

All church socials are held once a month. After breaking bread together, a program is presented, and games are arranged.

The Christian endeavorers are in charge of summer vespers, a half hour of music and worship beginning at eight o'clock each Sabbath eve.

We are glad to welcome Mrs. Ehret home again.

Correspondent.

Dinuba, Calif.

Greetings to the Sabbath Recorder and all the dear readers. May God greatly bless the editor and co-workers. I feel it my duty to let all the good people of like faith know how we are getting along. We have meetings every Sabbath, and also on Friday night at present.

The Riverside Seventh Day Baptist Church has done a great deal of missionary work all along the coast by sending their pastor to help other groups, and that is the mother church of this Dinuba group. They paid the pastor and sent him out to hold meetings, and as a result of that work seven years ago, we organized a Seventh Day Baptist Church. Nine young people have since been baptized and other folks have been built up in faith. We all feel very grateful to the folks who did and are yet doing so much for us. When some of us were cast out as heretics from another church, the Seventh Day Baptists accepted us heartily, and ever since have helped us wherever they could. I love their policy, I love the system of their organization, I love their liberty, I love their kindness, their friendship, I love their spirit—I love them.

They hold to the Bible and the Bible only. I am indeed glad to have the privilege of being connected with a people who take the Bible for their guide, and who grant liberty of conscience to the personal understanding of the Bible, who have no set doctrine to accept, but believe the good old Book.

Thank God, we can pray for his Holy Spirit to enlighten our minds. Whom the Spirit of God leads, he is a child of God, and can have fellowship with God's children. Thank God for such a gospel. I would like to encourage our dear Sabbath Recorder readers, and also the workers and writers in their work. I read every word of the Recorder and enjoy reading it. I am glad I had the privilege of meeting some of you folks at General Conference in Denver, and also on my trips to Dodge Center, Milton,

and Battle Creek. It is a privilege to know some good Seventh Day Baptist friends—even those whom I have not seen but know only by their names in the Sabbath Recorder. I am glad to read their good articles. God bless you all.

B. B. Friesen.

MARRIAGES

Burdick - Olson. — Carrol T. Burdick of Andover and Merabah Louise Olson of Alfred, N. Y., were united in marriage June 19, 1943, at the home of the bride, Rev. Everett T. Harris officiating.

Darling - Jacox. — LeRoy N. Darling of Sergeantsville, N. J., and Neva Jacox of Alfred, N. Y., were united in marriage June 23, 1943, at the home of the bride, with Rev. E. T. Harris officiating.

Osborn - Meek. — Pfc. Loren G. Osborn, son of Rev. and Mrs. Lester G. Osborn of Shiloh, N. J., and Miss Helen June Meek, daughter of Mr. and Mrs. John J. Meek, of Salem, W. Va., were united in marriage on June 23, 1943, at the First Baptist Church of Newport News, Va., by Rev. F. W. Putney, pastor of the church. At present they will make their home in Newport News, where Pfc. Osborn is stationed at Camp Hill.

OBITUARY

Coon. — Willis W. Coon, son of Aaron Welcome and Melissa Shaw Coon, was born at Alfred, N. Y., on October 20, 1864, and died at Alfred, June 14, 1943.

He was a member of the First Alfred Seventh Day Baptist Church, joining by baptism June 26, 1889. For many years he was director of the choir of this church. He had served the community of Alfred as dentist for fifty-five years.

On August 19, 1886, he married Grace Green who survives him. Also surviving are a daughter, Mrs. C. F. Tefft of Columbus, Ohio; a son, Lieut. Aaron Mac Coon, stationed with the U. S. Army in New Orleans; five grandchildren, and three great-grandchildren.

A service of prayer was held at the home, followed by farewell services at the First Alfred Church, with interment in Alfred Rural Cemetery. Pastor Everett T. Harris officiated, assisted by Elder George B. Shaw. The Order of Masons assisted at the grave. E. T. H.

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 each insertion, minimum charge 50c. Cash must accompany each advertisement.

WHEAT LAND.—Would like to rent several hundred acres wheat land. Will buy or rent your equipment. P. Mahoney, 631-B Fischer St., Glendale, Calif. 7-5-3t

The Sabbath Recorder

Vol. 135

PLAINFIELD, N. J., JULY 26, 1943

No. 4

THE SACRAMENT

By GRACE NOLL CROWELL

The bread, the cup, the symbols of our Lord;
His broken body and his precious blood—
We come to take it at his word,
Within our hearts a sudden surging flood
Of reverence and love for him, our Christ,
Who for our humble sakes was sacrificed.

We eat the bread, we drink the cup, we share
The Lord himself with others by our side.
Our hearts lift up with faith, our earnest prayer
Goes up unhindered, that he may abide
Forever with us and with all who take
The sacrament this day for Jesus' sake.

—New Auburn Church Bulletin.

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The Sabbath Recorder

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

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EDITORIALS

"I HAVE OVERCOME"

The quiet, peace-giving words of Jesus, "I have overcome the world," have been the means of encouragement to many disheartened followers of the "Way."

Paths have been difficult, means so inadequate, sufferings so acute, and ideals of life and conduct so chimerical that to give up seems the only course, for the doors of progress in that direction seem closed. Then we hear the confident words of the Master—"I have overcome." The quest is still open with far-reaching results possible.

The settlement of the great Northwest and the saving to our Union of the states of Washington and Oregon lend us a striking example of hardships endured and suffering for ideals and dreams since come true.

Marcus Whitman had negotiated the "Oregon Trail"—more than a hundred years ago—and had helped in establishing a missionary colony. Then alone he went back over the trail, enduring hardships for months, of which we can little conceive. He had a heart-breaking task convincing people of the East of the possibilities in the Northwest, for the tales of hardship and dangers were known and the distances were terrifying.

Whitman finally secured an audience with President Tyler, who thrilled as he listened to a story well told, and understood the concern and interest back of it. But as a practical man, and sensible, he pointed out the impracticability of the whole scheme. He said, "Doctor Whitman, your tale is interesting and exciting. I wish I could help

you. But, after all, you have to be realistic. It is all very well for you and your bold pioneers to go on that trail. On foot and on horseback you could make your way over great mountain ranges, through the dangers and hardships. But settlements do not depend upon scouts on a trail. They depend upon wagons and women, and you can't take a wagon over those mountains." Then Marcus Whitman spoke memorable words—in themselves thrillers—"Mr. President, I have taken a wagon over those mountains."

He did not tell the President that in doing so, in one place the wagon had been taken apart and lowered piece by piece. "You have!" the President is said to have exclaimed. With a new light in his eyes, he went on, "You mean that? Well! Then we'll see what we can do to help you."

A thing that has been done, can be done again, and by others—no matter! "I have." Others can. "I have overcome the world."

DOING THE IMPOSSIBLE

(Guest editorial)

Many inspiring things have been spoken and written about doing things that had been considered impossible. There have always been a few souls with a vision that would not be satisfied with the popular verdict—impossible. As a result, now one man may talk with another without regard for distance. Man can now fly, and in these ways impossible distances have become possible. You may multiply illustrations. Physical science is full of them. But we are more interested just now in spiritual possibilities.

Some have said the teachings of Jesus are impossible to follow in life, but thousands have accomplished that impossibility. John visioned a great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues standing before the throne and before the lamb, clothed with white robes. However, on the surface, some of Jesus' statements are impossible; but when spiritually applied they are not impossible.

