debt Fund to apply on loan	250.00
Share of Denominational Budget receipts for November	565.76
	<u>\$ 896.36</u>

Cr.

Anna M. West, De Ruyter, N. Y., gift to "Rice Bowl"	\$ 5.00
R. J. Severance, salary	33.33
Ralph H. Coon, salary	22.92
Ellis R. Lewis, salary	\$22.92
S. W. Association	33.35
	<u>56.25</u>
W. L. Burdick, salary	\$112.50
Rent	25.00
Supplies	10.37
Clerk	33.33
	<u>181.20</u>
G. D. Hargis, Pacific Coast Association	40.00
W. L. Davis, salary	22.92
Clifford A. Beebe, salary	22.92
Charles W. Thorngate, salary	25.00
Marion C. Van Horn, salary	22.92
A. L. Davis, work in Syracuse	10.00
Helen S. Thorngate, railroad fare from San Francisco to Dodge Center, Minn., for Thorngate family, and San Francisco to Alfred, N. Y., for Marcia Davis	250.00

To reimburse Emergency Fund in China, advanced to Dr. Thorngate to send above people home	1,150.00
Fee to cable reimbursement to China	9.88
Rosa W. Palmberg, retirement allowance	22.50
Grace I. Crandall, return transportation to China	241.90
Heinrich Chr. Bruhn, work in Germany	41.67
The Utter Co., office supplies	14.50
Interest	82.19
Luther W. Crichlow, Riverside, Calif., gift for native Jamaica workers	5.00
Luther W. Crichlow, salary	\$63.33
Rent	20.83
Native workers	39.59
	<u>143.75</u>
Payment on loan	250.00
Interest saved on notes, transferred to Debt Fund	31.32
Debt Fund share Denominational Budget receipts November	72.60
Treasurer's expense	30.00
Net overdraft November 30, 1940 (amount due missionaries and others for salaries and allowances but unpaid)	1,891.41
	<u>\$ 896.36</u>

WHO'S WHO

Earl Cruzan, Waterford, Conn.

Born September 12, 1913, on a farm about five and one-half miles southeast of North Loup, Nebraska. Father, Roy Cruzan; mother, Stella Clement Cruzan, both now of Bridgeton, N. J.

I lived on the farm until the summer of 1934, when I went to Salem to enter college. Was graduated from North Loup High School in 1933, second in class. Was graduated from Salem College in 1938, cum laude; degree, A. B. Majored in English and minored in social science. Activities: Y.M.C.A., Debate Club, Dramatics Club, assistant in library two years, assistant in English senior year. Attended Alfred School of Theology two years. At present am enrolled in Yale Divinity School.

Married in June, 1936, to Mabel E. Davis, youngest daughter of Thomas M. Davis of Shiloh, N. J.

Pastor of the Seventh Day Baptist Church in Waterford since June 1, 1940.

PAWCATUCK (WESTERLY)

"The First Hundred Years"

By George B. Utter

"The First Hundred Years," the centennial edition of the Pawcatuck Seventh Day Baptist Church, just issued at Westerly, R. I., is a real contribution to the history of the denomination. The book is a much larger work than was originally anticipated, containing more than 330 pages.

The work is one which is not only the history of the Pawcatuck Church since its organization one hundred years ago, but ties in with the history of Westerly and shows the growth of the community.

All the officers of the church are listed from the beginning, and the final chapter contains a roll call of the entire membership of the church since the first fifty joined on April 16, 1840.

The entire dialogue of the pageant "Zion Marches On," which was written and presented at the time of the centennial last April, is included. One of the most interesting chapters which will be widely sought in years to come is the Interallied Families. The immigrant ancestors of some thirty-five families are named, and something told of their early history and how the families in the denomination today are inter-related.

The names of the immigrant ancestors to whom Seventh Day Baptists are related and about whom there is something in the book are: Governor Benedict Arnold, the first colonial governor of Rhode Island; Captain James Avery, an early Indian fighter; John Babcock, Westerly's first settler; James Barber; James Barker; Rev. Chad Brown; Robert Burdick; Jeffrey Champlin; William Chesebro; Joseph Clark; Nicholas Cottrell.

Others are: Rev. John Crandall, Rev. William Davis, Captain George Denison, Captain John Gallup, Samuel Gorton, the two John Greenes, John Greenman, William Hiscox, Samuel Hubbard, John Kenyon, Andrew Langworthy, George Lanphere, John Lewis, John Macoone, Richard Maxson, Thomas Miner, Walter Palmer, Nathaniel Potter, James Rogers, Tobias Saunders, Peter Spicer, Thomas Stanton, Dr. Comfort Starr, Elder William Brewster, George Stillman, John Vars, and William Witter.

The work has been published by the Publications Committee of the Church Centennial. Members of that committee are: George B. Utter, chairman, Karl G. Stillman, Jessie Hiscox Woodmansee, Miss Bernice E. Whipple, Mary M. Whipple, Charles J. Norris, Miss Mabel A. Saunders, Mrs. Elisha C. Burdick, Theodore S. Whitford, Miss Marjorie D. Barber, Miss Elizabeth Hiscox, and Mr. and Mrs. LaVerne D. Langworthy.

W O M A N ' S W O R K

WORLD DAY OF PRAYER

OFFERINGS

Send checks or money orders payable either to the Foreign Missions Conference, 156 Fifth Avenue, New York, N. Y., or the Council of Women for Home Missions, 297 Fourth Avenue, New York, N. Y.

A REPORT BLANK

is enclosed with each order of programs; the general chairman in charge of a local program is requested to fill it out and return promptly, so that each community may be recorded.

SUPPLIES

"The Call to Prayer," free.

Poster (17 x 22), 5 cents.

"Worship Program for Adults and Young People" —"Thy Kingdom Come." 2 cents each, \$2.00 per 100.

