

Response—We receive and dedicate this gift.

Leader—To the faith of those who labored, that posterity might enter into their labors,

Response—We receive and dedicate this gift.

Leader—In loving memory of those, and all who have followed in their steps, finding Light in this sanctuary and joy in this fellowship,

Response—We receive and dedicate this gift.

Leader—In the confident hope that there shall continue in the work of the church the salvation of souls, the comfort of those who are in need, the promotion of justice, morality, and temperance,

Response—We receive and dedicate this gift.

Leader—In belief that those laboring in the vineyard of the Master may find courage, faith, joy, and the building of a consciousness in the Universal Brotherhood of all mankind,

Response—We receive and dedicate this gift.

Prayer of Dedication—Pastor.

Correspondent.

BOARD MERGER

At special meetings of the voting and qualified members of the Seventh Day Baptist Education Society, and of the Sabbath School Board of the Seventh Day Baptist General Conference, called to meet at Alfred, N. Y., January 14, 1940, and at adjourned meetings in April, 1940, the consolidation of these boards was completed, when more than the necessary two thirds of the qualified voters of the societies present in person or by proxy voted for the merger.

The final canvass of the vote in the Education Society was three hundred three in favor, and eight opposed; necessary for passage, two hundred ninety. In the Sabbath School Board meeting the vote was two hundred seventy-seven in favor, and eight opposed; necessary for passage, two hundred fifty-five. These meetings adopted articles of agreement for consolidation and constitution and by-laws substantially as presented at the General Conference at Milton, Wis., last August.

The directors of the new board, which will legally be known as "The Seventh Day Baptist Board of Christian Education," met for preliminary organization April 14, 1940, at Alfred, and appointed a committee on Policy and Program, consisting of Ben R. Crandall, Wayne R. Rood, Harold O. Burdick, and Ahva J. C. Bond, to make further study and plans for a minimum and maximum program and budget needs when this new board shall take over the work of the consolidated boards. This committee will report back to the whole

board of directors for their consideration and adoption before the next General Conference. This board of directors is made up of twenty-one members, one third of which were nominated by each of the three boards merged into the new board. It is the plan that each of the old boards will continue its work and responsibilities until the new board holds its first annual meeting in October, 1940.

Approval of the merger of the boards has been made by counsel of the New York State Board of Regents and the consent of a judge of the Supreme Court only remains to complete the legal consolidation. Thus the desire of the boards concerned and the recommendation of the General Conference will be an accomplished fact, when, it is believed, the organization for Christian education among Seventh Day Baptists will be more fully simplified, unified, and co-ordinated to the mutual advantage of all.

Walter L. Greene,
Corresponding Secretary,
Education Society.

RESOLUTIONS OF APPRECIATION

WHEREAS the All-wise Father has called our beloved sister, Bertha Osborn, to her heavenly home; therefore, be it

Resolved, That though we greatly miss her presence and help in all departments of the church, and especially in the Dorcas Society, we bow in submission to his will.

We would emulate the inspiration of her life and her devotion to the work of the Master.

Mae Hurley,
Ella Rood,
Polly Hurley.

O B I T U A R Y

Green. — William B. Green, son of Thomas and Rhoda Green, was born in Allegany County, N. Y., on March 25, 1849.

His family moved to a farm near Milton, Wis., in 1854. He was baptized March 25, 1867, and joined the Rock River Church. In 1873, he went West in a covered wagon, to North Loup, Neb., and transferred his membership to that church, of which he was a member at the time of his death on April 16, 1940.

He was married to Eliza Maria Cottrell on February 3, 1877. Three children, Oscar Harley, Chlo E., and Lily D. McKelvy, survive. He was cared for during his infirmities by his daughters, in Denver, Colo.
C. E. G.

The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., MAY 13, 1940

No. 20

WHY WE KEEP THE SABBATH

We keep the Sabbath because we believe in Jesus Christ as the only Savior from the guilt and penalty of sin. We keep it out of gratitude and love for him "who loved us and washed us from our sins by his blood." We do not keep it *in order that we may be saved*; we keep it *because we are saved*. When we are saved, we have a new heart, a new desire to please him who has adopted us into his family by grace. Our Father in heaven tells us in his Holy Bible what he wants us to do. Among the commandments we find the Sabbath deeply imbedded. It cannot be torn out or thrown away. It is the memorial of creation. It is the day which Christ kept and of which he claimed to be the Lord. It is the only day of the week ever set aside by God as sacred. We find joy in trying to keep holy that day of which the Lord said, "Remember the sabbath day to keep it holy." We cannot find lasting joy in disregarding any of the moral precepts of God.

—From recent *White Cloud (Mich.) Bulletin*.

The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

William L. Burdick, D.D. Mrs. Okey W. Davis Marion C. Van Horn
Mrs. Walter L. Greene Rev. Erlo E. Sutton

Terms of Subscription

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

Postage to Canada and foreign countries 50 cents per year additional.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Entered as second-class matter at Plainfield, N. J.

Vol. 128, No. 20

Established in 1844

Whole No. 4,876

EDITORIALS

THE SABBATH: KEY OF MORAL LAW

The Sabbath commandment was designated to remind us of God as creator of the universe and to point our relationship with man. Through the centuries the Commandments have been preserved as a unit, of which the fourth is central. It truly is a key opening up to helpful, inspiring view one's duty to God and one's duty among his fellow men. By usual arrangement the fourth follows the commandments defining man's relation to God. These duties are moral, such as one is bound to fulfill. They are plainly set forth in the first, second, and third imperatives. Then comes the fourth, which also plainly sets forth the duty to keep holy the seventh day, God's own appointed "memorial of his creative and fatherly relationship to men."

The second table of the law, beginning with "honor thy father and mother," and closing with "thou shalt not covet," just as plainly points the duties which one owes himself and to his fellows. The Sabbath is essential to man's welfare and its observance finds a place among universal duties. To disregard it is to neglect an important part of one's duty to himself and to his fellow man.

In summing up this phase of the Sabbath some years ago, our leader in Sabbath Promotion said:

This seems to be the pivotal precept, therefore carrying obligations which look in two directions, and which give it double significance. If the Sabbath was made for man—for the promotion of his higher interests—the fourth commandment must remain for all time a part of the moral law.

As none other does, this command unlocks the mystery of God's love and regard for all of his higher creation. It is carried out throughout history by the high moral and spiritual teaching of the prophets, and finds its highest exemplification in the practice and teaching of Jesus.

SABBATH TESTIMONIALS

In response to the invitation printed some weeks ago, several have written brief articles on "What the Sabbath Means to Me." Some who disregarded the condition of limitation in their contribution are barred from the friendly prize contest. The testimony was to be limited to about a hundred words. While they do not receive a prize, their testimonies will be published in later RECORDERS if space does not allow appearance in this issue.

The three judged best, of submitted manuscripts, by two impartial judges—two in whose judgment the editor has complete confidence—appear under the caption, "Prize Testimonies." The prizes, copies of the "Life of Governor Samuel Ward," have already been mailed to the winners with compliments of the American Sabbath Tract Society.

The editor wishes to thank all who have thus witnessed to truth for which the denomination stands. "Ye are my witnesses," said Jesus. The duty and responsibility of a witness is to testify of that which he knows. What is your testimony?

THE SABBATH RECORDER

319

HOW CAN WE INSPIRE DENOMINATIONAL LOYALTY?

Loyalty is a cardinal principle and always necessary as well as desirable if any degree of success is to be achieved. By loyalty we mean faithfulness, diligence, sincerity, and integrity, together with many more Christian virtues. The whole structure of living and service, of church and society, is undergirded by the principle of loyalty. Loyalty to a cause, to church, or to Christ demands minimizing self-interests in the promotion of the higher interests at stake. "My meat," said Jesus, "is to do the will of him that sent me, and to accomplish his work." To that end he became selfless and was loyal even unto the death of the cross.