Jesus told Nicodemus, "Except a man be born again, he cannot see the kingdom of God." Nicodemus with a literalistic and materialistic mind said, "Impossible." And biologically we agree with him. A man cannot be born when he is old. We know Jesus had a deeper meaning. We are not obliged to take the biological view of his statement. It is clear he did not mean it that way. He continued to make it plain that a physical birth is not enough. "That which is born of the spirit is spirit." A birth is a beginning. A beginning of a new life of spiritual awakening is beautifully and impressively stated as a birth. But to one missing the beauty of the metaphor it is "impossible."

Paul wrote to the Thessalonians, "Pray without ceasing." We may read those words literally and say, "Impossible." If prayer means to me being on my knees continually, pouring out praise and petition, it is impossible. God has other work for me to do. But that does not imply the statement has no other meaning. It has a finer, deeper meaning than a formal act of prayer. No one has adequately defined prayer in one sentence. There is always more to be said. We add new thoughts to our own definition occasionally. Among other things, prayer means a realization of God's presence. We should have that "without ceasing." It means we realize that presence and utilize it. That we can do "without ceasing." It means that in our work, in our play, in our daily tasks we know we can at any time turn to him. We can have that consciousness "without ceasing." Jesus' prayer life is our example. His life of service was the more active because of the constant dependence upon the Father. On occasion he needed that presence and communion exclusively.

It was characteristic of Jesus' teaching that he used parables and figures of speech, drawing from the physical world to teach deeper spiritual lessons. We have come to look for

these deeper lessons, but we are still apt to say, "Impossible" or "Impracticable," before we get the true significance of his statements. The old Scriptures promised a king on the throne of David. Because the throne of David and his kingdom meant only one thing to Israel. Jesus did not fulfill the prophecies regarding the Messiah for them. He was "Impossible." We should be slow to say impossible when we read the Word of God.

John F. Randolph.

Milton Junction, Wis.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

More About Canada

A lovely Sabbath was experienced at Barrhead, Alberta, in the home of our Price friends, with special time spent in family devotions, conversation, worship, and a service of special prayer in behalf of a neighbor.

In the afternoon, a service with friends invited in was held in the home. A service of singing, responsive Psalm reading, and other parts of worship was conducted. Then the secretary gave an outline review of early Seventh Day Baptist history and modern work and progress. This was followed by a thought-provoking sermon by Pastor Randolph. He has been requested to write this message out in full for Our Pulpit department. The late afternoon afforded opportunity for a leisurely stroll to an attractive stream, the Paddle River. Barrhead community was originally called "Paddle River," we understand.

Sunday was another lovely day and was partly occupied by writing a report to the Tract Board, and some letters.

A special invitation was extended to "our visitors from the States" to speak at the Sunday night meeting of the United Church of Canada by the pastor, Rev. (Captain) J. Graham. The brother was a soldier in his Majesty's service in World War I. He had held two or three services in rural districts during the day, the evening meeting being the only one of the village.

We gladly accepted the invitation. For the first time these people heard Seventh Day Baptist messages, and for the first time we had the privilege of speaking to the United Church of Canada. The union is reported successful for the most part, though one or two denominations having dissenters

continue on under the old denominational lines.

At this time we had part in reading the Scriptures and prayer and then were introduced by the pastor in a most cordial and appreciative manner. Pastor Randolph reviewed a bit of interesting history of our people, touching the high points of interest. He had close attention throughout. A group of informational tracts was left in the hands of Pastor Graham. The secretary then presented a gospel message, which also held the attention of the audience. It seemed strange on closing the meeting at nine-thirty to find the sun still shining.

A few friends were invited to meet in fellowship at the parsonage, where a social time was enjoyed and tea and cake served. Then, to the surprise of most who were there, a farewell present was tendered to Mrs. Price, who would soon return to her home at Stony Plain, as a token of appreciation of the ladies of the church and of the Red Cross for her faithful service in the community.

Good-bys were said the next morning to the friends and at eight o'clock the bus trip back to Edmonton was begun. Our host accompanied us to Edmonton and then to his farm home near Stony Plain, where other interested Sabbath keepers live. Here is a hilly country, covered with timber which has had to be cleared to make farming possible. The words, Stony Plain, seem to be a misnomer, as the country is neither a plain nor stony. The people called upon here are friendly and with some work carried on in the neighborhood a Seventh Day Baptist Church is quite possible. It was unfortunate that the Prices were not yet back in their own home, which would have made some special meetings feasible and profitable.

We will but mention getting stuck in the mud of muskeg nature, on our late return to Edmonton, and the difficulty in finding lodging. Day was breaking when a hotel was finally found to take us in. On the whole it was a day to be remembered for people met as well as the adventure.

And then we returned to the States, glad to get back to the country where the Stars and Stripes is the flag and the Star Spangled Banner our song. Travel conditions are so bad, with congested trains and poor feeding facilities en route, that we felt relieved to

find the notice in the Sabbath Recorder of Conference postponement.

We would have liked a trip continued up the Alcan Highway to Alaska, a side trip into the Canadian Rockies, and a return by plane to Wisconsin. However, these were but unrealized dreams of a couple of men for whom adventure has not lost its zest or appeal.

The writer is greatly indebted to Brother Randolph for his help, and to those who made it possible by their contributions for this purpose.

LETTER FROM A NEW S. D. B. CHAPLAIN

To the Editor and Readers
of the Sabbath Recorder:

It is not my custom to write letters for publication, but credit should be given where it is deserved.

I have recently been sworn into office as a Chaplain (1st Lt.) in the Army of the United States, as an appointee of the General Commission on Army and Navy Chaplains of the Federal Council of Churches. Though our denomination falls far under the minimum membership set by the army in an effort to avoid appointing representatives from the less reliable sects of Christianity, my applications have been received by all officials with the greatest of respect.

The appointment reads: "The clergyman named . . . is a duly accredited minister of the Seventh Day Baptist (denomination) sponsored by the Northern Baptist Convention, and has received the endorsement of his denomination for appointment as Chaplain." This arrangement was made by President Hurley S. Warren and G. Pitt Beers of the Chaplain's Committee of the Northern Baptist Convention. In reply to my application in which I carefully explained my belief as a Sabbath keeper, Doctor Beers wrote: "We are very happy to co-operate with the Seventh Day Baptist brethren. I have had contact with the group at various points and it has always been a very happy experience."

At all offices my application has had the attention that would have been given to an applicant from any of the largest denominations. S. Arthur Devan, director of the Federal Council's Commission on Chaplains, indicated that one reason for this was the fact that our denomination had been an active and respected member of the Federal Council for years. That these large offices

and busy executives are willing to go out of their way to make it possible for a very small religious group to have a representative among the spiritual servants of the armed forces speaks more accurately of their confidence in our people than their written words. Our reputation as a theologically reliable and actively co-operative group made my application an accepted matter. That is an enviable reputation for as small a minority faith as our denomination to possess, and it has been won for us by years of capable representation in Federal Council affairs by such men as A. E. Main, Boothe C. Davis, and A. J. C. Bond.

I think it is significant that our denomination maintains a position of importance and respect as a progressive and tolerant people, that is probably out of proportion to its size. I count it an honor to be permitted to represent the denomination and the Federal Council as a Seventh Day Baptist chaplain with the army, and a privilege to serve the spiritual needs of men under arms—as a Christian minister.

Sincerely,
Wayne R. Rood.