Handbook (This revised Handbook will be essential for each general chairman responsible for a program meeting, for the booklet will have promotion and publicity suggestions; two new radio programs for use on your local station; suggested programs for rural areas, children's meetings, prayer groups, etc.) 10 cents.

Supplies should be ordered from denominational Mission Boards.

The World Day of Prayer is sponsored by The National Committee of Church Women, representing Foreign Missions Conference, National Council of Church Women, Council of Women for Home Missions. Room 63, 297 Fourth Avenue, New York, N. Y.

This year the World Day of Prayer will come on February 28, the first Friday in Lent; we hope that your imagination may be captured by the rare and searching development of the theme—"Thy Kingdom Come"—for there is a special significance about this particular service since it was written by the members of the World Day of Prayer Committee in Shanghai—a committee composed of Americans, Chinese, Japanese. Therefore, every sentence comes to us freighted with their incredible new understanding of what the kingdom of God implies—in penitence, in forgiveness, in confession, and in that warm searching for new power. The Everlasting Mercy breathes through every line, ready to bless the audience in your city just as it has obviously blessed the Shanghai committee. In a year when China is the foreign study theme, it is a rich demonstration of the very steadiness and beauty we all need in a war-torn world.

It is always to be remembered that throughout all the years of storm and stress this Shanghai committee has observed the World Day of Prayer with memorable meetings, large and colorful; in our "Handbook" last year we told how Japanese and Chinese ushers moved reverently from pew to pew, lighting the candle held by each worshiper—to symbolize the one source of the Eternal Light. Let us copy their lovely zeal in each town in the United States!

A DAILY PRAYER FOR THE YEAR 1941

Father of all mankind, throughout this day, and every day, help me to remember that a very real portion of thy kingdom has been placed in my keeping. Therefore teach me to love thee;

With all my mind—that I may think thy thoughts after thee, from dawn to dark, making beautiful and significant each decision of my daily living; help me to remove all prejudice and small-mindedness, O Lord;

With all my heart—that I may love those whom thou lovest, feeling for even the most unlovable and difficult of thy children thine own everlasting mercy;

With all my soul—that I may seek fresh ways in which we can all be one in Jesus Christ our Lord, praying for thy divine power to surge through my commonplace routine from morning till night;

With all my strength—that I may work the works of him who sent me while it is day, seeking to convey through every act thy devotion to the needs of both my neighbor and myself. Remind me from moment to moment that this is not optional, but the last command of Jesus Christ, our Lord. Quicken me and use me this day, for thy name's sake. Amen.

WOMEN AT SHILOH

Annual Report of the Ladies' Benevolent Society for 1940

Ten new members have been added to our membership, making now seventy-four members. We have lost four members by death: Mrs. Mary Nelson, Mrs. Lottie Fisher, Miss Ida Shimp, and Mrs. Eliza R. Harris.

Money has been earned by having chicken pot-pie dinners and suppers on Memorial Day and Labor Day, with a bazaar.

Fifteen dollars was received for quilting for Mrs. Homer Sheppard of Syracuse, N. Y., and \$5.40 from the cooking school at the Electric Co. rooms.

Our Denominational Budget of \$217 has been sent and also \$100 to the Woman's Board, for the missionary-evangelist. We are paying postage for church bulletins sent to some of our nonresident members.

Papering and painting have been done at the parsonage, also furniture bought to put in place of some that was disposed of. The church floor has been refinished. Thirty people have been remembered with fruit or flowers when sick.

In December, we had an all-day meeting, called a "Christmas Cheer" meeting, at the parsonage, where we packed four barrels of clothing and a box of Christmas gifts to be sent to Alabama.

Our mission book read this year was "Women and the Way," which was dramatized at the Mite Society meeting in July.

Mrs. Dora J. Davis,
Secretary.

LONE SABBATH KEEPERS

Can a Christian Just Stand Still?

By Mrs. Minnie Green

I have had a few experiences the past summer from which I received some wonderful lessons. I want to relate one or two of them, hoping someone else may also receive some benefit. Each experience brought to mind what might have happened had I just stood still.

I spent the summer in the timber, near Shaver Lake. One day while I was out in the timber picking wild flowers, I wandered so far away from the house that I became completely lost. I started for the house, but the farther I walked the more bewildered I became. I knew from the growth of the trees and shrubbery that I was still going farther into the forest. I became so tired that I stopped a moment to rest, but there was no rest for me on account of the yellow jackets. They kept me busy trying to fight them off my face. I finally reached a place where, by looking through the tops of the trees, I could see the tall chimney which I recognized as belonging to the house where I was staying. I now had my direction, so by keeping my eyes on my guidepost I soon reached home.

I thought to myself, "How much like some of us Christians who become so entangled in worldly affairs that we lose sight of our Savior." There I was enjoying the beauties of nature, little thinking that I might wander too far away. I think that sometimes even the pleasant, harmless things carry us away

from God. Yes, even the social affairs of the church take so much of our time that we neglect the little things in life and thus retard our spiritual growth. I have known some people who became so interested in the work of the church that they neglected their home, even the children in the home.

The point is this: "What would have happened to me had I just stood still there in the timber waiting for someone to find me? Just what may happen to any Christian who finds he is losing his way and refuses to do anything about it. We cannot expect God to find us and help us unless we cast our eyes upon him and ask his guidance. He is always there and ready to help us.

Just when I need him
Jesus is near,
Just when I falter,
Just when I fear,
Ready to help me,
Ready to cheer—
Just when I need him most.
(To be concluded)

Clovis, Calif.

THE JACKSON CENTER SEVENTH DAY BAPTIST CHURCH

(A paper by Deacon J. L. Lawhead at the centennial of the church held over the week-end of June 7, 1940.)

