THE SABBATH RECORDER

The general committee consisted of Mrs. Theresa Parvin, Deacon Asley C. Davis, Mrs. Sara Davis, Mr. and Mrs. Leonard Smalley, Mr. Smalley supervising the transportation.

Walworth, Wis.

Our church has recently been treated to a new roof, and the members have busied themselves in redecorating the auditorium and basement. This preparation assured a right reception for the quarterly meeting of the church school July 20, baptism was administered to five of our young people by Pastor Davis.

Correspondent.

IN A POPPY FIELD ACROSS

By Isabel S. Burdick.

In a dream last night, by crosses white,
With low bent head I walked among our dead,
In a poppy field across.

I heard a hump as a rolling drum,
'Twas the voice of loved ones lost.

"Go tell our sons
It is not glorious or brave
To fight and die and finally lie
In an unknown soldier's grave.

We loved our lives—our dreams were fair.
Sweethearts and wives we left back there.
We were but slaves, no question why.
Ours but to dare and do and die.

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

De Ruiter, N. Y.

MARRIAGES

Greene - Bond. In the Seventh Day Baptist church in Dodge Center, Miss, on July 11, 1940, Miss Ardith Bond, daughter of Henry and Coss Ellis Bond, became the bride of Clare L. Greene, son of Mac and Ethel Dun can Greene, of Dodge Center.

Obituary

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

The quarterly convention of the Verona Town Council of Religious Education was held in the M. E. church in Verona village, Tuesday evening, July 9. The worship service was in charge of the Youth Council with Alva Warner, president, presiding.

The worship program the speaker of the evening was Mrs. Norman Darling, wife of the pastor of Lowell M. E. Church. Miss Florence Agne of Verona and Kenneth Babcock of Milton, sang solos. After the installation service of the new officers of the Youth Council the business session was conducted by Rev. A. L. Davis, president of the Adult Council. The attendance banner was won by our church.

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

Correspondent.

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No. 6

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Interior of Salemville, Pa., Seventh Day Baptist Church
RELIGIOUS LIBERTY VIOLATED

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

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

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

The Jehovah Witness takes his Bible literally. To him, bowing before the flag—which he truly loves—is making an obeisance to something in place of God. The early Christians refused for the same reason to bow down before an emperor, or place a pinch of salt on an altar of the false gods. For such they suffered the things enumerated in part of Hebrews eleven. In the same way the Quaker refused to doff his cap in presence of royalty.

We deplore the methods used by these people in ringing door bells and insisting we read the Supreme Court’s decision. Judge Stifler of New York’s Methodist Church says the stream of public sentiment from democracy is in an onrush, and chief among the symptoms are these attempts at publicity and easy martyrdom.

Well says a national leader, “If we are destroyed as a nation, it will not be by bombs dropped, but by hostilities and hatred.” (Italics ours.) “Already, in the mad manias of this hour, the work of fascism is begun. Demands for military conscription, attacks upon civil liberties, mobs violence upon innocent and unoffending citizens, mob violence against Jehovah’s Witnesses.”

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

A graduate of the University of Pennsylvania, Yale Divinity School, Doctor Stifler has been a successful pastor of a large city church, associated with the American Baptist Foreign Mission Society, and for some years in his present position with the American Bible Society. His addresses have been prepared with the conviction that “during the current war there must be no blackout among Jehovah’s Witnesses.”

Let us remember the dates—August 7, 14, 21, and 28.

CONSCRIPTION AND CONSCIENTIOUS OBJECTORS

It seems likely at the time of this writing, July 25, that conscription is ready, in the mad manias of this hour, the work of fascism is begun. Demands for military conscription, attacks upon civil liberties, mob violence upon innocent and unoffending citizens, mob violence against Jehovah’s Witnesses.

Our churches, our leaders must not keep silent on such issues. The gospel of Jesus, the voice of humanity, the echo of history is all against such injustice.
work and churches; CORDER subscription to the RECORDER. . . . We certainly best enterprises. I would miss it greatly, I am sure. Pray for us that we may be better witnesses for Christ and his Baptist people and we get so homesick for the SABBATH RECORDER, one of our best enterprises—(a college student).

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

From Western New York
Enclosed check for my 1940 subscription. There would be something lacking if the RECORDER did not arrive the first of every week. It is like a visit from someone.