REPRESENTATIVES OF THE BOARD OF CHRISTIAN EDUCATION IN SALEM

Sabbath day, May 29, was Board of Christian Education Day in West Virginia, the meetings being held in Salem, and with the co-operation of Pastor J. L. Skaggs, who also serves as supply at Middle Island, Pastor Harley Sutton of Lost Creek, who is also pastor of the Roanoke Church, and Pastor Marion Van Horn of Berea.

Pastor Skaggs had charge of the morning worship in which he was assisted by six young people. Commencement was over and the college young people were gone, but other young people were willing to be used, and manifested both ability and sincerity. One young man read the Scripture lesson, another led the morning prayer, and a third played a trombone solo. Three young women rendered a beautiful trio.

Dean A. J. C. Bond gave the morning message on the theme, "Christian Leadership for the World," emphasizing the first word of the subject, and stressing the importance of community Christian leadership and its relation to the building of a better world.

The Lost Creek young people had charge of the worship service at the afternoon session. Three representatives of that group conducted a very impressive service. Mrs. A. J. C. Bond spoke on "The Call to Bible Study," and Pastor Sutton discussed the practical phases of the work of the Board of Christian Education in the field of the church school.

The young people and their pastors ate supper together in the church parlors. It was not exactly a "pot-luck" supper. In fact, while it was a simple supper, it was *planned* by the young people of Salem, and was ample and wholesome and appetizing. Pastor Van Horn led the worship service, and gave a very helpful address to the young people. David Clarke, a senior in the School of Theology, a member of the Board of Christian Education, and editor of the Beacon, discussed the interests of the young people as they are served by the board.

Dean Bond conducted the closing consecration service in which all joined in singing the consecration song familiar to teen-agers, and to many now far past that age, but who learned it and sang it in camps and conferences of young people.

Into my heart, into my heart,
Come into my heart, Lord Jesus;
Come in today, come in to stay,
Come into my heart, Lord Jesus.

Then we sang, also, the two verses which had their beginning so far as some present were concerned, at the Rocky Mountain Camp on Lee Hill, near Boulder. These verses seem to continue the prayer in the first verse in logical sequence. "Come into my heart," "Shine out of my heart," "Going with thee."

Out of my heart, out of my heart,
Shine out of my heart, Lord Jesus;
Shine out today, shine out alway,
Shine out of my heart, Lord Jesus.

Going with thee, going with thee,
I'm going with thee, Lord Jesus;
To work and play, to serve and pray,
I'm going with thee, Lord Jesus.

This very brief account of the Sabbath day meetings in Salem indicates the character of the service being rendered in the churches by the representatives of the Board of Christian Education, since the board has not a secretary who can do field work.

Another item on the program at Salem was a meeting with the students for the ministry in Salem College. It was stated above that the college students had gone. This is true of

the students for the ministry as well as others. But having been forewarned of their absence from Salem by Sabbath day, the board representatives timed their trip so as to arrive in Salem in time to meet these students.

This meeting was held at the parsonage on Tuesday evening, and following a custom of the group, all had supper together. There were present Pastor and Mrs. James L. Skaggs, Rev. and Mrs. L. O. Greene, Dean and Mrs. A. J. C. Bond, three present students in the School of Theology, and five Salem College students who have decided to enter the ministry or who have strong leanings in that direction, together with their wives or sweethearts.

The men spent some time in serious discussion together in the sitting room of the parsonage. Later they were called to supper and enjoyed the fellowship together about the table on the large enclosed porch, looking out upon the beautiful and spacious lawn. After supper in more informal conversation the opportunity was given for discussing plans and purposes of these young men who are looking forward to coming to Alfred. One young man was unable to be present on account of the mumps. Dean Bond had a visit with him in his room.

—Contributed.

MISSIONS

Rev. William L. Burdick, D.D., Ashaway, R. I.

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.

GIVE US THE FACTS

The British writer, Smollett, said, "Facts are stubborn things." This is true, but if a problem is to be solved correctly, all vital facts pertaining to it need to be taken into account. If this is not done, serious mistakes will be made.

There may be different reasons why the facts are not taken into account. Sometimes it is because people wish to cover up some of them. Some of those listening to a discussion of a denominational question on a certain occasion were amazed that some of the vital facts were not brought out. Why were they not? It was evident that if all the facts were known the proposition would be killed. Others act without gathering all

the facts because they do not wish to make the effort—they are careless or lazy or both. Fifty years ago or more, a minister in the South who professed to be a Sabbath convert wrote an appealing letter regarding his needs, and it was published in the Sabbath Recorder. Some of our churches, without investigating, sent money to him. Later it was found he was a fraud. Had the churches which contributed gathered the facts, they would have been saved this mistake.

Facts are not only vital regarding policies and men, but they are important in interpreting the Scriptures. We cannot be sure regarding the interpretation of a passage concerning which there are questions till we know the historical background of the book. Many mistakes would be avoided by teachers and preachers if they would remember this fact.

One injures himself when he withholds vital facts. Once on a time a farmer came to sell the writer a horse. The horse looked all right, and the farmer, to show that it was a hardy beast, said it had not been in the barn all winter. The deal was not closed that day, and before it was, it was revealed that the reason the horse had not been in the barn was because it kicked so they could not keep it there—a fact the farmer was covering up. The farmer was trying to defraud by covering up, and upon inquiry it was found that he had the reputation of doing such things. He had destroyed his reputation. One does not have to misrepresent affairs many times before the public loses confidence in what he says.

It is said that only a fool tells all he knows, and there is some truth in this statement. There are many things injurious to people we do not need to mention, but every fact that is vital should be brought out. Peter denied his Lord, but there was no occasion to tell it around the world. Much injury is sometimes done by invidious insinuations regarding a work, worker, or friend. Often this leads to an entirely wrong impression, and this is a vicious way of lying.

There is no place where the vital facts pertaining to a subject are more needed than in the work of missions. In studying fields and reporting upon them all facts should be taken into consideration. Give us the essential facts.

W. L. B.

A CREDITABLE GAIN

The church statistics, as published last month by the Federal Council of Churches, show a total membership in the United States of 67,327,000. This is a gain of 2,826,000 over the preceding two years, and is an ossation of gratitude to God. The Baptists are the largest Protestant group in the United States. The various branches of the Baptists have a membership of over 10,500,000. This includes more than 4,000,000 Negroes.

The question of numbers is not the most important one. Dr. Jesse M. Bader in a recent letter states this fact as follows: "During these war days all of us need to be greatly concerned at two points—to make new disciples, and to hold and use those we now have."

W. L. B.

EFFECTIVE CO-WORKERS

By Jonathan Allen, Ph.D., D.D., LL.D.

To become effective co-laborers in this divine work for universal perfectness, one's work must joint into the divine plan, and move on with the divine purpose, as expressed in the march of Providence shaping human progress. Such an one must tread to the rhythm of this movement; then will his life become significant, and crowned with true and permanent success.

A child once desired to become a painter, that he might help God paint the sunset skies. It is the mission of all to help reveal, each to the other, the divine glory with which the universe is aflame, and thus become co-artists with God. Moving against the divine purposes, human effort is as water spilled upon the ground; moving with that "stream of tendency by which all things fulfill the law of their being," that is, moving with the powers and purposes of God, each one becomes an host; against them, but as dust beneath the flaming wheels of his chariot. As, in the physical world, bodies moving against the all-pervasive law of gravitation have to be toilsomely lifted as dead weights, but when loosed from the grapple of the lift, how noiselessly, yet with ever-increasing celerity, they rush earthward! All the subtle, attractive influences of gravity stir and thrill all their minutest atoms, giving them ever-increasing velocity and momentum. All individuals, organizations, institutions, moving against absolute laws, are dead weights; but moving with them, what ever-

accelerating energy and increasing power do they display!