Ohio was admitted to the Union in 1803. Shelby County was set apart in 1819, and some time later Jackson Township, in the remotest part of the county. It was a wilderness of heavy timber except a strip about one fourth to one half a mile wide, which had been leveled by a storm and was known to the early settlers as the Windfall. The township was settled first by James McCormick in 1831. Another family moved in during 1832. For two years there were no accessions, but in 1835, and '36 two or three families came. In 1837 came John W. Knight, Dudley Hughes, William Babcock, Luther L. Davis, J. H. Babcock, Davis Babcock, Solomon Sayre. Most of these men were from Clarke County, Ohio, but formerly from Virginia (now West Virginia).

On March 22, 1840, this group with others met at the home of Solomon Sayre and organized the Seventh Day Baptist Church with the following members: Jacob D. Maxson, James Davis, William Babcock, Elida S. Maxson, Solomon Sayre, Uri Davis, Maxson Babcock, Lewis Sayre, Luther L. Davis, Davis Loofboro, Calvin Davis, Simon Howell,

Michael Huffman, Dudley Hughes, Lydra Sayre, May Knight, Ebenezer Davis, Julia Ann Davis, Mary Loofboro, Elizabeth Hawver, Martha Lippincott, Amanda Davis, Granville Sayre, Simeon Babcock, Emaline Sayre, Matilda O. Loofboro, Elizabeth Davis, Emily Babcock, Lyda Howell, Lydia Davis, Lydia Maxson, Vianna Davis, Aseneth Babcock, Simeon Maxson, and Emma Maxson.

The church was organized under the leadership of Rev. James Bailey, then a missionary in this section of Ohio. The following order of service was observed: Introductory prayer, Elder Simeon Babcock; hand of fellowship, Elder Lewis A. Davis; and charge by Elder James Bailey. This church held its meetings at the homes of the members, except the quarterly meetings which were held at the home of Solomon Sayre. This home was a mile and a half west of Jackson Center, the land now owned by Elmer Meranda. The first business meeting was held April 5, 1840, at which time Davis Loofboro was moderator, and Brooks Akers, clerk. Maxson Babcock was elected deacon. Rev. Simeon Babcock was pastor and continued so for twenty years, when old age compelled him to retire. He was assisted by Elder L. A. Davis, Benjamin Clement, and others.

The first church was built of logs in 1842. It was the first church built in this township. In 1856, steps were taken to build a new house, which was 28 by 58, dedicated in September, 1859, by Elder L. A. Davis, assisted by Elder Simeon Babcock, Ben Clement, and Elder Maxson. In 1881, it was decided to build a church in the village, but it was not until 1882 that it was dedicated, during the pastorate of Elder John L. Huffman. It cost \$2,000. The Sabbath-keeping people have always been progressive, always trying to help spiritually and otherwise. They were leaders in the community in education for many years. Many of them were school teachers and music teachers.

When the village was laid out all the people but one within its bounds were Seventh Day Baptists. In matters of reform, as of temperance and local option, they were for the right in the case. It was said by the "wet" element, if it were not for the "Seventh Days" we could win.

Early in the church organization dissatisfaction arose on the question of communion,

resulting in the organization of a Free Will Seventh Day Baptist Church. This Free Will Church held services for about three years. Its largest membership was seventy-eight. The old church sent a fraternal address to the Free Will Church on January 3, 1858, seeking to secure harmony of action and overcome division. This letter was promptly replied to under date of February 19, 1858, resulting in the return of the Free Will Church to the mother church.

The church has had eighteen pastors to serve in its one hundred years, namely: Simeon Babcock, Maxson Babcock, Benjamin Clement, Rouse Babcock, Hamilton Hull, Simeon H. Babcock, Varnum Hull, John L. Huffman, L. D. Seager, Willard D. Burdick, A. G. Crofoot, J. D. Burdick, D. C. Lippincott, G. W. Lewis, John T. Babcock, W. D. Ticknor, Verney A. Wilson, and W. L. Davis, our present pastor. L. D. Seager and Verney A. Wilson each held two pastorates here.

The deacons have been: Maxson Babcock, Jacob D. Maxson, Simeon H. Babcock, James Babcock, John Forsythe, J. H. Babcock, W. V. Hughes, Wm. Kennedy, F. F. Randolph, C. L. Polan, Dr. Lester M. Babcock, Guy Polan. Present deacons are: J. L. Lawhead, J. D. Jones, Curtis Groves.

The church has licensed to preach the gospel the following: David Loofboro, J. B. Davis, Calvin Davis, Maxson Babcock, Benjamin Clement, Lemman Lippincott, S. H. Babcock, Albert Davis, Frank Hughes, L. D. Seager, J. D. Jones, and Clifford Journell. Of these, three were ordained by this church: Benjamin Clement, Maxson Babcock, and L. D. Seager. The church has two men, brought up in this community, who are ministers: Rev. Herbert L. Polan and Rev. Wm. M. Simpson. Rex Zweibel, a member of this church, at the present time is studying for the ministry. Elder Seager, dearly beloved by this church, we note, held his first pastorate here and here he closed his pastoral labors.

Of the church's pastors four are now living, one of whom, Rev. W. D. Burdick, has preached our centennial sermon. The others are Verney A. Wilson, John T. Babcock, and Wm. L. Davis.

The church has often been without a pastor. Services have been regularly carried on, however. We have been blessed with

faithful deacons. For over eighty years the church has had a live Sabbath school, first mentioned in the Year Book in 1865. It not only had a very interesting Christian Endeavor society for many years, but also a Junior C. E., of which Mrs. W. D. Burdick was the founder. The Ladies' Aid society is a very efficient part of the church today. They own a social building and do much in a financial way of carrying on the work of the church.