From Philadelphia
I don’t see how anyone can complain of our dear SABBATH RECORDER. . . . We want to keep it filled with religious news. It is so interesting to read the reports of the societies and churches; it refreshes me. I used to know by person nearly every one of our ministers. . . . Now that I cannot attend denominational gatherings, I know only a few of the younger ones. The only way to get acquainted is through the RECORDER and their pictures which I keep so as to know the faces that go with the names.

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

CONFERENCE HINTS
Conference music will be a prominent feature. Half hour vesper services five evenings; Tuesday, church orchestra; Wednesday, solos and choruses from Mendelssohn’s “Elijah”; choir of forty voices, with Organ and piano; Friday, men’s chorus. Men singers, come with your “Towner” prepared to assist. Visiting soloists are asked to bring their music. At this date of writing, July 25, there are still many lodgings for a hundred people not assigned. Pastors and their families please speak at once, and recommend others who should have first consideration. There will be plenty of other lodging as low as fifty cents per day per person. For such, if driving, I suggest bringing linen and towels. Church clerks or pastors please send full list of visiting delegates at once to Richard Burdick, 339 Champion, Battle Creek.

We just learned that the auditorium and other parts of the College Library building are equipped for air conditioning. Now, think of that. You will be able to get plenty to eat for less than a dollar a day at places that do not sell liquor.

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

Edward M. Holton, Publicity Committee.

MISSIONS
UNFINISHED TASK
At this time of year many of our churches and denominational boards are summing up the work of the past year, and we should remember that the day’s work is not completed, that it is only begun. It is not that which is begun but that which is com-
pleted that makes the transaction most worth while. It is not the studies which a student begins that give him an education, but those which he completes. Some years past a man started to build a magnificent palace. He put $50,000 into the foundation, but the palace never rose above the sills and for 23 generations the transaction has been a byword. He began well, but he did not carry his plans to com-
pletion.

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

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

I have had the pleasure of teaching two classes in Clinical Tuberculosis and a class in Medical Ethics at St. John’s University Medi-

ical School, also a class in physiology and hy-
giene at Grace High School.

In general the mission property in Shanghai is in a good state. The Girls’ School car-
ed out a rather extensive amount of painting

and repairing of its buildings last summer. The parsonage was also put into a good con-
dition as to roof and woodwork. A building constructed on the mission compound some time ago, for raising mushrooms, was pur-

chased at a small price and altered to provide living places for three Chinese mission workers and their families who were driven from their homes by the fighting. This frees space in the schools needed for school work. An alteration of the veranda of the Grofoot house, now residence of the principal of Grace High School, provides a second and third floor for the upper grades. A more substantial north gate house has been constructed in the place of one destroyed by typhoon last summer.

The chapel and school in Shanghai Native City, site of the first Seventh Day Baptist mis-
sion work in China, were burned to the ground in 1937. A few bricks were sal-
vaged with great difficulty and used in repairs and alterations at the main Shanghai com-

The hospital buildings at Liubo, which were much damaged at the time of the invasion and occupation by the Japanese, have recently been repaired in small measure. One entire building and a large section of another were razed and the salvaged material used in super-

re the high rents in Shanghai. In spite of frequent representations to the Japanese authorities, nothing has yet been ac-

in the matter of losses due to activities of Japanese military forces.

ANNUAL REPORT OF DR. ROSA W. PALMBOG
I feel that there is very little for me to write in an annual report. I do not pretend to do large things, for mornings are usually spent on my own affairs.

The industrial work has kept up pretty well, though the number of girls employed in it grows continually less, as they go to other places or return to their homes on account of the high rents in Shanghai. The ladies who are employed as "The Green Dragon," a shop similar to the popular "Industrial Missions Centers," are glad to take our work to sell, just as the home (American) market is declining. With the rate of exchange so much in our favor,
Theatre is to have no small pauper or other residence income, but only from the financial.

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

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

The clinic from 3:30 to 5:30 on six afternoons of each week, is the real work of my day. A few statistics will give an idea of its work. During the year we have given treatments to patients from outside as follows:

- For skin troubles (ordinary) 6,850 treatments
- For abscesses and carbuncles 684 treatments
- For eyes 1,315 treatments
- For burns 800 treatments
- For injuries (many very slight) 438 treatments

Vaccinations and inoculations for cholera and typhoid about 300

Total 10,812 treatments.