Emerson says, "Hitch your wagon to a star, and all the forces of the universe will become its steeds." Lives thus hitched to those great principles upon which human progress depends, will find themselves moving easily and grandly. Such can never be mere flood-wood, drifting sluggishly into eddies and stagnant pools, or rotting among the effete things of the past, nor dead-heading at the expense of progress, nor wafted along by popular breezes, but rather riding lifesomely upon the crested, combing waves of human advancement, sailing on the advanced tide, well ahead of the world's great flotilla.

Such do not ride in any worn-out vehicle, though it has run a hundred years, wanting a day; but rather, Elijah-like, go up into the chariots of God, as they flash along the highways of Providence, up the steep acclivities of progress, far above the graves of the dead past. Such, though reviled and persecuted in their own age, have gone up to the world's spiritual thrones.

MISSIONARIES AND THE AMERICAN INDIANS

By Esther Boorman Strong, Ph.D.

(Taken from an article in the International Review of Missions entitled, "The White Man and the Indians in the United States.")

The missionaries and the government agents are the two groups which, through all the years of the growth of the United States from a little eastern seaboard nation to a world power, have worked side by side among the Indians. Their interests and policies have been so intertwined that one cannot understand the problems of missionary work among the Indians today without consideration of the past relationships of these two groups.

The United States government today employs some 8,000 persons to look after the interests of the 400,000 Indians in the United States and Alaska. According to figures published by the Indian Office as of June 30, 1940, of the Federal employees in the Indian Service, 4,682 are Indians, of whom eight are Indian superintendents of reservations, 251 are in professional positions, 935 are in clerical work, and approximately 3,475 are in skilled occupations. The Federal government spends over \$35,000,000 annually

for the Indian Service, of which more than \$33,000,000 come from the United States Treasury and the balance from tribal funds held in trust by the United States. Under Federal jurisdiction there are living as many as 266 of these Indian tribes or bands today. Of the total population of 361,816 Indians living in the continental United States, about 250,000 live on reservations. The Federal government administers, in all, 131 of these Indian jurisdictions and is responsible for providing all public services, in some cases through arrangements with state and local authorities for schooling and other benefits, but on most reservations by direct Federal authority. This is part of the highly debated system of administration known as "wardship."

Christian forces at work among the Indians today include Roman Catholic and Protestant missions. The fifteen major Protestant boards support 673 workers, of whom about one-fifth are Indian. Their annual expenditure amounts to \$615,582, which includes support of schools, community centers, hospitals, and evangelistic work. Their work among eighty-three tribes under government administration is co-ordinated through the Indian Committee of the Home Missions Council and the National Fellowship of Indian Workers.

Much of the difficulty of work among the Indians is due to the wide variation of stages of cultural development and to the effects of contact with white men. Careful study of archaeological remains in Alaska provides the basis for the prevailing theory that the Indians migrated originally from Asia across Bering Strait. Estimates of the number of Indians on the continent of North America at the time of the coming of the white man vary from 500,000 to 3,000,000.

TRACT BOARD MEETING

(Condensed Report)

The Tract Board met Sunday, May 9, 1943, at 2 p.m.

Corresponding Secretary Herbert C. Van Horn submitted the following report which was received:

Much correspondence has passed over the secretary's desk; some with regards to inquiries and accompanied by tracts, Recorders, and other literature; others with pastors and church officials concerning plans for Sabbath Rally Day—designated

May 15; still others in line of planning the western trip upon which the secretary will soon embark.

A letter to men in the nation's armed forces was prepared and mailed to 215, and one to lone Sabbath keepers in number of 809. He was aided in the mimeographing, addressing, and enclosing by Violet North, Mrs. Winfred R. Harris, and Mrs. Victor W. Skaggs. Sixty-six letters concerning Sabbath Rally Day were sent to pastors and other church leaders, and the same number of postal cards twice, concerning the radio broadcast of April 4.

The reprinting of tracts as authorized by the board at its last meeting was reported to the printer. No. 7 of the new series has already been released from the press in an edition of five thousand; reprints of "The Sabbath and Seventh Day Baptists" and "Why We Are Seventh Day Baptists" will soon follow in editions of one and five thousand respectively.

The work of radio transcriptions has been delayed somewhat by local conditions. The manuscripts of the addresses for the broadcasts were prepared by Rev. Lester G. Osborn, and have been read and approved by the secretary, the titles being, "Who Are These Seventh Day Baptists" and "Why We Are Seventh Day Baptists," and four Bible topics of inspirational nature. The cost will be twelve dollars or slightly more. It is hoped these messages will be ready for mailing very soon. Our friend, Mrs. Cecil Wharton, of Columbus, Miss., has carried on, preparing her own material for broadcasting. At her own expense, she has purchased local radio time of fifteen minutes each Sabbath afternoon for a year. The church at Riverside, Calif., it is reported, is broadcasting one day each week.

The secretary has spent some time in preparation for the western trip. He has been denied gas, and must travel by train or bus. Some of the contacts contemplated, therefore, cannot be made, or all points visited.

Disappointment will be felt in many places by the change of plans of travel. Appreciative and urgent letters in anticipation of the trip have been received.

Among other activities have been preaching at Marlboro, Irvington, Rockville, Hopkinton, and, with Pastor Warren, officiating at the funeral of our lamented brother of the ministry, Rev. Frederick F. Stoll. Though he was not often able to be with us, his interest and concern for the work of this board of which he was a member for several years have been much appreciated by us.

The Sabbath Rally, special, of the Sabbath Recorder, April 26, required attention, and considerable work. Some calls have been made. En route from a meeting of the Missionary Board, a call was made on Pastor and Mrs. Kimshel, of our Middletown, Conn., group. Twenty dollars for our work was handed us by them, evincing again their deep interest and desire to help. In this connection, one should acknowledge the receipt for the board of five dollars from Rockville, where the secretary preached twice, and had an informal meeting for presentation of our interests.

A meeting of the Federal Council's Department of Evangelism was attended in company with Rev.

Mr. Warren and Secretary William L. Burdick. Two full days were spent in New York at the annual meeting of the Associated Religious Press.

Respectfully submitted,

Herbert C. Van Horn,
Corresponding Secretary.

Secretary Van Horn also reported informally concerning his work and his plans for his western trip, and read some of his correspondence with men in the service and other lone Sabbath keepers.