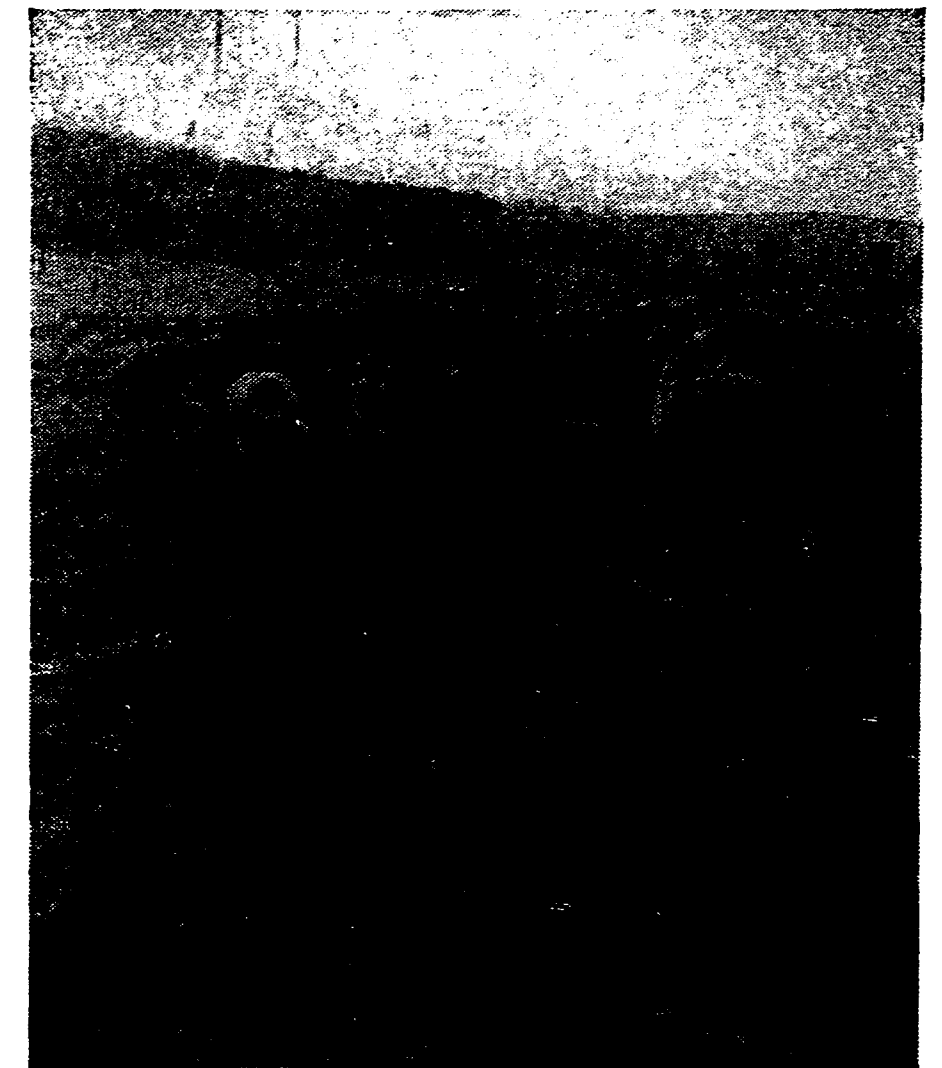
The Jackson Center Church joined the Michigan semi-annual meeting in 1924. It has been a member of the following associations: the Southwestern, 1842; the South-eastern in 1874; and the Northwestern in 1878. Of the Northwestern it is still a member.

THE LORD'S ACRE

Plan Works at First Hebron Church

By Charles H. Bond

About the first of June, 1940, a group of the members of the First Hebron Church met to cut and plant potatoes in the plot



of ground prepared for "The Lord's Acre" church project. The land was donated by one of the group. From time to time during

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Anna Marie:

Now to answer your fine letter of last week. When I prepared our Recorder page last week I had just returned from our Andover annual church meeting and dinner, and today I have just returned from the same kind of meeting at Independence. Last week we enjoyed a "tureen" or "pot-luck" dinner, and today a dinner of pancakes, sausage, coffee, and doughnuts was served by six Clarke men of the Independence Church. I can tell you we kept them busy frying those good buckwheat cakes. Next year the dinner getting will be done by the Crandall men. Of course the women get busy when it comes to dishwashing.

I am glad to know that you are working so earnestly to perfect yourself in music, especially sacred music, for music is indeed one very good way in which we may not only praise but serve our Lord. I should like to be able to attend your church services in Schenectady. They must be very inspiring to young and old alike.

Well, at last we have snow on the ground, though not so very deep as yet, and the boys and girls who received sleds and skis for Christmas will be able to use them at last. Last week I saw a small boy trying to ski on an almost bare sidewalk, and asked him if it wasn't hard work. He answered, "Not so hard on me as it is on the skis."

Our little Joyce is enjoying her Christmas sled this week and a number of spills and bumps do not seem to destroy her enthusiasm in the least.

I was sorry not to answer your letter last week, but I guess it's a good thing I couldn't since there are no more letters this week. Don't you agree with me?

Sincerely your friend,

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

The Story of Joseph

(Continued)

Of course Joseph's brothers did not know he was their brother, for he was now a grown man and was only a young boy when they had sold him to the Ishmaelites. They told him that they were all brothers, and

the summer months one and another of the group did his "bit" toward the project. Then, on October 6, 1940, about thirty gathered at the field to dig and pick up the crop. All took part, from the youngest to the oldest. Several brought their dinners with them and ate together while they rested at noon. Soon after dinner the potatoes were all sacked and ready for loading on the truck to be stored until sold. There were about 135 bushels.

In the evening more than thirty met at the community hall for a church business meeting and a program giving some of the background of the Lord's Acre plan and some of its various forms. At the close of the service a bountiful supper—including lots of potatoes—was served to all.

The potatoes were sold in November for seed at a price of \$84.95. This amount was put into the general church fund to pay running expenses of the church.