We approach our question of denominational loyalty from this point of view of loyalty to Christ and the Sabbath. For 269 years in America there have been Sabbath keepers who have vested their loyalty in a group, small though it is, known as Seventh Day Baptists. The Sabbath, that is the seventh day of the week, has separated them from other groups. We have been looked upon, often, as weak and insignificant. Too often we have accepted that estimate for ourselves. But there is a higher estimate—if we will but receive it. Paul, writing to the Corinthian Church (2 Cor. 3: 5, 6) assures them, "Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God, who also makes us sufficient ministers of a new covenant, not of the letter but of the spirit; for the letter killeth, but the spirit giveth life." Here, then, is the first answer to the theme question, "How can we inspire denominational loyalty?" We are all ministers, laymen as well as clergymen, and must pray fervently that we may be made sufficient for our great task, and faithfully meet our God-given responsibilities. Let all constituents of the churches accept their relation to the denomination not by way of the letter of the law merely, but in the "spirit which giveth life." The "spirit" and the "letter" go well together.

Inspiration by Leadership

Naturally we look first to our leaders, our pastors and other ministers, to show us the way, to interpret the meaning and application of loyalty to the denomination. They must not fail us. They must guard against that liberality of thought and action leading to a

broadness that becomes shallow and listless. The waters of the great Platte River peter out in the wastes of a mile-wide river bed through Nebraska prairies.

An abiding loyalty to Christ and all he stood for, the Sabbath included, in the teaching and endeavors of our leaders will inspire loyalty in the churches and denomination. There must be more than formal, factual teaching. There must be actual and real abiding in Christ who is the Head of the Church. Relationship to the church and denomination, then, is synonymous with relationship to Christ. In his prayer Jesus remembered us when he prayed, "Father, I desire that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me." He claims us as his own. He is our Savior. Love for him as he should be loved, and service as the church has taught as a part of his gospel demand that we love the church and that we be loyal to it and the larger group of which it is a part. For Christ has given us the church, and himself for the church.

Inspiration by Congregations

Our congregations have responsibilities in inspiring loyalty. They must not expect everything from and by their pastors. It must not be forgotten that the congregation is the church, and therefore that it—they—are an integral part of the denomination.

The next step in our thinking, then, is that the church will live up to the spirit of the founder and Lord of the church. It should not be too much to assume that congregation and individual will be true and loyal to the larger group. The majority of the church should be supporters of the denomination and its agencies for promoting its work. They should subscribe for the church paper and other literature and become familiar with its problems. Speaking of the church as *my* church, they should demonstrate their love for the church by loyally rendering support for the larger kingdom task. They should certainly co-operate with the pastor in influencing the congregation to pay their proportion of the larger, denominational budget. While the local church will provide for its own needs and local responsibilities, it will not be to the exclusion of their obligations to the denomination. In *honor* of him who said "Go into all the world" with the gospel,

the congregation should do all within its power and circumstances to assist in inspiring greater denominational loyalty.

Inspiration Through the Church Paper

The world and the Church face difficult days. People need all the encouragement possible; they need to know what others of their faith are doing; what problems others have to meet; what is being done for home and foreign fields; what the denomination is doing.

These needs the denominational paper is trying to supply. The religious paper can't compete with popular magazines with highly paid feature writers and high priced advertising space. It is not in the field of pictured information or of rapid news distribution. Religious journalism is in the religious field, and the particular paper, in the field of a particular group. So it has a responsibility in inspiring denominational loyalty. Spiritual values must be emphasized, particularly spiritual values as vested in the particular church or denomination. The religious paper—like the preacher—must not neglect to "preach the word, be instant in season, out of season." Only in so doing can the church paper hope to meet its responsibility before Christ in inspiring denominational loyalty.

Conclusion

In conclusion let the editor say there is no inconsistency between loyalty to Christ and loyalty to the denomination. There is hardly room for argument, in this already too long editorial. In our own experience we have found that the deeper our loyalty to Christ the deeper our loyalty to the church and denomination. That loyalty has not hindered, but rather enriched, the service among others outside our own loyalties.

Shall we not all, therefore, seek to be imbued by the spirit of our Lord to perform the tasks assigned to us—officers, ministers, editors, congregations, church members—in order to prove ourselves faithful and loyal followers of Jesus Christ, and put forth every effort to render him great among men. Only so will we grow into greater loyalty to church and denomination.

THE SABBATH AND REDEMPTION

The seventh day was not only blessed of God, but was ordained to be the Sabbath. Outside of the seventh day there is no weekly Sabbath in the Bible.

Going back to the foundations of Christian thought, as it appears in our system of theology, the idea is universally taught that the Sabbath of the fourth commandment was Jewish, and therefore abolished. Some reach this conclusion in one way and some in another, but all come to the same end. Under these circumstances, the thought that the Sabbath day is still binding cannot be entertained for a moment. It is repelled by prejudice of every degree and hue. The arguments offered in justification of the theories begotten by this prejudice are multitudinous and often contradictory, and sometimes directly antagonistic. And yet the idea, in its simple form, that the Sabbath is really abolished is scarcely ever accepted practically. The Sabbath idea, in a modified form, is still retained, and a certain keeping of the first day is grafted on to it. This keeping of this day is made to the Christian a very sacred thing, because it is made to represent a central idea of the Christian system. And here it is that all the prejudice of false religious teaching is made to bear against the seventh day as Jewish, and to favor the first day as Christian. This is most unfortunate, as in no fair sense does the seventh day represent Judaism, nor the first day Christianity. The seventh day, as a sacred day, dates from the beginning. It was before sin, before the revelation of Christ as a Savior, and long before the existence of a Jew. Its chief world-object was to celebrate the grand achievement of the Almighty in the creation of the "heavens and the earth," while in its special religious character it typifies the rest in heaven of the victor over sin. All this is most clearly stated in the Scriptures. But what do the Scriptures teach us concerning the sacred character of the first day? Nothing! Absolutely nothing! There is not a man living who can find one word in the Bible about the sacred character of this day. It says nothing about its keeping in memory the resurrection of Christ or celebrating the work of redemption. All these thoughts come from outside the Bible. They are not found in a single text of Scripture, only as they are interpreted into it.

Do not suppose that we are opposed to celebrating the facts and doctrines of the system of redemption as revealed by the blessed Christ. We believe in them heartily as taught in the Scriptures, and as symbolized by the ordinances of baptism and the Lord's supper. Nor is there a single fact or doctrine in the

scheme of redemption not symbolized by one or the other of these ordinances. The ministry of Christ affects the fourth commandment just as it does either of the others, neither more nor less. The law in its essence, by the ministry of Christ, is written on the heart, and by this divine transaction the antagonism of the law and the sinner is destroyed, and they become one.—*From the Sabbath Observer.*

ITEMS OF INTEREST

The current issue of the "Federal Council Bulletin" warns against the danger of injecting religious issues in the forthcoming political campaign. "Religion must not be used to discredit our opponents," the "Bulletin" urges. "God is not a member of any political party; indeed, he is not an American. He is within issue, but first within the issue of brotherhood of all mankind." The editor asserts that "the emotional temperature of discussion of public questions is rising," and calls for the churches to "prepare to maintain good will within their own fellowship and to provide a community leadership in the interest of reasonable discussion, mutual respect, and courtesy." Such advice should be heeded and Christian courtesy be exercised by all who differ widely in judgments and opinions.

Independence, Mo.—Leaders of the Reorganized Church of Jesus Christ of Latter Day Saints, meeting in their biennial general conference here, have been asked to institute legal action against Vardis Fisher, author of "Children of God," and against the publishers of the book, "to the end that public retraction of scurrilous and damaging matter may result and that the book may be suppressed."

Members of the church at Independence, which is world headquarters of the denomination, together with delegates to the conference, have expressed their resentment over the novel, which is described by the publishers as "an epic of the Mormons" and which won the Harper fiction prize this season.

—*Religious News Service.*

Why I Read My Church Paper

I read my church paper for the same reason that a stockholder of a bank reads the report of his board of directors, that a merchant reads his trade paper, that a mechanic reads his trade union journal, that a doctor reads

his medical magazine; that I may know and understand the latest developments of my trade and profession—that of being a Christian.

I cannot be a real Christian and a worth while member of my church unless I know its purposes, its aims, its plans, its needs, and how it proposes through the co-operation of its members to join hands with God in bringing them about. My church paper, the textbook of my particular denomination, tells me how.