The report of the treasurer was presented by Mrs. William M. Stillman, as follows:

Report for the quarter ending March 31, 1943:	
J. Leland Skaggs, Treasurer,	
In account with the	
American Sabbath Tract Society	
Dr.	
To balance on hand, December 31, 1942:	
General Fund	\$ 3,061.12
Reserve for binding "S.D.B.'s in Europe and America"	47.00
Denominational Building Fund	
Reserve for Hist. Society Rooms	35.89
Maintenance Fund	56.10
	\$ 3,200.11
To cash received since as follows:	
GENERAL FUND	
Contributions: individuals and churches	\$ 38.98
Denominational Budget	663.52
Income from invested funds:	
Through A. S. T. S.	696.31
Through Memorial Board	1,135.88
Receipts from "Sabbath Recorder"	865.19
Receipts from "Helping Hand"	385.87
General printing and distribution of literature	25.96
Manual—Statement of Belief	3.00
J. T. Needham— <i>a/c</i> insurance	6.00
A. D. Tompkins— <i>a/c</i> taxes, etc.	61.38
Maintenance Fund— <i>a/c</i> 3 mo. taxes	150.00
Receipts from real estate—612 7th St.	405.00
	4,437.09
MAINTENANCE FUND	
Rent from publishing house	\$ 300.00
Income from D. B. Endowment Fund	11.56
	311.56
DENOMINATIONAL BUILDING ENDOWMENT	
Gift of Mrs. Matilda M. Lanphear, Proberta, Calif.	\$ 1.00
Gift of Mr. and Mrs. L. H. North, Plainfield	40.00
	41.00
PERMANENT FUND	
Loan to Board of Trustees, S.D.B. Gen. Conf. for 1939 taxes	\$ 300.00
Additional bequest of Lucy M. Knapp, Nortonville, Kan.	640.43
A-NY & B-NY Realizing Corp.— <i>a/c</i> principal of bond	125.00
Iuliano— <i>a/c</i> principal of mortgage	400.00
North— <i>a/c</i> principal of mortgage	79.49
Rielli— <i>a/c</i> principal of mortgage	160.00
Tompkins— <i>a/c</i> principal of mortgage	56.58
Proportionate share in Westerly mortgage	170.10
Transfer of funds for investment	4,881.35
	6,812.95
	\$ 14,802.71

Cr.
By cash paid out as follows:

GENERAL FUND	
Sabbath Promotion Work—salary of leader	\$ 22.50
Expenses of "Sabbath Recorder"	2,031.08
Expenses of "Helping Hand"	368.80
General printing and distribution of literature	42.56
On account—expense of Manuals for Statement of Belief	3.00
Letters to men in service	6.50
Corresponding secretary:	
Salary	409.93
Travel	12.53
Office supplies	10.78
Additional field work:	
Florida missions	100.00
Palatka, Fla.	10.00
Recording secretary:	
Typing and mimeographing	12.10
Treasurer's expense: Audit reports	5.00
Clerical assistance	65.00
Stationery	1.93
Account real estate and investments:	
Fee of special agent	90.00
John C. Dilts, collector:	
1st quarter, 1943 printshop taxes	240.00
1st quarter, 1943 Tompkins taxes	52.00
Retirement Fund	27.20
Contribution to Denominational Bldg. Budget	37.50
Expense of Committee on Denominational Literature	112.89
Proportionate share of 1942 Year Book	122.39
Annuity gift payments	150.75
<i>A/c</i> Recorder subscription—	
J. S. C. Kenyon	.80
<i>A/c</i> income of S.A.B. Gillings gift for Recorder Fund	1.00
<i>A/c</i> contribution for Sabbath Recorder subscriptions to soldiers	4.00
Real estate expense—612 7th St.	265.49
	\$ 4,205.73
MAINTENANCE FUND	
Repair foundation	\$ 23.80
Janitor	33.00
Removal of ashes	12.56
Account 3 mo. taxes	150.00
Board of Trustees, S.D.B. General Conf.—Income from D. B. Endowment	58.06
	277.42
DENOMINATIONAL BUILDING ENDOWMENT	
Transferred to savings account	41.00
PERMANENT FUND	
Transferred to savings account	\$ 1,931.60
L. H. North, bond and mortgage	4,881.35
	6,812.95
	\$ 11,337.10
By balance on hand, March 31, 1943:	
General Fund	\$ 3,292.48
Reserve for binding "S.D.B.'s in Europe and America"	47.00
Denominational Building Fund	
Reserve for Historical Society Rooms	35.89
Maintenance Fund	90.24
	3,465.61
	\$ 14,802.71
Ethel T. Stillman, Assistant Treasurer.	
Plainfield, N. J., April 12, 1943.	
Examined, compared with books and vouchers and found correct.	
J. W. Hiebler, Auditor.	
Plainfield, N. J., April 12, 1943.	

Through its chairman, Hurley S. Warren, the Committee on Distribution of Literature reported informally concerning Recorder subscriptions and tract distribution, and read the proposed revisions by Rev. Alva L. Davis for his tract entitled "The Sabbath and Sabbath Keeping Baptists," with the suggestion that an edition of two thousand copies of this tract incorporating these revisions be published at this time.

It was voted that the report be received and an edition of two thousand copies of the revised tract be printed.

The Investment Committee reported informally concerning a compilation of information concerning the properties under mortgage to the board which was on display in the Board Room.

Mrs. William M. Stillman, acting chairman of the Budget Committee, presented the proposed budget for the Conference budget year beginning October 1, 1943. The budget was adopted as presented.

The report of the Conference Committee was accepted and the program proposed was adopted as the program to be presented at Conference.

L. Harrison North manager of the publishing house, presented a general picture of publishing house activities in the preceding ten months.

Secretary Van Horn presented the following memorial to Rev. Frederick F. Stoll, a former member of this board. The memorial and resolutions were adopted as presented.

In Memoriam

Frederick Ferdinand Stoll

Rev. Frederick Ferdinand Stoll, born in Rhineland, Germany, July 23, 1865, died at the home of his daughter, Mrs. Paul Schroeder, Jersey City, N. J., April 28, 1943.

He was an earnest Christian evangelistic worker, and after coming to America built up Sabbath-keeping churches among the Germans of New York City and vicinity.

He was ordained to the Seventh Day Baptist gospel ministry September 29, 1934, by a council called by the Irvington, N. J., Seventh Day Baptist Church which he organized in May, 1933, and was received as an accredited Seventh Day Baptist minister by our General Conference at Alfred, N. Y., in 1935.

He became a member of the Board of Trustees of the American Sabbath Tract Society in 1936. He was not permitted to attend many of the meetings of the board, but was vitally interested in all its work of Sabbath promotion through publications and evangelistic field activity. His prayers constantly were for its success, and for the full,

ultimate triumph of truth. He was an eloquent preacher of the word of God, and a skilled artist in steel engraving by which craft he secured his living. Therefore be it

Resolved, That we record our deep appreciation of the sterling, Christian character and work of Brother Stoll; of his great, abiding faith and steadfastness of purpose; and of his cheerful and optimistic evangelistic spirit and zeal. Be it further

Resolved, That we record our sense of loss, and our sympathy with his bereaved ones, and that a copy of this memorial be sent the family, the Irvington Seventh Day Baptist Church, and that it be published in the Sabbath Recorder.

The assistant treasurer reported the receipt of \$125, completing the Silas G. Burdick bequest to this board.

Lavern C. Bassett,
President,
Courtland V. Davis,
Recording Secretary.

WOMAN'S WORK

Mrs. Okey W. Davis, Salem, W. Va.

LOVE THINE ENEMIES

During the first year of the Chinese-Japanese War, a boy of nine years, Chi Chen, was starting for bed when he said to his mother, "Shall I pray for the Chinese soldiers tonight?" His mother thought for a moment, and then replied, "No, Chi, pray for the little Japanese children whose fathers are fighting and dying in China tonight."

Many times I have heard Chinese Christians praying for the Japanese. If Christianity can do this for individuals, can it not do it for nations? We know that a world ruled by Christian love is the only thing that can keep us from another holocaust such as this. We must have a world where love rules instead of hate. The willingness to share must take the place of greed and hoarding. Only Christian love can accomplish this.—Mrs. S. S. Beath in "A Book of Remembrance."