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

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

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

- Girls, 1 yr. treatments 929
- Boys, 1 1/2 yr. treatments 1,131
- Skin diseases 667
- Eye diseases 915
- Coughs and colds 127
- Miscellaneous 110

Total 1,929

We are glad to have had no smallpox or other epidemics this year. The most annoying has been the prevalence of trachoma, both in the schools and outside, which accounts for the great number of our treatments. We have also usually had charge of sickness in the dormitories, in the Girls' School. A few serious cases have gone home. I continue to give thanks for my two very faithful girls helpers in the clinic, and for Mr. Shihing Dzau, who registers the cases. Without them I could do very little.

**TREASURER'S ANNUAL REPORT**

_July 1, 1939, to June 30, 1940_

**GENERAL FUND**

- **Dr. Cash on hand, July 1, 1939** $  38.98
- **Dr. Cash shown in General Fund** 2,226.93
- **Foreign missions** 52.69
- **Foreign field** 1,372.91
- **Special purposes** 3,91.07
- **Dr. Received from Permanent Fund income** 6,776.98
- **Dr. General Fund investments** 2,072.63
- **Dr. Sale Debt Fund investments** 2,766.00

**C.**

- **Dr. Corresponding secretary and general missionaries** $  4,747.69
- **Churches and pastors** 2,031.33
- **China field** 15.25
- **Holland field** 1,371.00
- **German field** 414.34
- **Dr. Treasurer's expenses (clerk, bond and supplies) and audit fee for year ended June 30, 1940** 381.99
- **Dr. Loan to Dr. Amos M. Burdick** 201.00
- **Hoping to repay.** 230.00
- **Interest, paid on loans** 675.00
- **Paying Dzau, certified public accountant for audit fee for year ended June 30, 1940** 381.99
- **Dr. Total expenses for the year, 1940** 2,152.93

**STATEMENT OF CONDITION JUNE 30, 1940**

- **The Society OWNS:**
  - **Cash:**
    - **In checking accounts:** Washington Trust Co. $  150.93
    - **Industrial Trust Co.** 101.00
  - **In savings accounts**
    - Washington Trust Co. 1,806.19
    - Industrial Trust Co. 678.59
  - **In headquarters$** 2,736.70
  - **In investments:**
    - **Stocks, bonds, and mortgages** 99,084.44
    - **Real estate in China** $ 19,395.88
    - **In Russian Empire** 4,400.00
    - **In Germany** 2,000.00
    - **In Switzerland** 1,000.00
    - **In Canada** 2,000.00
    - **In Minnesota, Falk County** 2,088.94

**Total assets** 167,864.94

**Excess of assets owned over amounts owed:** $ 150,076.48

- **Funds - principal amounts:**
  - **Paid out for insurance** $ 8,688.11
  - **Debt Reduction Fund** 9,192.82
  - **Alaska Field Missionary Fund** 3,309.21
  - **H.B. Wixom Chinese Missionary Fund** 379.90
  - **A. J. Porter Memorial Fund** 960.83
  - **F. F. Randolph Memorial Fund** 62.89
  - **Amanda M. Burdick** 1,013.97
  - **Ministerial Education Fund** 452.33
  - **In debt for services rendered** 357.38
  - **Dr. Thorne B. China Fund** 1,308.42
  - **Dr. Thorngate China Fund** 40.25
  - **Dr. Emanuel China Fund** 36.00

**In China** $ 55,829.86
**In Jamaica** 1,425.23

**Total** $ 93,754.88

**Deficit in General Funds** $ 12,726.62
**Total debt for services rendered ** 863.24
**In debt for services rendered** 15,281.66
**Total** $ 157,064.78

**DAILY MEDITATIONS**

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

**Sunday, August 4**

_Exodus 3: 21-22_ (Read Revelation 21: 1-5)

Forgotten except to a few is the philosophy of the twentieth century. This month was named, but our most casual term for the whole of things is creation—which takes for granted a Creator. He who makes all things yearns for new achievements in thy service. Amen.

**Friday, August 2**

_Ephesians 6: 10-12_ (Read Genesis 1: 2-3)

But for the grace of God, Hallow Lucsko has said, “Moses would have become just one more Egyptian moumy!” Life began again for him when at an advanced age he turned aside and heeded the call of his God. Today is the birthday of the writer; it probably is for others. Instead of reflecting upon the day which was closed, why not, from my soul, try to find out God’s plan for the next ten years?

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

**Sabbath, August 3**

_Psalm 95: 7_ (Today, if ye will hear his voice, harden not your heart.