It is of interest to note that the labor and materials, and use of machinery donated by various members of the group, when figured at prevailing costs would amount to almost the proceeds of the project due to an unfavorable season. These include fertilizer, seed potatoes, rent of land, cutting seed potatoes, dragging, spraying, cultivating, planting, roguing, digging, and picking. Through this project many who cannot give of money to the church have been given an opportunity to give of what they have in toil and materials. And a spirit of co-operation has been built up through common interest in a common project, which makes another bond of fellowship binding the church group together.

The group here at Hebron feels that the project was worth while and hopes to continue the Lord's Acre plan next year, perhaps with additions or variations.

Mrs. Jones (showing her guest a home-made radio): "My husband made the cabinet as well."

"Oh, did he work to a design?" asked the guest.

"No," said Mrs. Jones, "he made it out of his head and he's got enough wood left over for a small table."

—Selected.

that their father had twelve sons. They said one of them was with their father, in the land of Canaan—that was their youngest brother Benjamin; and one, they said, was not. They meant he was dead; that of course was Joseph himself.

Still Joseph did not tell them who he was and said that he would find out whether they told the truth or not. He said one of them must go home to Canaan to bring Benjamin down to Egypt, but all the rest must stay until that one had returned bringing this youngest brother; and he put them in prison three days. On the third day he sent all but one of the brothers home to take corn for their families to eat; but said they must come back bringing Benjamin with them. When the brothers heard Joseph say this they were very unhappy. They thought God was punishing them for selling their brother so long ago, and talked with each other about how wicked they had been. Of course Joseph understood every word they said, though they did not know that. Then he took Simeon, one of his brothers, and bound him, and sent the rest home after Benjamin, as soon as his servants had filled their sacks with corn and put the money each one had paid back again into his sack.

When they discovered the money in their sacks they were afraid, and when they showed the bundles of money to their father, Jacob, he also was troubled and refused to let them take Benjamin down into Egypt, saying that Joseph was dead and he could not bear to have anything happen to Benjamin. But when they had eaten all the corn they had brought from Egypt and were in danger of starving, he at last consented to let Benjamin go, putting him in care of his brother Judah. And he sent presents to this great man of Egypt, the best fruits of the land, and gave them more money to take with them besides the money they had found in their sacks.

So they took the presents and the money and Benjamin, went again to Egypt, and bowed before Joseph once more. When Joseph saw Benjamin with them he told his steward to invite them to eat dinner with him. At first they were afraid, and they told the steward about the money they had found in their sacks and that they had brought other money to buy more corn. The steward told them they had nothing

to fear; Simeon was taken from prison and the brothers ate and drank with Joseph in his house, still not knowing it was Joseph.

Again Joseph started them on their journey home, with their sacks filled with corn, every man's money back in his sack, and in Benjamin's sack Joseph's silver cup.

(To be concluded next week)

OUR PULPIT

BE STILL AND KNOW THAT I AM GOD

Psalm 46: 10

(Sermon by Earl Cruzan, pastor of the Waterford, Conn., Seventh Day Baptist Church)

Such are the words spoken by the Psalmist in the forty-sixth Psalm. We are living in a world of complexity, of activity. We are surrounded by the constant bustle of humanity on the move. Machinery moves on endlessly—man has become a part of the machine. He is caught in the whirl of it so that he cannot stop. He no longer controls his own time. The world moves on at a faster and still faster pace; production leaps; men are replaced by machinery, put on relief; and man moves as one of the wheels of progress.

What do you do with your time? A foolish question, you may say, when there is so much to do and so many activities waiting for us to enter. Yet, I think it is quite important enough for our consideration—not that we can't find enough to keep us busy, but that we may be sure we are leading a somewhat balanced life.

Our jobs take the most of our time, and mothers are busy with the home and children; yet we have our clubs and organizations to which we must give a part of our time. That is well and good. Then, again, there is a good movie, the play at the high school, a benefit, a church supper. There are new books, current events, committee meetings. Among all our activities we are kept busy from morning till night, and still have not accomplished all that we want to do. We become tired, mentally, physically, and spiritually.

In modern America it has been said that home is the place where you see the members of your family around the dinner table and the place where you sleep a few hours each night. More and more this is becoming

ing true. As we look about, we see that children don't understand their parents; parents don't understand their children. We don't have the time to spend together that we wish we had, and let it go at that.

On the road to or from the seashore resorts on a holiday, the cars ride so fast and so close together that accidents occur. We may be at home today, but four or five hundred miles away tomorrow. We see the same hustle and hurry in our manufacturing establishments, giving the laborer no day to himself and making it impossible for him to give one day out of seven to the worship of God.

So it is all about us, a complex life with more in sight to do than we can hope to accomplish. We don't have time to sit down and think about it; if we did, we might become convinced of the hopelessness of so much hurry.

God speaking through the Psalmist says, "Be still." Take time from daily activities, draw apart from the world and meditate. Let's see where we are going and how far along the road we have traveled. None of us can have a more important task on earth than Christ had. His task was committed to him by God, to come into the world as a Savior. He was a special representative with a special mission. He came to save the world from sin, from strife, from envy and greed. As we look at his task we can see the enormity of it even in his day when the known world was not as large as it is today. How could one man expect to accomplish that in one lifetime? He didn't begin active work until he was thirty years old.

Jesus Took Time to Pray

With such an important task, how could a man take time to visit the sick, stop to lay his hands on a child, eat with publicans and sinners, spend his time with fishermen, be interested in the size of their night's catch? We should think that his time would be filled contacting key people in government, booking tours of the country that he might gain recognition and that his cause might prosper. We wouldn't think that he could spend any of his waking hours by himself—that would be a waste of time. And if he chose to go to the multitudes in his own country, still we would think that he should

spend his waking hours with them. Yet that is not what Christ did. He spent much time with the people, but he felt the necessity of being still and knowing God. Time after time, he withdrew himself with his disciples to pray and commune with God. Again, many times he left his disciples and went into the hills alone to pray. Even as his death approached, he felt the need of prayer. When we would have planned our escape, he sought God in prayer. He recognized its power. He gained new strength from it.