THE GUIDANCE OF GOD

I used to pray that God would do this or that. Now I pray only that God will make his will known to me.

God speaks to me in prayer. Prayer is not self-hypnotism. It is more than meditation. In meditation the source of strength is one's self. But when one prays he goes to a source of strength greater than his own. I wait to feel his leading, and his guidance means certainty.

Prayer is our source of guidance and balance. God is able to enlighten the understanding. I am often bewildered, because my mind is only finite. I question and doubt my own judgments. Then I seek guidance, and when I am sure, I go ahead, leaving the results with him.

Our finite minds beside his infinite mind seems to me like this: I go walking, and the hills loom above me, range upon range, one against the other. I cannot tell where one begins, and another leaves off. But from the air everything has a distant contour and form. I can see things so much more clearly. Perhaps that is like my mind and God's. And when I talk with him, he lifts me up where I can see clearly.—Madame Chiang Kai-shek.

preserve our "Conference unity." And in so doing we shall become more conscious of our oneness in him who is our Lord and Savior, our Master and Friend.

Rev. Hurley S. Warren,
President of Conference.

CALLING ALL SEVENTH DAY BAPTIST YOUNG PEOPLE

We can't do our visiting at Conference this year, so let's do it through "The Beacon." The acting editor for the month of August hopes to have some item, if only a greeting, from every Seventh Day Baptist young people's society in the denomination. Send your contributions to Mrs. Harmon Dickinson, Alfred, N. Y.

WHO'S WHO AMONG SEVENTH DAY BAPTIST YOUNG PEOPLE?

George (Briar) Thorngate

Briar's greatest interest is in medicine. We have asked him to contribute his ideas on the place of Seventh Day Baptist young people in the field of medicine today. Briar was born in Madison, Wis.; his birthday is June 18, and he is a member of our church at Milton, Wis. He was graduated from Phoenix Union High School in Arizona in 1939, and from Milton College with a biology-chemistry major in 1942. At present he is studying medicine in the USNR at the Medical School University of Buffalo at Buffalo, N. Y. (663 North Oak St.). His home is in Alfred, N. Y. While in college he was president of his junior class, a member of the Chi Delta Rho, Nu Sigma Nu, college dramatics, and football. His main interests and hobbies are medicine, athletics, dramatics, and out-door activities.

Briar Writes

In the midst of the great mass destruction of human life and production of suffering that we find ourselves in at the present time, we may be happy in the knowledge that many Seventh Day Baptist young people are preparing to do jobs that will alleviate suffering, not only after the war is won but while it is still in progress. We have a number of doctors already serving in the armed forces, and several students preparing, under the sponsorship of the navy and army, to serve as medical men when their prescribed courses of study are over. We also have

YOUNG PEOPLE'S WORK

Jeanett B. Dickinson, Acting Editor
Pine Brook Bible Conference
East Stroudsburg, Pa.

During July and August, please send all material to the above address.

DISAPPOINTED, YET DETERMINED

Yes, disappointed that General Conference is postponed. Yet, determined to preserve our "Conference unity."

Young folks are already voicing their disappointment at the prospect of not being with other young folks at Alfred next month. Boys and girls, as well as men and women well along in years, are doing likewise. We are glad that this is true. It shows how much Conference means to us.

The decision to postpone Conference was one that members of the Commission were very reluctant to reach, realizing that many folks would be keenly disappointed. However, under present conditions, we could see no other honorable way.

Already suggestions are coming which will aid greatly in preserving our "Conference unity." As soon as they are considered and certain of them approved by the Commission they will be sent out to the pastors and churches and young people's groups as suggestions which in a measure might be a substitute for General Conference. That is, we shall try to take Conference to the churches instead of taking the churches to Conference.

We are sure that Seventh Day Baptist young folks will do their part in helping to

nurses serving with the forces, and many girls in training. I think that it is a great honor and privilege to be able to feel that we are and will be helping to make a more comfortable and pleasant life for those injured men and women who have sacrificed so much for what we Americans think is right and just.

However, the broadest vista lies beyond the war—world public health. Seventh Day Baptists have always been leaders in the execution of modern medical principles, and now more than ever before we must be prepared to take our knowledge and skill to the places where it will be most needed. The starving, dying, war-torn areas of the world will need the medical help that we must send them. It is relatively easy to send food, clothing, and medicine, but that is not going to be enough. Some will have to leave their homes and take their kindness, skill, and ability to the people for whom it can do the most good. This will not be easy. This task falls to the present generation of Seventh Day Baptist youth, and it will be up to us to encourage and stand behind those who have the courage to tackle the job. When I say "stand behind," I don't mean a passive admission that we think that what's being done is a good thing. I mean that we must be generous to the limit in a financial way, and that we must be energetically active in doing our share of giving our representatives all that they will need to do their jobs well.

Yes, we have a great job ahead of us, politically, socially, industrially, but first of all the health of the world must be insured and our generation of Seventh Day Baptists will be given the opportunity to do more than our share.

George Thorngate,
IV A.S. (S) USNR.

Medical School, University of Buffalo,
Buffalo, N. Y.,
July 9, 1943.

TRY THIS WITH YOUR JUNIORS

One society likes to elect officers every six months, giving different children a chance to serve as officers. A good party at the end of each quarter with a business meeting and the giving of awards for perfect attendance has worked well.—Geo.

SALVATION

A Negro once told me how it happened that he was converted. It seems that he knew of the way of salvation, but he gave it little thought. He had never taken it very seriously. One day when in a hurry, he went to take a bath. He thought he had both the hot and the cold water turned on, so as soon as he had enough water in the tub, he jumped right in without testing it for warmth. It was all hot water, and in pain he jumped out of the tub more quickly than he had jumped in. Then the inescapable thought came to him that hell was a hot place of fire, and that if he did not accept Christ as his own Savior, he would find himself where it was hot, and then he would not be able to jump back. He could not forget the incident, and it was not long until he accepted Christ and found not only escape, but also peace and joy. Reader, are you thoughtlessly going on towards hell without considering the risk, and the impossibility of "jumping back"?

Allen Bond.

THE CREATION

(A Negro sermon from God's Trombones)

And God stepped out on space,
And he looked around and said,
"I'm lonely—
I'll make me a world."

And far as the eye of God could see
Darkness covered everything,
Blacker than a hundred midnights
Down in a cypress swamp.

Then God smiled
And the light broke,
And the darkness rolled up on one side,
And the light stood shining on the other,
And God said, "That's good!"

Then God reached out and took the light in his hands,
And God rolled the light around in his hands
Until he made the sun;
And he set the sun a-blazing in the heavens.

And the light that was left from making the sun
God gathered it up in a shining ball
And flung it against the darkness,
Spangling the night with the moon and stars.

Then down between
The darkness and the light
He hurled the world;
And God said, "That's good!"

CHILDREN'S PAGE

Mrs. Walter L. Greene, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

This is the first time I have sent a letter to you. I will be nine years old in a few days and will be in fourth grade this fall.

I have three sisters, Nola Mae who is six years old, Lucy Dawn who is five years old, and Marietta Ruth who is just three years old.

I was baptized this Easter time by Grandpa Randolph.

Last fall we moved to Milton, and in our front yard we have a big oak tree that Daddy thinks is about three hundred years old. We have a big, long swing in it.