(Read Psalm 95: 6-8)

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

Prayer—Thou who Spirit yearns for fellowship with, grant that when we mingle in the household prayer we may be given a sharpened and blind by unrighteousness. Amen.

_Hymn_—“When all thy mercies, O my God.”

**Sunday, August 4**

_Matthew 25: 40-50_ (Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.

(Read verses 34-40)

As a tourist crosses our states he is struck with the common decency of folks. What used to be called country hospitality, and more recently by the current term “service,” is not a lost art in our day. One sometimes wonders if the filling station attendant is as friendly to his wife as to the customer, or whether he prays as much as he shows a sincere appreciation for everyday courtesies as for the
Could Paul seriously say that today? Does anyone lack opportunity to do good—appeals come almost daily for refugees from two continents, for the Red Cross, for churches and missions, for the Church and mission work, for temperance education, even (under a cloak of moralism) for political campaign chests? What is doing good?-A Christian should be made of money! One who is sympathetic to all good causes has worked it out this way: ours is a day of advertising, of self-promotion, who plan the appeals know as well as we that the money will not go around. He does not dodge his responsibility who is not hoarding for himself against the urgent and legitimate claims of our needy world; and he who can give is perhaps more than thrice blessed.

Prayer—Thou from whom all skill and science flow, thine are the means of life and death, the forms, for church and mission work, for temperance education, even (under a cloak of moralism) for political campaign chests! What is doing good?—A Christian should be made of money! One who is sympathetic to all good causes has worked it out this way: ours is a day of advertising, of self-promotion, who plan the appeals know as well as we that the money will not go around. He does not dodge his responsibility who is not hoarding for himself against the urgent and legitimate claims of our needy world; and he who can give is perhaps more than thrice blessed.

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

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

Thursday, August 15

Revelation 2: 4—I have somewhat against thee because thou hast left thy first love. (Read verses 1-5.)

The church of Ephesus was now in the second generation; its prime movers had passed on and with them the real life of the church. It is easy to be mistaken and claim this state applies to churches today as well. But is it not the case also that young people and leaders of the church like Ephesus? It may not be too late if you do your part.

Prayer—Eternal God, stablish us brawcose to the fact that grandmother's faith will never get listed, but the Holy Spirit doesn't make mistakes. Do you know of a church like Ephesus? It may not be too late if you do your part.

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Hymn—Beneath the cross of Jesus.

WOMAN'S WORK

WORSHIP PROGRAM FOR AUGUST, 1940

By Mrs. T. J. Van Horn

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

Prayer

Scripture—Psalms 119: 33-40

A Sabbath hymn—Winning Others to the Sabbath

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

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

Sabbath, August 17

Matthew 28: 20—teaching them to observe all things whatever I have commanded you. (Read any five verses of the Sermon on the Mount.)

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

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

Hymn—Beneath the cross of Jesus.

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

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

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

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

or,

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

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

Do we need to rebel our attitude? Do we need to "judge in the distinction of being chosen to uphold the Sabbath"? Do we need to show, by word and conduct, that we "delight to do thine will, O God," in this matter? Does the keeping of the Sabbath law lay a basis for other loyalties and dependability?

"Let us think on these things.

THE SABBATH AND THE CHRISTIAN HOME

By Sadie K. Whitford

When we use the expression "Christian home," we really mean the Christian family, because the family is the home, and the family, rather than the home, determines the standards of the home and of its members. The family is the most important religious institution in the life of today, and the higher the type of family life, the more carefully does it develop its children and their ideals. This family life is a matter of vital concern to itself, because it is controlled by the teachings of Jesus; while Jesus did not give formal rules for the regulation of homes, he did make a spiritual ideal of family life in all of his teachings. He glorified the relations of the family, the church, the state, and the race; the family for Jesus was the "little society," the corporate unit, brotherhood, to the ideal Home beyond this life, to God as our Father. From these teachings the early Christians made their religion a family matter, and their homes a place in which the young, as well as the old, might grow into "the measure of the stature of the fullness of Christ" in the homes of today. Therefore, it is difficult to conceive of a Christian home as not observing a Sabbath, because such a home will realize the needs for all the family to have a day free from the life that tears its members apart, free from the engrossing toil of work and of school, free for its members to live together as spiritual beings. In the need for such a day the Christian home finds the guiding principle for the use of the day, and strives to teach its members to make it as a glorious opportunity, a day devoted to the best things of life. Surely one of the best things will be to another look into the faces of our friends, and to lift our faces to God. That is what a church service should be: the getting together of our Father's larger family to think and talk of him and his kingdom. For the child, the Sabbath school and children's worship service are a beginning of contact with the church family, and rightly-conducted church and Sabbath school services go far toward making this the best days of for the whole family.