Physical Need

If Christ felt it important to be still—to pause from his daily work—how much more important it must be for us. Health specialists claim that we should give our bodies at least eight hours of sleep every night. But we become so engrossed with the tasks ahead of us that we often get by on much less. Our bodies become tired, illness often results, sometimes a nervous breakdown. Our physical structure cannot keep up the pace if we don't give it the proper care, and that includes rest.

Mental Need

But our minds need a rest as well as our bodies. To get this proper rest, we must withdraw from our daily activities. How many times have we gone to bed to rest and have started thinking over the things that we have done or the things that remain for us to do, trying to plan for the next day, only to become so confused that we get neither mental nor physical rest.

There were times in the fall of the year when I first started husking corn, that I came home at night physically exhausted and mentally tired from breaking a new team to work in the corn field. I have gone to bed immediately after supper and dropped to sleep, but my mind was so tired that it would not rest, and I have repeated that day's work in my sleep, so that the next morning I have arisen tired than when I went to bed. My mind was too tired to let my body rest. Perhaps if I had taken a few minutes to read or to meditate, I could have taken my mind from the day's work and have wakened the next morning rested. We must give our minds time to rest from the daily hurry and think about the more important things of life.

Spiritual Need

We become spiritually exhausted if we don't take time to think about the spiritual life. We must take time to read our Bibles, to meditate with God. If we don't we are in danger of losing our spiritual lives. We become so used to seeing the weak all about us, those who are unjustly treated, and unethical business principles practiced, that we are in danger of being hardened, to our ultimate spiritual loss.

How Know God?

How may we be still? We may take a few minutes each day to meditate and commune with God. This may be at the beginning of each day, at the end of the day, or anytime, but it should be a definite part of the day's program. We may be still out in the woods, in our rooms, most anywhere. It need not be always the same place that we pause and recognize that there is a God. Some recognize God in a beautiful poem, some in music, others see his presence in nature. As I look at all that goes on about me, I cannot but believe in God. As I look at the snow and realize that no two flakes have exactly the same pattern, it gives me some idea of the master workmanship of God. As we look at such wonders as Niagara Falls, our mammoth caves, the mountains, and great forests, we are filled with awe and admiration for their creation.

To know God means that we must take some time regularly to be with him. We are not likely to find him in the noise and din of the world. Elijah, the only prophet left, was disconsolate as he fled from his persecutors. He was commanded to go upon the mount and stand before the Lord. While he was standing there, a mighty wind passed by, breaking the trees and the rocks. An earthquake followed and then a fire; yet God was not to be found in any of these. After the fire, there came a still small voice and the Lord spoke with Elijah his servant.

So it is with us; we know God best in quiet, when we study his Word and reflect upon it, when we are alone with nature. To many people, a walk alone in the woods brings them to a closer knowledge of God. As we look at the trees coloring in the fall, becoming a mass of yellow, red, and purple, we see some of God's beauty.

One night while hunting coon in Nebraska we came across two or three deep canyons off Davis Creek. As we entered these canyons, we found that we were surrounded by cedars ranging from a mere six inches in height to more than thirty feet tall. Trees are scarce in that part of the country, especially evergreens. I was so impressed by their beauty that I went back in daylight to look at them once more. The fact that the canyons were so hidden that a man might ride within a few rods and never discover them, and the fact that the Indian fires had apparently passed them by unharmed years before, made me wonder at God's great plan.

The beauties of a starlight night, the song of a bird at twilight, a vast expanse of unbroken prairie—all help one to know God.

Finding God in the Bible

We may know God through the Bible. It is our written record of his Word throughout the ages. It has proved its worth by being the best seller even in this modern day. When we are troubled, we may turn to the Bible for words of comfort. When we become discouraged, we may find new confidence in reading of his Word. There we find the teachings of Christ and the early church. It tells us of the love of God, of his faithfulness to a faithless people, of his promises to us. It tells of his righteousness and his longsuffering. It is filled with passages that strengthen a weakened faith, with passages of poetry that lift one's heart in praise to our Creator. It pictures the struggles of his followers, but throughout it all, it leads one to a security to be found only in God.

We may use the Bible for our private study, and we should use it in the home and family devotions. It will help our loved ones to know God, as well as to bring us into a closer communion with him.

Through Meditation

We may know God through meditation. As we study science and see how everything is filled with order and a definite plan, we cannot doubt a master mind behind it all. What must we do to recognize all this? Merely pause and take time to look about us and reflect upon what we see and know. As problems confront us, let us meditate and study God's Word. It will give us the ability to make clearer decisions.

Through Prayer

We may know God through prayer. I feel that this is one of the greatest ways of knowing God. It is then that we commune with him, that we can pour out our very lives and seek his guidance. Christ taught the value of being alone in prayer. He set the example. He said, "When thou prayest, go into thy closet and pray in secret and thy Father which seeth in secret shall reward thee openly." When asked by his disciples to give them a prayer, he gave one which is familiar to all of us. It is brief, yet covers the field of prayer. It is addressed to God; petitions that his kingdom be brought to earth, the desire of all Christians; it asks for our daily needs; asks for forgiveness and also denotes the willingness to forgive; seeks guidance from temptation and ends with more praise to God.

As we pause from the world's activity, and ask ourselves, "Why Do I Live," may we reply:

I live for those who love me,
For those I know are true,
For the heaven that smiles above me,
And awaits my spirit too;
For all human ties that bind me,
For the task by God assigned me,
For the bright hopes left behind me,
And the good that I can do.

I live to hold communion
With all that is divine;
To feel that there is union
'Twi'xt nature's heart and mine;
To profit by affliction,
Reap truth from fields of fiction,
Grow wiser from conviction,
Fulfilling God's design.