—*Clark J. Cross in The Presbyterian.*

Just seventy-four years ago today (April 14) the Farina Seventh Day Baptist Church was organized, Charles M. Lewis main minister in charge.

(*Accompaniment of a Farina SABBATH RECORDER subscription renewal.*)

The message voiced by the bishops at the Methodist Conference in Atlantic City, N. J., opposed any diplomatic relationship between the Vatican and the United States. "We are ready," the message reads, "and glad to join with the Roman Church and with all other religious organizations to promote world peace. We express our sincere appreciation of the oft repeated declaration of the President of the United States in world peace. But we deplore and must firmly resist union of church and state, and are, and will be, unalterably opposed to any establishment of diplomatic relations between the Vatican and the United States." This is the voice of nearly eight million members.

Despite the war, almost 4,500,000 copies of the Bible were distributed throughout China last year by American and British Bible Societies, it is reported from their local offices, according to Associated Press. In an interesting letter Secretary Stifler of the American Bible Society tells of the demands and requests for Bibles in China and the difficulty of transportation and that of producing enough as fast as they are wanted. Says he, "These little glimpses indicate how widely the Bible is appreciated among the high and the low and the rich and the poor. In spite of the tragic hindrances and difficulties of the present situation, the demand was apparently never so great."

DENOMINATIONAL BUDGET

Statement of Treasurer, April, 1940

Receipts	Comparative Statement	
	April, 1940	Total for 10 mos.
Adams Center	\$ 228.45	\$ 228.45
Albion	49.63	128.63
Alfred, First	78.40	930.05
Alfred, Second		154.50
Andover		13.00
Associations, Conference, and groups		416.20
Southern Wisconsin and Chicago churches	25.00	
Battle Creek	40.00	383.00
Berlin		97.38
Boulder	19.95	157.10
Brookfield, First		117.13
Brookfield, Second	27.35	142.85
Chicago		48.00
Daytona Beach	48.07	211.12
Denver	14.80	132.55
De Ruyter	13.00	285.07
Dinuba		33.23
Dodge Center	10.50	39.50
Edinburg	7.00	58.00
Farina		102.50
Fouke		37.75
Friendship		20.55
Gentry	1.00	15.50
Hammond		5.00
Healdsburg-Ukiah	50.00	50.00
Hebron, First	3.60	21.22
Hopkinton, First		347.61
Hopkinton, Second		3.00
Independence	17.00	180.00
Individuals	48.00	2,587.49
Irvington		230.00
Jackson Center	5.00	10.00
Little Genesee	33.19	352.52
Little Prairie		24.00
Los Angeles	16.00	77.20
Los Angeles - Christ's		8.00
Lost Creek		50.60
Marlboro		239.73
Middle Island	4.71	28.96
Milton	125.20	1,232.80
Milton Junction	69.75	394.54
New Auburn		17.00
New York City	26.17	314.05
North Loup	5.00	224.25
Nortonville	10.00	80.00
Pawcatuck	250.00	2,255.00
Piscataway		105.00
Plainfield	89.90	1,128.15
Richburg		44.00
Ritchie		20.08
Riverside		342.73
Roanoke		10.00
Rockville	5.25	66.25
Salem	45.00	315.53
Salemville		17.87
Schenectady		5.00
Shiloh	189.00	800.34
Stonefort	13.00	15.00
Verona	53.30	207.81
Waterford	10.00	138.00
Welton		27.90
West Edmeston	10.00	15.00
White Cloud	22.10	176.65

Comparative Statement

	This year	Last year
Budget receipts—April	\$ 1,357.79	\$ 1,434.35
Special receipts—April	78.08	143.33
Budget receipts—10 mos.	12,833.65	11,592.39
Special receipts—10 mos.	3,086.69	1,450.54

Disbursements

	Budget	Special
Missionary Society	\$ 632.80	\$ 29.75
Tract Society	161.00	
Sabbath School Board	98.00	
Young People's Board	21.00	
Woman's Board	14.00	33.33
Ministerial Retirement	84.00	5.00
Education Society	91.00	10.00
Historical Society	11.20	
General Conference	168.00	
Seventh Day Baptist Building ..	119.00	

Morton R. Swinney,

Treasurer.

Niantic, Conn.

DAILY SABBATH MEDITATIONS

Prepared by Rev. Elmo F. Randolph

Theme for the Week

The Sabbath and Seventh Day Baptists

Sunday, May 12

"For he looked for a city which hath foundations, whose builder and maker is God."

Hebrews 11: 10. Read Hebrews 11: 8-16.

Abraham may well be called the father of pioneering. He is the courageous leader of the advance scouts and trail breakers in the mighty caravan of fearless men and women who "seek a city which hath foundations, whose builder and maker is God." As for Abraham, so for Seventh Day Baptists, the venture is one of faith; and the trek across unmapped wilderness is often fraught with danger and hardships. Our forefathers have set their faces westward in heroic quest for God, and now the glow of hope in new and better life on distant horizons beckons us. "If God be for us, who can be against us?"

We feel a surge of pride as we pause to scan the record of our people who have gone before. Numbered among them are those who gave their lives as martyrs to our cause—and many more whose lives were nobly lived for our truth. The paths that led our ancestors from church to church and state to state across America, and even around the world, are hallowed ground; and where they planted well we reap the harvest now.

Prayer: O thou God of Abraham and of our fathers since time began, may the inspiration

of our heritage be a torch whose bright light we will carry to generations yet to come. Amen.

Monday, May 13

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us."

Hebrews 12: 1. Read Hebrews 11: 32—12: 2.

Paul could have been an excellent track coach. He understood the mechanics and the psychology of running a race. Most athletes perform at their best when the grandstands are filled with friends and supporters. Many are the runners who have "forced their heart, and nerve, and sinew to serve their turn long after they were gone" because there were witnesses on the sidelines who believed they could do it and depended on them to do it.

The power of religious tradition for us may be as real as the applauding crowds are to the runner. We are not alone in this race of life. With every stride toward the mark we hear the word, "On! On!" When, in the heat of contest, hearts give out and steps begin to falter the song comes to us clear, "Brace us! Be strong! The race is just begun."

Prayer: We rejoice, O God, "as a strong man to run a race," in the course that is marked out for us. Gird us with strength and courage and endow us with patience that our traditions may be upheld and thy name exalted. Amen.

Tuesday, May 14

"... Show me thy faith without thy works, and I will show thee my faith by my works."

James 2: 18. Read James 2: 16-22.

Not long ago Courtland Davis, a recent Conference president, made this arresting statement in the SABBATH RECORDER:

Isn't it about time for you and me to forget our dignity and our desire to appear well in the eyes of men, to get down off our high horses of propriety and good form, and to roll up our shirt sleeves and build upon, instead of resting upon, the labors of our ancestors?"

It appears at times that Seventh Day Baptists are putting faith in the continuing power of what has been done rather than in the work of achieving dreams of what is yet to be done. Great religious systems have died

and are all but forgotten because their outlook was backward—their faith in the past. The fate of a small denomination is sealed if it remembers too much past glories and fails to work for future victories.

Seventh Day Baptists have young people whose eyes are forward and upward. Dreams are being born even today of new work to be done, new worlds to be conquered for Christ. Listen to the "Rally Song" of our youth.

We young folks are Seventh Day Baptists,
And proud we are of the name.
We are scattered from Texas to "Rhody,"
The State whence our forefathers came.

There's a place in the world's work for young folks
Who everywhere stand for the right.
Let us put on the God-given armor
To help us to win in the fight.

Prayer: Lord of the Sabbath, give us vision and faith and courage and willingness to do thy will. Amen.

Wednesday, May 15

"And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation." Exodus 35: 21.

Read Exodus 35: 21-29.

The engineers of our time marvel at the building projects completed by ancient peoples without the aid of scientific equipment and methods. Perhaps the best explanation of their achievements is co-operation. Our text suggests the same type of co-operation that we must rely upon—democratic co-operation. The basis for co-operation in "the work of the tabernacle of the congregation" was a stirred heart and a willing spirit. Our hope for the building of a substantial denominational structure depends upon the motivating power of hearts and spirits.