I recall Pastor Hurley's once saying that we have a decided advantage over other denominations because with us the Sabbath begins at sunset; this gives us hours to rest, to prepare our Sabbath school lessons, to get our hearts and minds in readiness for Sabbath worship. At the time this statement was made, I believe, we were holding a family church night in our church on Friday evenings. Young and old assembled together. Scripture was read, there was a prayer, and a hymn or two sung all together; then the young people held a Christian Endeavor service by themselves; Pastor Hurley conducted a
Bible study hour for the older folks, and someone had a story hour for the children—and all came together again for a closing hymn. This made excellent preparation for the Sabbath. The children really gave everyone one an uplift of spirit and a greater interest in the church services next day. This is a good illustration of family unity in religious worship. Sometimes it is noted that modern families are losing to a great extent—a loss which affects the conditions existing today in our churches and in our homes.

Sabbath afternoon is often a real problem for the family, especially when there are young children in the home. It seems well to reserve the Sabbath for the rest and refreshment stage; nor should it be considered as the making of a Family Book; to start something the best and most helpful hints concerning activities for the religious Education of the children and young folks and their interests, the problem is less difficult.

When there are children in the home there must be some time for play, even on the Sabbath, because the child is a growing person learning life by play. Someone has said, "Play is the child's method of reaching for growth and development; the older folks, too, will appreciate the closest drawing together of children and parents; if this time is kept sacred for the rest of the family at dinner,

"What part of the papers should be folded, put away, and saved?" This is the opening question, and the children have ten minutes to write their answer, then something the best and most helpful hints concerning activities for the religious Education of the children and young folks and their interests, the problem is less difficult.

A Trip to Dakota, Wis.

By Rev. Claude L. Hill

Ever since I was a little boy, listening to the stories told by my father concerning the life at Dakota, Wis., I planned some day to visit the community and see for myself the land where my forefathers lived and where the founders of the Seventh Day Baptists colonized. It was a life of poverty, that gave me the opportunity, but it came to pass May 20, 1940, when I arrived at the residence of Rev. Harry Roll Hill, Mrs. C. L. Hill, and my son Theodore, we drove to Dakota. On our way we stopped at the home of Mr. Frank Green, a cousin by marriage, who acted as our pilot. When we arrived at the little village, it was a cold, chilly day, but the children and young folks and their interests, the problem is less difficult.

Some Sabbath set aside a few minutes for each to write a letter to a relative or friend who would appreciate this attention. Try "greeting hymn," by having someone play familiar ones on the piano, and each one taking a turn at guessing them. Children love religious reading and songs. On Friday evening, when the family was gathered around the Lord's Prayer together, and sing a few worth while songs and hymns. Most of us will remember learning "Jesus loves me, this I know," in some tender childhood hour, and all the family will love to sing "This is my Father's world," "Christian soldiers," and "Faith of our Fathers'" to love P. P. Bliss' "Let the lower lights be burning." Children love to look at a family album, and to hear father or mother tell present day stories—they seem to feel a certain pride and interest in their history. Someone has said, "Happy Memories of 1939" in the Family Book. This may be carried on from then week to week, as all discuss the happy events of the seven close all can sing together in genuine sincerity—

"O day of rest and gladness,
O Sabbath day of rest,
O home of care and sadness,
Most beautiful, most bright!"

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

YOUNG PEOPLE'S WORK
WHERE IS MY COUNTRY?
(Reading used at a Young People's Convention)

Leader—Who has declared that "my country" shall include only the geographical area bounded by the Atlantic and Pacific oceans, Canada, and Mexico? Who has declared that "my country" shall include only those men, institutions, and events which lie between the years 1492 and 1900? It is not so.

Response—God help me to define my country.

Leader—Where Isaiah lifted up his voice for human justice in his country. Where Plato announced the reality of the spirit giving birth to his country. Where St. Francis lived the compassionate life, his country. Where Darwin struck for liberty of the soul, there is my country. Where God's light shines, there is my country.