I live for those who love me,
For those who know me true,
For the heaven that smiles above me
And awaits my spirit too;
For the wrongs that need resistance,
For the cause that needs assistance,
For the future in the distance,
And the good that I can do.

—George Linnaeus Banks.

DENOMINATIONAL "HOOK-UP"**Hopkinton, R. I.**

On Sunday evening the annual business meeting of the Second Hopkinton Seventh Day Baptist Church was held at the home of Deacon Walter D. Kenyon and Mrs. Kenyon. A supper served by the women of the church preceded the meeting. The

supper consisted of baked beans, brown bread, scalloped potatoes, pickles, relishes, cabbage salad, cakes, tea, and coffee.

A committee to plan a series of religious services to be held soon was chosen. Those named were Pastor Rood, Mrs. Rood, Lewis F. Randolph, and Ruth Kenyon.

Officers chosen for the ensuing year were: president, Arling Kenyon; treasurer, Lewis F. Randolph; clerk, Walter D. Kenyon with Mrs. Kenyon assistant; Sabbath school superintendent, Miss Ruth Kenyon with Jesse James assistant; auditor, John A. Slocum; organist, Lewis F. Randolph with Mrs. Rood assistant; care of the church and repairs, Mrs. Laurence Kenyon; care of communion, Mrs. Lewis F. Randolph; finance committee, Mrs. Laurence Kenyon, Mrs. Annette Mills, and John Kenyon; ushers, Robert Kenyon and Jesse James; collectors, Edwin James, Jr., and Charles James. Pastor Rood was engaged to serve as pastor for the ensuing year.

Before the close of the meeting a discussion of betterment plans was held with suggestions for local interests, the importance of interesting and holding the younger generation, plans for helping the suffering in Europe, and methods of contributing to various charities.

W. D. Kenyon enters his thirty-third year as clerk of the church, and Lewis Randolph, the twenty-third as treasurer.

The Second Hopkinton Church begins another year hopefully and with anticipation of achievement. Pastor Rood gave an inspirational report of his few months as pastor, touching on some of the problems of the church and urging united effort in all better ways of church service.—Westerly Sun.

Ashaway, R. I.

December 22, 1940, the Pastor's Sabbath school class met at the home of Mr. and Mrs. Albert Arnold for their Christmas party and election of officers. The following were re-elected for the year 1941: Martin Oates, president; Howard Kenyon, vice-president; Mrs. Edna Piccolo, secretary and treasurer; Mrs. Mary Crandall, treasurer of Organ Fund.

Acting as a committee to redecorate the parsonage, the class appointed Martin Oates chairman and Achille Piccolo treasurer of that project.

M. Oates.

Waterford, Conn.

The Christmas program was of unusual interest this year. The first part of the program consisted of songs, recitations, and music by the children, directed by Miss Ruth Swinney. This was followed by a film strip, "The Birth of Christ in Scripture, Art and Song," shown by Pastor Cruzan. This consisted of the birth of Christ as given in Luke, a number of famous art reproductions, and a number of Christmas carols and hymns. Several of these musical numbers were given as solos and trios. The others were led by the choir and sung by the whole congregation. Mrs. Leslie Avery accompanied the film strip at the piano with appropriate selections. Then followed the presentation of gifts and candy, followed by light refreshments in the fellowship room. The church auditorium was effectively decorated with greens and lighted with red candles.

The annual business meeting of the church was held on Sabbath evening, January 4, in the fellowship room. A supper of salads, sandwiches, cookies, and coffee was served by members of the church. This meeting was very well attended, and with Moderator Morton Swinney presiding the business of the church was smoothly and satisfactorily accomplished.

On Sabbath evening following Christmas, Pastor and Mrs. Cruzan held open house at the parsonage for the members of the church and friends. All enjoyed a pleasant evening of games and good fellowship and the refreshments served later in the evening by Mrs. Cruzan.

D. B. Getchell,
Correspondent.

Verona, N. Y.

Owing to unfavorable weather conditions December 7, the Universal Bible service was postponed until December 14. Pastor Davis' sermon was "Our Bible; Where Did We Get It?" Text, Psalm 119: 105. Several contributed to the Emergency Fund for the American Bible Society.

On the Sabbath of December 21, Pastor Davis delivered a sermon on "Jesus: the Hope of the World." Following the sermon a Christmas program was presented by the children and young people, consisting of songs, recitations, exercises, trombone, piano, clarinet and violin solos.

The church was artistically decorated for the occasion. As it was a "white Christmas" a white cross was placed on the altar beneath an illuminated star. During the soft strains of the violin played by Alva Warner accompanied by Mrs. Elmina Warner, a member of each class carried their gift and laid it at the foot of the cross.

A substantial gift from the church people was presented to Pastor and Mrs. Davis by Raymond Sholtz, showing in a small way their appreciation of the untiring efforts of the pastor and his wife for the betterment of the church and community. The Christmas offering for missionary interests amounted to over thirty dollars.

The Young People's Social Club was entertained at the home of Mr. and Mrs. Stanley Warner December 21. After a short literary and musical program a Christmas tree was unloaded and each club member received a present.

Several young people who are teaching or attending college spent their holiday vacation with their parents. Ada and Alta Dillman, teaching in Waterville and Portleyden respectively; Agnes Smith in Adams Center; Alfred Davis in Rochester; Mr. and Mrs. William Lennon, University of Virginia and Salem College, W. Va. Mr. and Mrs. George Davis of Rochester spent Christmas here, also Mrs. Alfred Davis and Miss Mary Cunningham of Rochester.

Correspondent.

Leonardsville, N. Y.