From the late Rev. Mazzini G. Stillman comes this quotation: "As the chain drops its load when one link breaks, so do we break connection with God in violating one of his commands." Perhaps our first task is to put the many links of our chain together. Then, with our hearts stirred and our spirits made willing, God's work may be taken up with a new zeal and greater faith as we pull together with united effort and inspired strength.

Prayer:

O God, who workest hitherto,
Working in all we see,
Fain would we be and bear and do,
As best it pleaseth thee. Amen.
—Thomas W. Freckleton.

Thursday, May 16

"I have chosen the way of truth: thy judgments have I laid before me." Psalm 119: 30.

Read Psalm 119: 25-32.

One wonders sometimes how much the church suffers from the fact that many people belong because their parents belonged before them. True religion is not worn as a coat that is thrown over one by a protecting parent. It is spun and knitted out of the stuff of life by the wearer himself and is not cast lightly aside as a garment not of one's own choice.

We thank God for the Sabbath keeping homes where children have the privilege of a religious example and training which makes their own free choice of the Sabbath a certainty. But let us have Sabbath keepers whose religious choice goes deeper than inheritance or family connections.

In the history of Seventh Day Baptists many of our strongest, most effective leaders and church members have been those who chose our faith in the face of opposition and even persecution. The Master accepted no followers who were unwilling to make definite choices in religious matters.

Prayer: With the truth of thy Word before us, O God, help us to be Sabbath keepers by choice; and so give ourselves eagerly in service through Christ. Amen.

Friday, May 17

"... It shall come to pass, that at evening time it shall be light." Zachariah 14: 7.

Read Psalm 119: 105-112.

In many homes this evening the light of Sabbath lamps and candles will brighten spirits worn by labor and shed a glow of divinity upon all that come within their beams.

Light symbolizes truth, purity, and love. These are the thoughts that should rule our minds and spirits as we greet a new Sabbath, and how fortunate we are to have symbols that help us sweep aside the veil of things and see the gardens where God walks at even time.

Our lives are made richer on every hand

by the symbols we use. The books and magazines we read make use of symbols to speak to us; our churches speak to us of God through symbols; the organizations we affiliate with appeal to our sense of mystery and beauty through innumerable symbols. Perhaps we should be making more use of Sabbath symbols and ceremonies, adapted to our needs and our sense of fitness. Would that every Seventh Day Baptist home would shine with the light of Sabbath truth and joy on every Sabbath eve.

Prayer:

Spirit divine, oh, shed abroad thy love!
Quicken our souls with power from above.
Father and Son and Spirit, mighty Three,
Grant us a blessing, holy Trinity! Amen.
—Mary A. Stillman.

Sabbath, May 18

"Ye are the light of the world. A city that is set on a hill cannot be hid." Matthew 5: 14.

Read Matthew 5: 14-19.

No quotation from the pen of Victor Hugo is more saturated with truth than this: "In all this world there is nothing so powerful as an idea whose time has come."

Today throughout our denomination we participate in a Sabbath Rally. Months of planning and preparation have gone into the efforts that will be made today to revitalize the truth of the Sabbath among our people.

The Sabbath "idea" is not some insignificant discovery made by us but rather, we are the discovery that the Sabbath has made. When we allow ourselves to be used freely and completely by the Sabbath then, and then only, will the truth we cherish become an irresistible force in the lives of ever increasing numbers of people everywhere.

Can we deny that the time for Bible Sabbath keeping has come? Would we dare shrink from the knowledge that the Sabbath "idea" is waiting to use us? The combination is invincible—with God's help. Lead on!

Prayer:

Forward through the ages in unbroken line,
Move the faithful spirits, at the call divine;
Gifts in differing measure, hearts of one accord,
Manifold the service, one the sure reward.

Not alone we conquer, not alone we fall;
In each loss or triumph lose or triumph all.
Bound by God's far purpose in one living whole,
Move we on together to the shining goal. Amen.

—Frederick L. Hosmer.

MISSIONS

TEAMWORK

Teamwork is a tremendous thing in missions and all Christian endeavors. By teamwork we mean pulling together like two well-trained and willing horses.

Those who have worked horses may sometimes have had a team which when one horse pulled the other balked, or one horse would pull and then the other, never pulling together. In either case the load did not move. We have also had teams where both would start at the same instant with all their strength and we have marveled at the loads they could draw.

We have all seen something like this in Christian work. Sometimes some want one thing and some another, and all endeavors are at crossed purposes, creating strife and hard feelings. Again, we have seen communities, churches, and denominations working together in unison and with enthusiasm, everyone trying to help the other instead of fostering his own interests.

The writer has been reminded of this today, April 30. He sails tomorrow for Jamaica to foster Preaching Missions and encourage the churches and the ministers. It is difficult when in a foreign country to furnish material regularly and promptly for the Missions Department. While struggling with this problem, a letter came from the editor of the SABBATH RECORDER, most kindly offering to take care of the department when the contributing editor failed to furnish material. This was a relief.

During the years there has been the utmost harmony between the editor and the contributing editor of the Missions Department and they have worked together with oneness of purpose and effort, but the offer which came today was a fresh reminder of the benefit of teamwork in missions and Christian labors. It fills the life with joy, gives new courage, and advances the kingdom of Christ.

Miss. Sec.

CHRISTIAN SERVICE

By Pastor Orville W. Babcock

The Divine Commission

Anyone who reads the early chapters of the Acts of the Apostles will sense the zeal with which the disciples went out among the

people preaching the gospel good news. Perhaps it was their nearness to the time of Jesus that gave them such enthusiasm; the era was ripe for a great change; the difficulties that they endured were great. One has but to think of the hardships Paul endured, his modes of travel, the unfriendliness of unbelievers, and the enmity of the rulers of the temple. As Paul was not turned back by these difficulties, neither have the later workers in the vineyard of Christ retreated.

It was the words of Jesus, which Matthew records at the close of the last chapter, that sent the disciples out into the world, "Go ye therefore and make disciples of all nations." The joy that they had experienced had to be shared with those who had not heard the Word.

Missions and Expanding Civilization

The Western world, as it was transformed by the machine age, began to seek for new sources of raw materials. Then having found the resources necessary to keep the machinery running, it was necessary to find new markets for the finished products. Thus they looked to those people who had not had the enlightenment of western culture. To illustrate: When China had been opened to western trade, there soon followed the traders in opium, among other things, to dump their merchandise upon the native Chinese. And in much the same way have come the other evils of western civilization. War and vice have preyed upon these people who were unprepared for them. During the Italian conquest of Ethiopia, there appeared in the press a cartoon showing several native Ethiopians standing together. Overhead several bombing planes were unloading their death cargo upon the village and people. In the distance appeared the armored tanks with mounted machine guns and behind came the marching soldiers of the invading army. The caption over the cartoon read something like this, "Bringing Them Civilization."

The last great missionary movement has coincided closely with the expanse of western culture. Sometimes missionaries preceded the merchants, sometimes they followed. Yet they had no connection with those who sought to exploit the natives of these lands. Rather they have tried to do away with the vices that have been introduced, and have brought in place of that the best that civilization has to offer the human race. If it hadn't been

for this work of the missionaries, the nationals of many countries would think even worse than they already do of our western culture.

The Best of Western Culture

Missionaries found it necessary to introduce many things incidental to preaching the gospel. It was necessary, first, to translate the Scriptures into the native language. Then that the people might be able to read, they had to be given at least an elementary education. The missionaries found also that there was so much sickness and suffering among these peoples that modern medicine could cure and prevent, that the medical mission was introduced. Then again they were faced with the fact that many needlessly died in ever recurring famines, so modern methods of agriculture were promoted. Through all of these and other means the message has been brought to the peoples of other lands.

The Gospel of Christ

Thus far we have considered those things incidental to the primary purpose of the missionary. Laboring in love for the service of Christ, they have made their impression upon the native peoples. Countless men and women have been transformed by the gospel into beautiful Christian individuals. Churches have been organized with a nucleus of God-fearing men and women who have made their imprint upon the life of their countries. In all, the gospel has brought a new perspective and a new hope to the people who never knew the Christian life.