Response—My allegiance is not limited by little lines, or by accidents of time and space.

Leader—Who has stricken for liberty of the soul, there is my country.

Response—Where God's light shines, there is my country.

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

Where Kagawa champions the underprivileged, trodden, there is my country.

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

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

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

The IDEAS OF GOD IN THE BIBLE

(Prepared for a class in Bible Study of Leaders' Training School)

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

Various pre-prophetic passages may be chosen to show how God punished for disobedience; how he demanded sacrifices; and how his selfish ambition today concerning of the world. They show also how profoundly they trusted God as they understood him. He was a God, directing the affairs of men. The tendency toward monotheism came but not weaken the position of its God. He became angry and very jealous. The people's ideas were thus in conflict with the pre-existing systems of thought and action—into that heaven of freedom, my Father, let my country awake.

—Adapted from Herman Reissig and Tagore.

CURTIS F. RANDOLPH
(Memorial service remarks by Dr. Booth C. Davis)

For lack of strength and emotional control, as well as of time, I will not be able to say all that I wish to say about him. I will merely announce the reality of the young man who was my dear friend, Curtis F. Randolph. My feelings prompt me to sit in the pew with my girdle by my side today concerning of my dear friend, Curtis F. Randolph. My feelings prompt me to sit in the pew with my girdle by my side today concerning of my dear friend, Curtis F. Randolph. My feelings prompt me to think of the young man who was my dear friend, Curtis F. Randolph. My feelings prompt me to think of the young man who was my dear friend, Curtis F. Randolph. My feelings prompt me to think of the young man who was my dear friend, Curtis F. Randolph. My feelings prompt me to think of the young man who was my dear friend, Curtis F. Randolph.

He came to Alfred University at a time of gloom and great discouragement. With infinite patience, tireless labor, and great skill, he worked his way through the tangled threads of our accounts and financial distress, until a new day of prosperity was achieved and a new system of accounts developed. He was resourceful, energetic, industrious, and generous. Through his supreme revelation through his only begotten Son we know him as a Father of all men, fair, unselfish, merciful, full of compassion, but yet mighty to the place of the absolute, eternal perfection.

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

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CHILDREN'S PAGE
OUR LETTER EXCHANGE

Dear Mrs. Greene:

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

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

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

Your Recorder friend,
Naoma Blake.

Biteley, Mich., Route No. 3.
July 24, 1940.

Dear Naoma:

I have often noticed that when I receive a letter from some Recorder boy or girl, that letter is apt to bring me another soon.

Dorothy's letter made you think to write, and perhaps someone else will write when you have written. I hope so, don't you?

I was interested and pleased to hear about your Bible school camp. It must have been a wonderful time and inspiring, and your theme, "The New Joy of the Christian Life," was a splendid one, none better.

There has also been a Seventh Day Baptist camp in our Western Association. Thirty-two young people from the family, Alfred Station, and Little Genesee churches camped at Eggleston Park, near Angelica, N. Y., during the week. There were ten titles in the camp theme and all were splendid, none better.

Our letter for this week is on "The Love of the Sabbath." Bible verse: Gen. 2:1-2, "And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which he had made."

What Mary Learned About The Sabbath

The sun was just going down on another Sabbath. Mary had a wonderful experience in church school classes, and her mother said, "That was a splendid one, none better."

Sincerely yours,
Naoma Blake.

Mizpah Greene.

SABBATH RECORDER

CHERISHED THEME

Henry of Alfred Station. They were Don Phillips of Eggleston Park, near Angelica, N. Y., and two young people from the Alfred, Alfred Station, who not only enjoyable but helpful and inspiring.

"The Sabbath day to keep it holy," and about who gave us the seventh day for our Sabbath, Grandma. And Grandma told her that God, the heavenly Father, had blessed and sanctified the seventh day and given it to men and women of every race, creed, and class, to use for a Sabbath of rest, of service, of prayer and praise. "Wasn't God good to make such a wonderful Sabbath for us? I'm going to keep it always, because it's a present from God," said the little girl softly. "Indeed it was," said Grandma. "And now off to bed, dear sleepy little girl. I hear Mother calling." And with a goodnight kiss little Mary hurried off to bed.