I have two uncles in the army and their names are Uncle Irwin and Uncle Ivan. They are both engaged and Uncle Irwin was married just a few weeks ago.

Well, I'll have to close my letter now.

Your friend,
Donna Jean Gray.

Milton, Wis.

Dear Donna Jean:

I was pleased to receive your good letter and I feel that I know you already, since I know your mother and daddy so well.

What a nice quartet of girls you have in your family, and what fun you must have together. After Pastor Lester Randolph's fourth boy was born he talked about his quartet of boys, and he said it would be nice if he could have a quartet of girls, too. Do you suppose your mother and daddy would like a quartet of boys?

It doesn't seem very long ago that your Uncle Irwin and Uncle Ivan were little boys and also writing fine letters to me for the Recorder. I thought they must be in the army now. We hope and pray that the war will soon be over and our boys come safely home again.

Your true friend,
Mizpah S. Greene.

Dear Mrs. Greene:

In Alfred we are having Daily Vacation Bible School. I am ten years old and so I go in the junior class. My brother, eight years old, goes to the primary class.

Then God himself stepped down—
And the sun was on his right hand,
And the moon was on his left;
The stars were clustered about his head,
And the earth was under his feet.
And God walked, and where he trod
His footsteps hollowed the valleys out
And bulged the mountains up.

Then he stopped and looked and saw
That the earth was hot and barren.
So God stepped over to the edge of the world
And he spat out the seven seas—
He batted his eyes, and the lightnings flashed—
He clapped his hands, and the thunders rolled—
And the waters above the earth came down;
The cooling waters came down.

Then the green grass sprouted,
And the little red flowers blossomed;
The pine tree pointed his finger to the sky,
And the oak spread out his arms;
The lakes cuddled down in the hollows of the ground,

And the rivers ran down to the sea;
And God smiled again,
And the rainbow appeared,
And curled itself around his shoulder.

Then God raised his arm and he waved his hand
Over the sea and over the land,
And he said, "Bring forth! Bring forth!"
And quicker than God could drop his hand,
Fishes and fowls

And beasts and birds
Swam the rivers and the seas,
Roamed the forests and the woods,
And split the air with their wings;
And God said, "That's good!"

Then God walked around,
And God looked around
On all that he had made.
He looked at his moon,
And he looked at his little stars;
He looked on his world
With all its living things,
And God said, "I'm lonely still."

Then God sat down—
On the side of the hill where he could think;
By a deep, wide river he sat down;
With his head in his hands,
God thought and thought,
Till he thought, "I'll make me a man!"
Up from the bed of the river
God scooped the clay;
And by the bank of the river
He kneeled him down;

And there the great God Almighty,
Who lit the sun and fixed it in the sky,
Who flung the stars to the most far corner of
the night,

Who rounded the earth in the middle of his hand;
This Great God,
Like a mammy bending over her baby,
Kneeled down in the dust,
Toiling over a lump of clay
Till he shaped it in his own image;
Then into it he blew the breath of life,
And man became a living soul.
Amen. Amen.

—Author unknown.

In the juniors we make puppets, and next Friday it is the end of Daily Vacation Bible School.

Your friend,
James Harris.

Dear James:

I thought it was about time one of the Harris boys was writing to me, so I felt like saying "Hurrah," when I found your letter at the post office. You might suggest to that younger brother of yours that he write, too.

I know you are sorry Vacation Bible School is over, for it is where boys and girls learn many helpful things and have a very happy time while they are doing it. Our Independence children used to say, "Can't we have Vacation Bible School a week longer?"

Your sincere friend,
Mizpah S. Greene.

WHAT GOD CAN DO WITH LITTLE THINGS

(Three Stories in One)

It really is wonderful what God can do, even with the smallest things. He takes a little acorn, and brings out of it a giant oak tree. Out of a tiny seed, he brings an apple tree that will bear fruit enough to feed an army. With a little baby, he built a man who rules kingdoms and sways the destiny of the world.

And now let me tell you about three little things mentioned in the Bible that God took and used in very remarkable ways. They are a man's walking stick, an old woman's store cupboard, and a little boy's lunch.

First about the man's walking stick. It belonged to a man named Aaron, and is known in the Bible as Aaron's rod. Probably it was something like a shepherd's crook; but in any case it was just an ordinary piece of dry wood like any other rod. There was nothing special about it at all. But one day when the people were quarreling among themselves and grumbling at Moses and Aaron, the Lord took this piece of wood and used it to settle the dispute. He told Moses to take the rods of the leading princes of Israel, twelve in all, and place them, with Aaron's rod, in the tabernacle, saying that if something very remarkable happened to one of the rods before morning, it would be a sign that God recognized the owner of that rod as the leader of his people.

And what do you suppose happened? When Moses went into the tabernacle in the morning, he found a tree growing there, with leaves, flowers, and almonds. No doubt he was very much surprised, for there had never been anything like that in the tabernacle before. Then he noticed that all the foliage was coming from Aaron's rod. That dry old piece of stick had changed into a tree overnight! (Numbers 17: 6-8.)

Taking all the rods out to the people, he showed them what had happened, and they saw at once that God had chosen Aaron as his minister.

Now it seemed to me as I read that story that if God could take a dry piece of wood and make it blossom and bear fruit in one night, surely he could take the dullest and most ordinary of children and make them fruit bearers in his service.—(Story sent by Mrs. Raymond Prati, Schenectady, N. Y. Next week we will hear about "The Old Lady's Store Cupboard.")

"CONFERENCE SABBATH"

By Rev. Hurley S. Warren, President

A number of suggestions are being received in regard to some plan whereby we might preserve our "Conference unity" by using certain parts of the program which was being prepared for General Conference.

(Mrs.) Gladys R. Vincent has written on behalf of the Women's Society of the General Conference, suggesting "that we have a Conference Sabbath on the exact date on which Conference was to have been held," using the programs as nearly as possible as they would have been presented at General Conference if it had been held.

Mrs. Herbert C. Van Horn has reminded us that we shall miss the General Conference offering for the Denominational Budget.

The Commission has approved the plan of having a "Conference Sabbath" in our churches on August 21, 1943, including an offering for the Denominational Budget.

The following phrases of the proposal are offered as suggestions. These will need to be adapted to the local situation, of course.

"Conference Sabbath" might well begin with the Friday evening service and continue through the Sabbath, including a young people's program Sabbath afternoon and possibly a service at the close of the Sabbath.

Certain outlines and materials covering Friday evening, Sabbath morning, and the evening following the Sabbath are being sent to pastors and clerks of churches without pastors. The materials for the young people's program no doubt will be furnished in some form by the Young People's Department of the Board of Christian Education.

It is interesting to note that the above suggestions came at about the time "The Protestant Voice" reported that some of the program which was to have been presented at the Northern Baptist Convention at Denver, Colo., this month, is going out to the Baptist churches on "world parish days" particularly designed to "substitute for the annual convention a Northern Baptist Convention in every church." So, the idea has strong backing.

Let us enter prayerfully and wholeheartedly upon preparing for "Conference Sabbath."

OUR PULPIT

PULPIT TO PEW

Syracuse's Seventh Day Baptists Meet
in Nottingham Road Home

By Ernest J. Bowden

"To the church in thy house," wrote the apostle Paul to Philemon. It is one of several New Testament allusions to the fact that early Christians often met for worship and fellowship in the homes of members.