Too often when thinking of the work of the mission, we think only of the benefit of those who receive the ministry. It is known that such work also benefits the laborer. In any work the giver and the receiver of the gift are both blessed and so it applies to the missionary enterprise. The last "China Mission Bulletin" contains glowing accounts of the work that is being done. As it is of great help to those who have received the supplies of medicine and Bibles, so also must it be to those who have by their gifts made such work possible.

On this matter of service Jesus talked often as it related itself to life. He said to his followers, "Verily I say unto you, except a grain of wheat fall into the earth and die, it abideth by itself alone, but if it die it beareth much fruit" (John 12: 24, 25). Upon the same subject he also said, "He that findeth his life shall lose it; and he that loseth his life for

my sake shall find it" (Matthew 10: 39). Individuals must have some great, engrossing tasks. Life must be more than living for oneself, and he who does not lose himself in labor for others has no life in him. This is in substance what Jesus taught concerning service.

Life for Organizations

And the same also is true of organizations. They cannot exist when they strive merely for self-preservation. In Segovia, Spain, an aqueduct was built A. D. 109 by the Romans. For eighteen hundred years it carried water into the city. For nearly sixty generations it provided water for the thirsty. Then came a generation which said, "This aqueduct is so great a marvel that it ought to be preserved for our children's children. We will relieve it of its centuries of long labor." And accordingly they built a modern pipe line from the mountains to the city. Soon the mortar began to dry and crack, then the stones began to loosen and fall. What centuries of service failed to do, idleness soon accomplished.

This is a parable of service. So long as individuals or organizations devote their efforts solely to preserving themselves, decay will take its toll.

There is a challenge, then, to Christian people and the Christian Church for service on the home and foreign fields. Some will assert the home base must be attended to first. It is true that we need both, but the command of Jesus to "make disciples" must be answered. Where we blindly walk, God will lead us to the labor and the harvest of his kingdom's work.

PRIZE TESTIMONIES

(The following are the testimonies on "What the Sabbath Means to Me." The order of appearing does not mean "first," "second," and "third"—merely the best three.)

Meaning of the Sabbath

By Geo. A. and Mabel Main

Religiously.—Sabbath observance means reverently obeying God's will; following Christ's, and apostolic, teachings and practices; richer indwelling of the Holy Spirit; and, withal, perpetuating the "Faith of our Fathers."

Aesthetically.—The seventh day Sabbath is God's memorial of completed creation and, therefore, especially appropriate for physical rest and enjoying nature's wonders—thus meeting our aesthetic needs.

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

Dust curling—
Leaves swirling—
Trees bending low . . .

Doors creaking—
People seeking
Warm fire-light glow;

Rain falling—
Voices calling—
Thunder in the hills . . .

Clouds breaking—
Breath-taking—
Jeweled window-sills.
—Thirza Martin, from
"Independent Woman."

A CHINESE PREACHER'S PARABLE

In urging the sacredness of and the gratitude for the Lord's day, a Chinese preacher said: "It came to pass that a man went to market, having a string of seven large copper coins. (Chinese coins are carried on strings, over the shoulder.) Seeing a beggar crying for alms, he gave the poor creature six of his seven coins. The beggar, instead of being grateful, crept up behind the man and stole the seventh also. What an abominable wretch! Yes, but in saying this you condemn yourselves. You receive from the hands of the gracious God six days, yet you are not content. The seventh day also you steal!"—*The Old Time Religion Sky Pilot, from "The Religious Digest."*

SABBATH DAY

Sabbath day! A day to feel scrubbed clean and a little excited, to wear one's best dress, maybe the one with the embroidered ruffles and the blue ribbons. The church bells played "Praise God from whom all blessings flow," and the carriage wheels in the driveway made a special sort of sound. There were stained windows to study in church, and the great arches to count. If you leaned forward a little you could look down the pew to where the tall man with the white beard sat. He was just like Abraham in the Bible pictures and you looked on him with awe. The organ seemed to purr and tremble and burst into a rainbow of music. The singing of the choir

Practically.—The Sabbath is the only divinely appointed time for studying God's Commandments, universal obedience to which would solve every problem of mankind.

Conclusions.—Sabbath keeping means, therefore, more perfect Christianity; much-needed aesthetic development; and hastening world betterment and human happiness.

Pomona, Fla.

My Experience

By Pearl W. Lamson

To me, the Sabbath is a memorial of that first seventh day God hallowed "because that in it he had rested."

By my resting on the seventh day, I acknowledge his sanctification of the seventh day and him as my Creator.

Once, I tried to keep Sunday holy, not realizing that, because of persecution following the commandments of men, the true Sabbath had been, all but, eclipsed.

Subsequently, by study of the Scripture and the origin of Sunday observance, I became convinced that the seventh day is the true Sabbath and the Lord's day of Revelation 1: 10.

Raynham Center, Mass.

Meaning of the Sabbath

By Socrates Thompson

What It Means to Me.—To me the Sabbath means rest, or a type of the eternal Sabbath.

How I Feel About It.—In my feelings, the Sabbath is a day when we should be resting spiritually from our labor. Our hearts should be on Jesus, showing how much we regard creation day.

My Experience in Keeping It.—In my experience it is a day of delight and spiritual enjoyment. On it we think alone on Jesus, we correspond with God, our spiritual lives grow, our characters increase, and we become better citizens.

*Guy's Hill,
Jamaica.*

JACKSON CENTER (OHIO) CENTENNIAL

The Jackson Center Seventh Day Baptist Church will celebrate its one hundredth anniversary June 7-9. Former members and all interested are cordially invited to be present.

Virginia Snyder,
Secretary of Michigan and Ohio
Semi-annual Meeting.

made a funny feeling inside of a small person. Above the choir curved the mysterious soft pictures of former singers who had died. The door to childhood heaven was situated immediately behind the choir.

"Holy, holy, holy,
Lord God Almighty."

Sabbath day was a day to worship.

Friday night—a night to do no homework, to enjoy a feeling of satisfaction in having polished lamp chimneys and dusted furniture after school. And when one was older, there was prayer meeting. It was a surprise, the first time, to see Mary's father, who always looked spruce and well dressed at church service, come in wearing his carpenter clothes and a dark stubble of beard. He almost went to sleep during the prayers and seemed to be too tired to sing:

"Another six days' work is done,
Another Sabbath is begun."

Sabbath day is a day to rest.

Sabbath day in Rhode Island—think of how many generations have walked through the door of the stately white church, in answer to the bell ringing from the heaven-pointing steeple! Did great-great-grandmother wonder, too, if her wandering thoughts were sinful?

"Faith of our fathers, living still—"

Sabbath day is a day to think.

A summer Sabbath morning in the church whose open windows were framed in graceful ivy, and through which the green hillside, patterned with old gravestones, made a picture lovelier than any on canvas. The breeze moved the ivy and stirred the leaves of the trees beyond. The congregation repeated the Beatitudes. A catbird sang outside.

Sabbath day is a day for beauty.

Sabbath day with no church at all, but a Friday night supper preceded by a special grace ending,

"Be very near us, Lord, we pray,
And bless us on this Sabbath day."

Then there may be youngsters overflowing the piano bench singing hymns with an uncertain clarinet background. There may be leisurely conversation in front of a cheerful fire. "Daddy, what does honor mean?"

Or there may be a roomful of noisy Boy Scouts. Maybe Bible games or a long reading of the Big Book itself. Or a moonlit ride for the beloved invalid. So many happy things to do!

It is quiet as a cathedral under the magnolias of the bayou bank on a spring morning. Even humming seems loud.

"They who seek the throne of grace
Find that throne in every place.
If we live a life of prayer,
God is present everywhere."

Sabbath day is a day to live.

"Mother, what day is tomorrow?"
"Sabbath day, honey."
"Oh, goody, goody!"

L. S. K.

Houston, Tex.

THE SURVEY CARD

The Survey Card which was authorized by the last General Conference has been prepared by the Committee on Religious Life, and will be ready for distribution in a few days. This card is primarily for the use of the pastor, and is designed for both family and individual use. It will contain much valuable data, such as name, address, occupation, date of birth, marriage, baptism, church membership, pastoral calls, religious papers taken, etc.—that is, it will contain all this when the pastor has secured the information and made the proper records.