A very enjoyable church night program and supper were held at the home of Deacon Bert Welch, Thursday evening, December 26. There was a Christmas program under the direction of Emma Burdick, in which the pageant, "The First Noel," was portrayed. The girls of the junior choir, consisting of Betty Croop, Dorothy Dolbeck, Wilma Welch, Esther and Emma Burdick, assisted by Mrs. Avis Schrag, furnished music. The presence of the H. L. Polan family of South Edmeston and that of Leonard Bass, now pastor at West Frankfort, with their contributions to the program added to the pleasure of the evening.

The annual church business meeting was held in the session room of the church Sunday afternoon, January 5. A unanimous call to the pastor, Rev. Paul S. Burdick, for

O B I T U A R Y

another year, his twelfth, was extended. Officers for the ensuing year were elected as follows: church clerk, Flora Chase, to be assisted by Martha Main; treasurer, Bernice Rogers; treasurer of Denominational Fund, Esther Burdick; chorister, Avis Schrag; trustee for three years, Deacon Bert Welch. A committee was appointed to work toward securing a new furnace for the parsonage.

Bernice D. Rogers,
Correspondent.

Little Prairie, Ark.

Dear friends among Seventh Day Baptists: For a good many years the Christian work on the Little Prairie field has been on my heart and mind. I have given to it all my time and strength. For two years I have stayed, knowing the task was too great for me, but hoping that some one would come and take charge of the work and care for the parsonage. It is my prayer that the work may go on—that someone else will take it up and carry it on even in a larger way. It is a needy field and one open to the message our people have to give. I hope and pray that our denomination may find it a field for service.

I wish to express my gratitude for the many gifts both spiritual and material that so many have appreciatively and sympathetically sent to me. May God bless you all.

My own continuation in the work will be impossible. At the present time I am in Room 303, University Hospital, Little Rock, Ark., where I shall remain under doctors' care for some weeks to come.

Mrs. C. C. Van Horn.

MARRIAGES

De Land - Coalwell. — Earl De Land and Persus Coalwell, both of Milton, Wis., were united in marriage in the Hammond, La., Seventh Day Baptist church, at high noon, on December 25, 1940, by Rev. R. J. Severance. Mr. and Mrs. De Land will make their home at Milton.

Vance - Davis. — Robert Vance of La Porte, Iowa, and Pauline Davis of Hammond, La., were joined in marriage on December 25, 1940, at the home of the bride's grandmother, Mrs. Edna Campbell. Rev. R. J. Severance performed the ceremony.

"Doubt digs the grave of faith."

Burdick. — In Preble, N. Y., December 6, 1940, Louis Kinyon Burdick of Westerly, R. I., aged 71 years.

Mr. Burdick was born in De Ruyter, N. Y., June 20, 1869. He was the son of Kinyon William and Olive Ellis Burdick. He was educated in Alfred Academy, the De Ruyter Institute, and Hornell Business College. On June 14, 1897, Mr. Burdick was united in marriage with Miss Gertrude Witter. To this union two children were born, Stanton A. Burdick of New York City and Martha E. Burdick, wife of Arnold W. Ames of Preble, N. Y. Besides his wife and children Mr. Burdick is survived by a sister, Mrs. J. Reed Burdick. For more than thirty years he was employed in the office of the C. B. Cottrell and Sons Co., retiring in May, 1939. He was a member of the Pawcatuck Seventh Day Baptist Church and a few years ago served as superintendent of the Sabbath school.

Farewell services were conducted at his late home, 33 William Street, Westerly, by his pastor, Harold R. Crandall, and interment was in River Bend Cemetery.
H. R. C.

Haskins. — Almond Delos Haskins, son of Almond and Angeline Grow Haskins, was born May 19, 1865, in Dodge Center, Minn., and died in Mercy Hospital, Janesville, Wis., December 20, 1940. He was the youngest of ten children.

On November 22, 1887, he was married to Miss Victoris Fox in Flandreau, S. Dak. All but two years of their married life were spent in Milton. In 1895, Mr. Haskins joined the Milton Seventh Day Baptist Church by letter. He was a member of the I.O.O.F. Lodge.

Surviving are his wife; a daughter, Mrs. Nina Summers of Milton; two grandchildren, Stephen and Norma Summers; and one brother, Roswell Haskins of Alexandria, Minn.

Funeral services were held in the Milton Seventh Day Baptist church, conducted by Pastor Carroll L. Hill, assisted by Rev. Edwin Shaw. Burial was in Milton cemetery.
C. L. H.

Jones. — William P. Jones, son of Thomas P. and Abigail Saunders Jones, was born in the town of Adams, N. Y., November 1, 1867, and died at his home in Adams Center, N. Y., December 4, 1940.

He has always resided in this township, where he received his education, taught school, and was active in the Grange for many years. Early in 1882, he was baptized and became a member of the Adams Center Seventh Day Baptist Church, and was an ordained deacon for over thirty years, a staunch and upright Christian.

He is survived by a brother, Frank S., of Adams Center, and a few cousins.

Funeral services were held from the home December 8, conducted by his pastor, Rev. Orville W. Babcock, assisted by a friend and former pastor, Rev. E. A. Witter. Burial was made in Union Cemetery.
O. W. B.

They's nothin' patheticker'n jes' a-bein' rich!—James Whitcomb Riley.

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THE WEAVER

Then I shall know even as I am known.—1 Corinthians 13: 12.

My life is but a weaving
Between my Lord and me;
I cannot choose the colors
He worketh steadily.

Ofttimes he weaveth sorrow,
And I in foolish pride
Forget he sees the upper,
And I, the underside.

Not till the loom is silent
And the shuttles cease to fly
Shall God unroll the canvas
And explain the reason why.

The dark threads are as needful
In the Weaver's skillful hand
As the threads of gold and silver
In the pattern he has planned.

He knows, he loves, he cares;
Nothing this truth can dim;
He gives his very best to those
Who leave the choice with him.

—From the Western Recorder.

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