M. G.

OUR PULPIT

THE ORDINATION OF WAYNE ROOD AT RIVERSIDE

The Riverside people, as well as the visiting friends, will long remember this beautiful and inspiring ordination service held in the Riverside church on July 6, 1940. The following group was asked to act as the ordination committee:

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

What Mary Learned About The Sabbath

The sun was just going down on another Sabbath. Mary had a wonderful experience in church school classes, and her mother said, "That was a splendid one, none better."

Sincerely yours,
Mizpah S. Greene.

Our Bible lesson for this week is on "The Love of the Sabbath." Bible verse: Gen. 2:1-2, "And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which he had made."

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

When I was a small lad I became interested in the church. This became convinced of my need of a definite acceptance of Christ as my Savior. I made my public confession of faith after a Sabbath morning service at the United Brethren church, where we were then worshiping. On April 27, 1928, I was baptized here in this church by Pastor Hargis. In this church a decision was made upon my young mind has never left me.

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

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

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

**CORRECT ADDRESSES WANTED**

Can you help us with correct addresses for the following:

Sanford Randolph, Mrs. John Gosby, Mrs. A. I. Solburg, Ira Davis, Lewis Maxson, James Rogers, Mr. and Mrs. Wm. R. Wells, Mrs. Richard B. Clark, Mr. and Mrs. M. C. avocado, Mr. and Mrs. D. S. Halverson, Mrs. Fred Martin, Aleta Thorngate, Mrs. Lester Davis, Mrs. Chloe Elder, Elder Frank Fagon, Mrs. Roderick Davis, Mr. and Mrs. W. J. Solberg.

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

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

Address information to Secretary Herbert C. Van Horn, 310 Watchung Ave., Plainfield, N. J.

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

—M. E. Russell

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**THE SABBATH RECORDER**

**DENOMINATIONAL "HOO-UP"**

**Berlin, N. Y.**

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

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

Their home and their friends have rooms in the village and will continue to be with us.

Berlin's new pastor came to us early in July. The trip was made with considerable ease for all, including the new baby. As soon as the new occupants of the parsonage had had time to settle, the church gave them an old-fashioned young people's party. The乃on was well filled with church folk who came to welcome and greet the new pastor and wife. From the appearance of a kitchen table, one would judge that refreshments were to be had in abundance.

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

Correspondent.

**Andover-Independence, N. Y.**

The Vacation School at Independence closed Friday, July 19, with a picnic in Island Park, Wellesville. Three groups of primary, junior, and intermediate children, numbering twenty-two, met for two weeks in the church and parish house for Bible study, worship, hand work, and recreation. Pastor Walter F. Clapp, Miss A. B. Clark, and Mrs. E. A. Mis- pah S. Greene were the group leaders.

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

Correspondent.
MARRIAGES

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

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

Palmer - Woodbury.-At the parish house of the Pawcatuck Seventh Day Baptist church, Westerly, R. I., June 29, 1940, by Rev. Harold R. Crandall, pasteur of the Pawcatuck Seventh Day Baptist Church, officiated. The bride's father, Rev. Grover E. Bucher of Buffalo, N. Y., was united in marriage with Miss Freda I. Meathrell of Clarksburg, the groom's father. Rev. Grover E. Bucher officiating, assisted by Rev. Booth C. Davis.

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

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

OBITUARY

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

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

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

Edwards.—In Cranston, R. I., June 12, 1940, George L. Edwards, aged 83 years. Mr. Edwards was born in Hopkinton, April 7, 1857, the son of James R. and Emeline Kenyon Edwards. He was united in marriage with Clara Shaw, October 31, 1876. Two sons were born to this union: Leonia E. of West Warwick, R. I., and Leverett L. of Rockville, R. I., October 11, 1873. Mr. Edwards was baptized by Rev. James R. Irish and joined the Rockville Seventh Day Baptist Church. At the time of his death there were only two members of that church older than he.

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

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

Lanphear.—At her home, 19 Beach Street, Westerly, R. I., May 8, 1940, Jennie Greene Lanphear, wife of George Herbert Lanphear, aged 77 years.

Mrs. Lanphear was born in Pawcatuck (Stonington), Conn., October, 1862. She was united in marriage with Mr. Lanphear March 30, 1883. She was baptized and united with the church March 25, 1903, during the pastorate of Rev. William C. Dulaney. She was a regular attendant of the services of her church and active in the affairs of the Woman's Aid society until failing health prevented. Her interest never waned. She is survived by her husband, and a niece.

Funeral services were conducted by Rev. Harold R. Crandall. Interment was in River Bend Cemetery.