The pastor will find such a card helpful in many ways; it will help him to be systematic in his pastoral work, put valuable information at his disposal, and save him much valuable time when making reports.

The writer has his own card index system, developed through years of experience. He knows its worth. In the past year, he has been called upon for a list of his church members and other information *three* different times. His card index system made the work comparatively easy. This "Survey Card" would have further simplified the work.

It is the hope of the writer that all pastors will make use of this card. You may not wish to secure all the data it calls for, but I am sure it will supply a real need if you use it. The secretary will write you later as to method of distribution and price.

A. L. Davis, Chairman,
Committee on Religious Life.

YOUNG PEOPLE'S WORK

A THOUGHT FOR THE WEEK

By Doris Stephan

I was glad when they said unto me, let us go into the house of the Lord. Psalm 122: 1.

In a world torn with wars and sin, it is a great consolation to know that God's house is a haven of quiet and reverence where man can rekindle the fires of Christian love. Without the church, the life of a Christian becomes barren and narrow; therefore, we are "glad" we can go into the "house of the Lord."

Nortonville, Kan.

Some weeks ago the editor of the Young People's Page suggested an essay contest to the young people. The theme of the essays was to be the "Sabbath." Only two essays were received. Both are very good and full of practical suggestions for Sabbath observance. After several careful readings and a conference with others, it was decided that the essay by Robert Wheeler should appear first in these columns. But don't fail to read the essay by Allen Bond, for he stresses the need of simple and trustful obedience, because "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

THE SABBATH

By Robert Wheeler

In the beginning God created, and without him nothing was made. God made the Sabbath for man and not man for the Sabbath. Christ taught very plainly that the Sabbath was made for man to benefit him and not to increase his burdens.

If you would ever take time to analyze the commandment, "Remember the sabbath day to keep it holy," you would see that it is not a man-made law and is not subject to change.

We should keep the Sabbath free from all worldly things, and observe it as a day of worship and rest. When the Israelites were in the wilderness, God commanded the people to gather enough manna on the sixth day to last over the seventh day, as there was to be none gathered on that day.

Christ observed the Sabbath. In Luke 4: 16, we read, "as his custom was, he went into the synagogue on the sabbath day." The Sab-

bath is subject to the ideal man. Christ was the ideal man and he had authority to say what is the most profitable way to spend the Sabbath. He served as an example to his disciples and others. He expected his disciples to observe the Sabbath after his death. Also when we keep the Sabbath, we follow God's example in the beginning.

Many have asked, "What is lawful and proper to do on the Sabbath?" Jesus said it was lawful to do good and to save lives on the Sabbath. He healed many sick and saved many souls on the Sabbath day. Jesus was condemned by a ruler of a synagogue for freeing a woman from the bonds of Satan on a Sabbath. But this was proper on the Sabbath.

Many people say Sunday is the day God prescribed and meant for us to observe. Sunday keepers say Christ rose from the grave on Sunday, so we should observe that day. It has not been proved that Christ did rise on Sunday; but there is strong evidence that he rose on the Sabbath. But the resurrection does not make any difference in Sabbath observance. God said to keep the Sabbath, and not the day on which Christ rose.

The Sabbath is a good day to visit and take the gospel message to those who cannot go to church. It is needful that we be careful of the type of literature we read on the Sabbath. Everything may be proper in its place, but murder stories and such cheap literature should not have a part in the Sabbath schedule. They do not add to a worshipful attitude, but rather detract from the spiritual things of which we should be thinking.

There is not a better time for private or family Bible study and prayer than the Sabbath. There would be more families held together if this were done more. The Sabbath can be a blessing if used right.

Sabbath is the last day of the week, and it offers a good time to rededicate ourselves to Christ and the Church. We must not forget that God blessed the Sabbath and hallowed it.

Nortonville, Kan.

THE SABBATH TOMORROW

By Allen Bond

History tells us of the many changes that have come about as civilization has advanced. We know that inventions have greatly changed living conditions, and scientific discoveries are

constantly giving us new knowledge, changing old ideas, and showing us better ways to live.

Christianity has undergone changes, too. The Reformation brought about great changes in Christianity, so that now we have a greater degree of freedom in doing as we think we should in order to serve God best. But material progress has far outstripped spiritual and religious progress, so that the present day finds our churches in a sad state. As someone has said, it is time for an advance along the spiritual frontier, and it seems to me that one of the most needed and logical advances would be a return to the true Sabbath worship as commanded in the Bible.

Now, a lot of Sunday keepers will immediately take arms and say that it makes no difference which day we keep, just so long as we keep one day out of seven. Others will try to prove that the day was changed, but there is so little Scripture that even seems to support that contention, that I am not going to answer those so-called arguments, but will rather try to show you some of the importance of exact obedience, which would require us to keep the seventh day of the week.

In the story of Cain and Abel we find that while Abel offered a lamb to God, as he had been instructed, Cain brought of the fruit of the ground, thinking that that would do just as well. But he could not choose when God had already chosen, so his offering was not accepted.

In Proverbs 16: 25 we read, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." We cannot set up our own standards or laws in regard to Sabbath worship any more than each one of us can make up his own traffic laws. "But," you say, "the traffic laws have been made by the majority, and therefore we abide by the decision of the majority. And does not the majority of Christendom keep Sunday?" Yes, that is true, but you must remember that in laws where God is concerned, God is a majority against all Christians.

Even though, on the surface, it may seem permissible to keep Sunday, do not think that that is any license. You must go deeper than the surface. Let us consider the case of Uzza, as related in 1 Chronicles 13: 9 and 10. As the ark of God was being moved, the pulling oxen stumbled, and Uzza put

forth his hand to steady the ark. On the surface, such an act seems permissible and right, but only on the surface. The ark was holy, and Uzza was not. And although Uzza meant well enough, he had disobeyed the Lord and death was the penalty he paid.

In Leviticus 10, we read the story of Nadab and Abihu, who offered strange fire before the Lord, which they were not commanded. Just a little thing, it would seem, as to what kind of fire they used, but God did not think so. Nadab and Abihu died as a result. We had better live up to the exact specifications, even though we may not see the reason why.

Now I offer you this proposition. Is it all right to worship God in a barn? Yes, it is; but is it right to drive the cattle from the barn into the church in order to make room in the barn? Of course not; but is that any worse than trampling under foot the true Sabbath in order to be able to keep Sunday? Common sense says an emphatic "No!"

I have a very good friend who tried to excuse substituting Sunday for the Sabbath by saying that he could not keep the Sabbath and do the mission work that he was then doing. Well, would you break the fourth commandment in order to do something, when you would not think it right to break any of the other nine commandments in order to do it?

In the face of common sense and the teaching of the Bible, don't you feel the need for a return to the true Sabbath? There is a welcome for you and a rich blessing, too, that you never knew.

Nortonville, Kan.

A SABBATHLESS WORLD

Many of our Christian friends who observe the first day of the week are concerned that Sunday has become a mere holiday to so many and no longer has a religious value. Attempts are being made to restore the day as a holy day.

In this respect we would make two suggestions. First, that no change be made by means of legislation. Law may compel people to observe a day, but it cannot cause the day to be kept holy. If it is to be kept holy, it must come from one's desire to make it so.

Second, why restore? While in the process of change, why not return to the day God gave all mankind (not Jews alone), the Sab-

bath which is the seventh day of the week, as revealed in the Bible? With Sunday now a holiday, it would be easy to change to another day. Why not leave Sunday as a holiday, and keep Sabbath as the holy day?

—From "The Church Echo."

THE FEDERAL COUNCIL OF CHURCHES

Items of Interest

By Rev. A. J. C. Bond

The Federal Council of the Churches of Christ in America is developing a working library at its offices, 297 Fourth Avenue, New York, for the use of its staff. Recently through a grant of funds they have been able to employ a librarian who is seeking to serve not only the staff of the council but its constituent churches.

A suggestion was made at a recent meeting of the Commission on Education and Research that the librarian, Miss Agnes H. Campbell, list denominational libraries so that she may be able to advise anyone interested where he may go for help if he wishes to inform himself concerning the history of any particular denomination.

Miss Campbell assured us that she would be delighted to visit the Historical Rooms of the Seventh Day Baptist Building at Plainfield, and it is hoped such a visit can be arranged soon.