So I was quite in line with apostolic tradition this week-end when I met with Seventh Day Baptists in the home of Clinton A. Spaid, Jr., 240 Nottingham Road.

Surroundings were conducive to meditation and prayer. Roadside grass was almost shoulder high. Burdock and swamp growth were thriving in low places. Last year's teazel heads were abundant. The lawns of new homes were broad and green. Older homes nestle in small clearings, with dense undergrowth almost to their doors.

We met in a spacious parlor. The carpet, furnishings, window drapings, and plant decorations were evidence of taste, thrift, and good housekeeping. Young people around accentuated the modern touch.

Mr. Polan, Pastor

The minister, Rev. H. L. Polan, is also pastor at Verona. He is a native of West Virginia, tall, lithe, trained in Alfred University and Union Theological Seminary. He has a gentle voice that rang out in a clear tenor through the hymns.

I found that he is carrying his full share of the nation's burden. His son, Lt. (jg.) Dighton L. Polan, was commander of an air patrol in the Southwest Pacific and is listed as missing; he was one of the first in the island battle and did his fighting when the chances were all with the Zeros.

Mrs. Polan was with her husband at the service. She is the former Miss Adeline Shaw of Wisconsin. They trained together at Alfred at the same time that Dean Finla G. Crawford was a student there.

She is a soprano. Seventh Day Baptists told me that their service is never complete until the minister and his wife have sung a duet.

Family in History

She comes from a ministerial family and is distantly related to the Burdicks of Burdick settlement near De Ruyter, who fill a large place in the denomination's history. Another family hook-up with the war is the fact that her nephew, a missionary to China, is now in a Japanese internment camp. It gave special point to the day's offering for China relief.

Mr. Polan's sermon was on the words of Luke 8: 1: "Jesus went throughout every city and village, preaching and showing the glad tidings of the kingdom of God."

He illustrated them with a snatch of modern verse:

Set us afire, Lord!
Stir us, we pray!

Of the gospel of the kingdom, he said, "We must preach it, teach it, and live it, so that others may acknowledge it."

The context lists the people who were with Jesus—the Twelve, certain women who were healed, Mary Magdalene out of whom went seven devils, Joanna, Susanna, and "many others" who ministered to him of their substance.

"Others" Important

He lingered over the words, "many others." It gave a chance for a word to the big majority who never get special mention and get angry about it.

O B I T U A R Y

"The commonplace is tiresome," he said. "But this land could not have been what it is with only Washingtons and Lincolns. Every great man, whether in politics or business, has had a host of unnamed 'many others' behind him.

"We may be classed among the 'many others'; but, just the same, it is our privilege to show forth the great love of Almighty God.

"There is enough woe in the world to crush every one of us if we would give it place; there is enough glory to stir and thrill us.

"In the Southwest Pacific, the measure of a man was not his rank and medals, but whether he did his duty. That is our measure with God.

"It is a wonderful thing to find our place and to fill it well; to keep our vision in the midst of weariness; to be able to say with St. Paul, 'I have learned in whatsoever state I am, therewith to be content.'"

He retold the story of the four chancelers—Jewish, Catholic, Methodist, and Dutch Reformed—on a torpedoed vessel, who gave their life belts to soldiers who had none and went down with the ship. The Dutch Reformed minister was a son of Daniel Poling.

Leaders of the Syracuse Church are:

Clerk, Mrs. Edith Cross Spaid; deaconess and teacher, Mrs. Herman J. Cross; trustees, H. J. Cross, Mrs. Jennie Seamans, and Miss Marian Parslow.

Mr. and Mrs. Cross have lived in Nottingham Road close to fifty years. When they went there, it was real farm land.

The day's collection was taken up by a little lady in a sunsuit, Sally (Cross) Tily. —Taken from Syracuse Post-Standard.

M A R R I A G E S

Bradshaw - Perrin. — John Arthur Bradshaw and Alexzene Dennison Perrin were united in marriage at the home of the bride's parents, Mr. and Mrs. Clifford E. Perrin, in Ashaway, R. I., July 11, 1943, by Rev. Ralph H. Coon.

Burdick - Cook. — At Alfred Station, N. Y., July 3, 1943, in the Second Alfred Seventh Day Baptist church, Clinton L. Burdick and Ellen Winifred Cook, both of Alfred Station, were united in marriage by Rev. E. T. Harris.

Burdick. — Mrs. Fanny E. Davis Burdick, daughter of Ellis and Eliza Davis, was born March 11, 1860, and died at her home in Richburg, N. Y., June 17, 1943.

She lived in Shiloh, as a girl, where she joined the Seventh Day Baptist Church at an early age. She was married to Marcullus O. Burdick September 21, 1887. To this union were born two sons, Ellis E., of Lancaster, N. Y.; and Elbert N., of Clintonville, Pa.

For several years she resided in Little Genesee, N. Y., and was a member of the church there, later bringing her church letter to the Richburg Seventh Day Baptist Church.

Besides her two sons, Mrs. Burdick is survived by four grandchildren, one great-grandchild, and a host of friends to mourn her passing.

Funeral services were conducted by her pastor, Rev. Alton L. Wheeler. Interment was in the Little Genesee cemetery. A. L. W.

Hargreaves. — Helen Jane Whitford, daughter of Otis Benjamin and Mabel Mae Crandall Whitford, was born in Plainfield, N. J., April 21, 1913, and passed away in the same city July 12, 1943.

She was baptized and united with the Plainfield Seventh Day Baptist Church of Christ May 8, 1927, of which church she continued a member all her life.

Helen attended Plainfield grade and high schools; also Wheaton Women's College, Norton, Mass., for two years. She received her nurses' training at Muhlenberg Hospital.

She was married to Bernard J. Hargreaves, of Plainfield, February 6, 1943.

Besides her husband, she is survived by her mother; two sisters, Janet Louise and Mary Elizabeth, both of Plainfield; one brother, Harold C., of New York City; other relatives, and a host of friends.

Memorial services were conducted July 14, 1943, by Pastor Hurley S. Warren. Interment was in Hillside Cemetery. H. S. W.

Maine. — Wilmot H. Maine, son of Stanton and Suzan (Gray) Maine, was born March 20, 1860, at Ledyard, Conn., and died July 9, 1943, at the Mary Milby Magge Convalescent Home in Westerly, R. I.

His wife was the late Hattie (Park) Maine. He was a grocer by trade. He was employed for many years in Stonington and Mystic, Conn. He was at one time postmaster at Woodville, R. I., where he also conducted a grocery business. For a number of years he has made his home with his son Clarence, of Ashaway, R. I. Besides his son he is survived by two grandchildren, Claude L., and Miss Hilda Maine, and one great-grandchild.

Farewell services were conducted by Rev. Ralph H. Coon. Interment was in Union Cemetery, North Stonington, Conn. R. H. C.

SABBATH SCHOOL LESSON FOR AUGUST 7, 1943

**God Shows His People the Way. Scripture—
Exodus, Chapters 13-15.
Golden Text—Exodus 15: 2.**

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No. 5

PRAYER FOR THE WAAC

By Auxiliary Vivian Cook

**God, when we kneel to pray at night
It's not our cause we plead,
But for the heart and strength to serve
Our country in her need;
For smiles to wear upon our face
And words of faith to speak
To all who ask us if our place
Is one a girl should seek.
God, let us serve till peace is ours
And bring us safely back,
Proud that once our title was
Auxiliary, in the WAAC**

—From Chief of Chaplains,
Wm. R. Arnold.

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