The Department of International Justice and Good Will of the Federal Council is calling a meeting of representatives of the churches to discuss the status of the conscientious objector and the churches' responsibility in this important matter.

The meeting will be held in Pittsburgh, May 14 and 15. Rev. Marion C. Van Horn, pastor of the Salemville Church, New Enterprise, Pa., will represent Seventh Day Baptists at this meeting by appointment of the president of General Conference.

At the request of the staff of the Federal Council, Dr. Charles S. Macfarland, secretary *emeritus*, has taken over the important task of distributing through the churches a proportional number of men, women, and children, who have escaped persecution in several parts of Europe and who are constantly being brought to America just as fast as the quota will allow.

Churches are asked to provide for the rehabilitation of a family or a single person in their respective communities. If a church is unable to do this most urgent service to these outcasts who are among the finest people of Europe, an offering may be made for the temporary care of some of these exiles.

Particulars may be had by writing to Doctor Macfarland at his home, Mountain Lakes, N. J., or further information may be secured from Dean A. J. C. Bond, Alfred, N. Y.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

When Daddy was sick we let Uncle O. B. keep our baby. Aunt Lucille had to stay at home by herself while the rest of the family were at school, so we let her keep Beth till school was out.

A man came to school to take our pictures. The teachers get a picture of every pupil in the room free. The cost of the pictures is three for twenty cents, six for thirty-five, and all, or twelve, for fifty cents. I will send you a picture of me.

Sunday we are getting some hogs and chickens. There will be two hogs and six chickens. The hogs are for Mother and Daddy. The chickens are for us children, all but Beth. I will begin with the smallest and tell you the names of my brothers and sisters. Cleo Elizabeth, Rex Main, Edna Ruth, Elsie Mae, Alois Edmund, Xenia Lee, and Ashby Bond.

Your RECORDER child,
Elsie Mae Randolph.

Bristol, W. Va.

Dear Elsie Mae:

I am sorry to hear that your daddy has been sick and hope he is all well and strong by this time. We all ought to feel well this nice spring weather we have waited for so long.

Thank you very much for your picture. When I look at it I really feel a bit better acquainted with you. I'm sure a little girl with such a sunny smile would be a pretty good friend to have, and I hope some day I'll be able to meet you.

I was glad to hear about your nice family of boys and girls; you must have some fine times together. I often wished I had a number of brothers and sisters to play with, but there were only my brother and I.

You have told me the names of your brothers and sisters and I am hoping in your next letter you will tell me the names of your mother and daddy and whether they belong to any of the Randolph families I know. Many of the readers of our Children's Page are anxious to know just who the children are who write for the RECORDER, and ask from time to time that they tell more about the family to which they belong.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

We are just having our Easter vacation, so I thought it a good time to write to you. You wonder why we have it now instead of at Easter. There are over twelve hundred children in our public schools and hundreds of them work on the muck, setting out onions when the ground is fit, so we have our vacation then. There are hundreds of acres of muck land just out of Canastota and people call it Onion Town.

My mother is visiting my aunt in Alfred, and last Friday they went to Salem, W. Va., to get my cousin Doris and baby Wayne. My aunt, Myrtie Williams, and my grandma are staying with us.

There has been so much snow that we didn't go to church much last winter. I am glad it is all gone.

Your friend,
Jean Stone.

Canastota, N. Y.

P. S. I would like to see your baby and Joyce, too.

Dear Jean:

I can see why your Easter vacation has to come so late, for in other places vacations have to come when they are the most convenient. When we lived in Independence the children were given from one to two weeks' vacation in the fall, at potato digging time, so they could help gather in the potato harvest, for around Independence is a great potato growing country, and fine potatoes they are, too.

Growing onions means a lot of tiring work; at least that is what Claire used to think. We had quite a patch of onions in some rich soil back of the Independence parish house one year, and Claire's task was to keep the weeds out. He had always said before that summer that he wanted to be a farmer, but after he had weeded the onions a number

of times he informed his father that he wasn't going to be a farmer because it was too confining.

I hope I'll be able to see Doris and baby Wayne while they are in Alfred. I'm sure he must be a very cunning baby. Our little Gretchen baby has gained over two pounds and is also quite a baby we think. She is having a little cold just now, so we brought Joyce home with us last Wednesday to stay until tomorrow night. You see, I am always looking for excuses to have her with us. Do you suppose all grandmothers are that way?

Sincerely your friend,
Mizpah S. Greene.

STATEMENT OF THE FINANCIAL REPRESENTATIVE

For the First Half of the Conference Year

The objective for the first half of the Conference year has been to lay the foundation and to plan a systematic, businesslike procedure for the handling of our denominational finances. This includes about everything from the pledge slip to the denominational treasury and to the undertakings for which the funds were intended. The success of the undertaking depends upon the co-operation of the churches and the church officials.

The following blanks have been developed, printed, and sent to each church: Individual Pledge Slips, Dean Bond's "Making the Annual Canvass," Denominational Budget Blank for local treasurer, and Annual Financial Report. We have suggested Standard Columnar Pads or Blank Book for treasurer's record; Majestic Simplified Record Book by David C. Cook Publishing Co., Elgin, Ill., for individual contributor's record and quarterly statement; also address of firms making a specialty of contribution envelopes. Recently copies of "Stewardship" and the "United Stewardship Council Statistics for 1939" were sent.

A series of six letters have been sent to the pastor, lieutenant, clerk, and treasurer of each church. Some twelve articles have been prepared for the RECORDER, and the "Beacon."

Through the kind co-operation of Rev. Harley Sutton, secretary of the Finance Committee, a series of valuable articles have appeared in the RECORDER on the subject of stewardship and methods of giving.

OUR PULPIT

SKY-RIDING WITH GOD

A Sermon for Sabbath Rally Day

By Rev. Paul S. Burdick

Text—Isaiah 58: 13, 14.

A friend was heard to remark not long ago that we as a people do not realize what an asset we have in the Sabbath. As he put it, "We have got something there that grips you the more you think of it." That, and some words of the text, have suggested the title for my sermon, Sky-riding With God.

We will all, I think, admit that the world is sick—that it has fallen about as low in the trough as it can get. If there is anything that offers promise of helping us out, we would cling to it as a drowning man to a straw. Now, while there is no single, easy solution to our problems, yet it seems to me that a good share of them comes from this: that men have desired to have security, satisfaction, and abundance for themselves without much caring whether these things are shared by all men or not. They forget that there is no safety for one person that does not rest on the safety and security of every member of the human race. Also, that happiness does not consist in the abundance of things which a man possesses, but rather in the abundance of his own sacrifice for others, in the filling up of what is lacking of the sufferings of Christ for them.

Now if there is anything which will help us toward the goal of a yielded life and of helpful service, it certainly should be made use of by the Christian, who knows that in the other direction lies ruin. Shall it be, as someone said the other day, "every man for himself and Hitler take the hindmost," or shall we have a world brotherhood based on the principle of "love thy neighbor as thyself"?

There is such a force for righteousness that has been somewhat neglected by many, but which deserves careful consideration.

The True Purpose of the Sabbath

Far too much emphasis has been put on the thought of the Sabbath as only a day of rest. As if a person were to say, "I have worked hard all the week, now I'll have a chance to relax completely, eat heartily, and let someone else wait on me." There is something essentially selfish about such an attitude. No, the Sabbath has a better pur-

More than 1,650 letters have been sent out from this office, to say nothing of the printed material forwarded. This amount of work has been made possible through the consideration of President Norwood and Alfred University. A very attractive office (that of President Emeritus Davis) has been available and office equipment and secretarial service provided.

The total expense of operation to date has been \$88.97. Of this \$3.50 was paid for mimeograph service. All the balance was used for printing and postage. No compensation has been received by the representative and he has paid his own traveling expenses for this part of his work.

Our great desire in giving much of time and thought to this program is not to procure immediate, temporary giving. Such efforts are always followed by a relapse. The purpose has been to develop a long-view, substantial, habit-forming plan of systematic giving, including every church attendant even to the youngest child.

The field work, which was planned for the last half of the year, has been started to some extent. Eight churches have been visited in an official capacity and sixteen groups addressed.

It has been a real pleasure to give this six months of continuous service in an endeavor to lay substantially the ground work for our financial program. But with additional work developing, both in the denomination and university, which will demand more of my time here on the campus, I have decided in fairness to ask that a representative be appointed for the field work to carry on the program.

We are fortunate as a denomination to have a man eminently qualified for this work and available. Dr. Jay W. Crofoot is especially fitted for this position, through his wide acquaintance, many years as a missionary, and as president of Milton College. The Commission has accepted my recommendation that he be appointed and that the compensation provided be given entirely to Doctor Crofoot. He has already begun the work and I bespeak for him a hearty welcome by all of our churches.

Material will continue to be sent out from the "home base" by the Finance Committee. This will mean two men on the job instead of but one.

Respectfully submitted,
Ben R. Crandall.

April 25, 1940.

pose than that. There is, to be sure, a beautiful sense of refreshment about the Sabbath when rightly kept. There is a complete change of thought and effort. Instead of the strain and stress of the weekday world, there should be a sense of peace and trust in God. But this does not mean inactivity. In fact, many people will rise just as early and keep nearly as busy during the day as on other days. But the rush and strain and worry are gone, because a new and holy purpose has infiltrated and filled our waking moments.

What is that purpose? In one of the statements of the law it says (Deuteronomy 5: 14), "that thy manservant and thy maid-servant may rest as well as thou." So it is clear that on that day we are to think of the welfare of others, our work animals, our servants (if we have any), and even of the stranger that is within our gates.

Again, the great fifty-eighth chapter of Isaiah, in defining our behavior on fast days, may well have the Sabbath in mind, too, for it closes with that great challenge to true Sabbath keeping, beginning with the words, "If thou turn away thy foot from the Sabbath, from doing *thy pleasure* on my holy day . . ." And the kind of activity expected on such days is explained earlier in the chapter, "to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh." With the home as the center, we are to radiate cheer and helpfulness, not forgetting that the spiritually poor and naked need the covering of God's forgiving power as much or more than men need physical help.

Turning now to the teaching and activity of Jesus, we find the same purpose carried out throughout his life. A man with a withered hand is healed in the synagogue on the Sabbath, and Jesus says, "It is lawful to do well on the sabbath days." Not only is it lawful, but there is no Sabbath but would be enriched and blessed by following his example.

In another place, speaking of the Sabbath he says, "My Father worketh hitherto and I work" (John 5: 17). Just as the heavenly Father continues to uphold and sustain the world through every day, so the Son must continue his healing ministry in a way to shine on and give new meaning to the Sabbath itself. Finally, his words that "the sabbath was made for man," indicate his attitude

toward it as a great institution for the benefiting of man everywhere. Through it humanity is to be blessed, as its true purpose is observed. Men are to consider its hours holy unto the Lord by the forsaking of pursuits that bring worry and care. They may, as Jesus did, make it their custom to attend the house of worship on that day. Deeds of mercy and kindness should find a place therein. So it has a three-fold, rather than a two-fold purpose, of rest, worship, and helpful service.

I know there will be those who will say that every day should be devoted, as it was in the life of Jesus, to unselfish service of God and man, and so become a sabbath. But so long as any of that old self-interest clings to human nature, there will be need for such an institution to call men back from the worship of the world to the worship of God. And if there be any choice spirits who, like Jesus, need no such reminder, they will be apt to do as he did—that is, for the sake of example, to conform to every requirement of the law that is consistent with the great purpose of life.

The Use of the Sabbath

If we remember the example of Jesus, then, we will make better use of the Sabbath. When he said, "The sabbath was made for man," he meant the whole of humanity. We are not to ask what good can it bring to little *me*; but how can God use me this day to bless mankind through my yielded life. That means a greater call upon our sympathies. As Isaiah put it, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke."

When the military dictators of a country begin to prepare its youth for war, the first step is to brutalize them by attempting to remove every vestige of sympathy for others. Along with that, of course, goes disregard for the Sabbath, or for any day of worship, for that matter. The whole of the ten commandments and even Jesus' new commandment of love, are all considered subordinate to the object in view, which is to inflict harm upon the enemy. Doesn't this suggest to us that these great and precious truths stand or fall together, and that faithful observance of one will help toward a better observance of the others? In fact, it seems more and more apparent that the proper use of the Sabbath,

in accordance with its true purpose as already outlined, would go far toward removing the causes of strife between nations, as well as the lesser strifes that arise between employer and employee, rich and poor, black and white.

The key to the whole of the world's troubles is the need for more sympathetic understanding and loving service. And by that we mean a continuous application of these Christian principles. Not waiting until the grapes of wrath have borne their fruit, and then expecting a little salve of pretended friendliness will cure the ill, but constant exercise of the Christian graces. And what could be more promising for the future than for all professing Christians to use at least one day of the week in a determined way to strive to know the will of God for their lives, renewing their pledges to him to walk in the way of sacrifice that Christ trod, and then going forth on errands of mercy and of love? This might not sound as interesting or as spectacular as a war, but let us put one tenth of the energy and expense into it as are put into a modern war, and see what the result would be!

The Power of the Sabbath

Obedience to God is always a source of power. This has been proved in many lives where the importance of some new truth has been felt and accepted, filling the life with great joy and usefulness. "Be ye doers of the word and not hearers only," says James. So when a new truth is discovered or an old truth re-emphasized and put into practice more consistently, and we become doers of the Word, there is new power in the life.

Now it seems as if God may be opening up a way for men to gain just that power in the Christian life that they need, through greater obedience to his laws. And among them, not the least is the fourth, "Remember the sabbath day to keep it holy." For most of us there is need for the weekly refreshment of spirit that the Sabbath brings. In fact, the more ardent one's search for spiritual wholeness, the more he seems to welcome the weekly uplift of a common worship, and the expression of the emotions in helpful action.

The person who claims to have no such need is apt to be the one who is content to live on the lower levels of Christian experience, whose prayer life is only superficial, and who is unwilling to be burdened with the care of souls who are weary and outcast. But for those who will use it, the Sabbath

is truly "made for man." It soothes his headache and heartache; it gives him fresh courage to face life fearlessly; and it makes him forget his troubles while caring for the welfare of others.

Backed by centuries of faithful observance, even in the dark ages of persecution; hallowed by association with the holiest things of God by having a central place in the Decalogue; a strengthener of family ties; and a bond linking man to the benevolent will of God—the Sabbath is, and will continue to be, a force for righteousness so long as men honor the Bible and seek to find God's will expressed in it. As the promise of our text puts it:

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

EASTERN ASSOCIATION

The Eastern Association will be held with the First Hopkinton Seventh Day Baptist Church at Ashaway, R. I., from Thursday evening, June 6, through Sunday afternoon, June 9.

It is the desire of the executive committee and the entertaining church that many will avail themselves of this opportunity to hear sermons on the theme, "Choose you this day whom ye will serve," as presented by pastors of the churches within the association and the visiting delegates, and an address during the closing session on Sunday afternoon by Dr. Ben R. Crandall, president of the General Conference.

Mrs. Alexander P. Austin,
Corresponding Secretary.

12 Morgan St.,
Westerly, R. I.

DENOMINATIONAL "HOOK-UP"

Nortonville, Kan.

A farewell reception for Rev. and Mrs. Lester G. Osborn and family was held the night of April 27, in the Seventh Day Baptist

church basement. He leaves this church as pastor since September, 1932, to assume the pastorate at Shiloh, N. J.

Music was furnished by a male quartet, and Hatfield Stephan sang a medley of airs arranged for the occasion. Brief talks were made by Rev. Mr. Giesler and Rev. Mr. Ahrens of Oskaloosa, who is the only minister who has been in the county longer than Mr. Osborn.

A gift of silverware was presented to Pastor and Mrs. Osborn, who responded with a few words of appreciation.—*Adapted from Nortonville News.*

Dodge Center, Minn.

The Sabbath school has undertaken the project of raising tomatoes for the local cannery. Pastor Thorngate procured the contract and seed, and Sunday the plot of ground east of the Seventh Day Baptist church was plowed and harrowed by Donald Payne. In the afternoon a group marked the rows and planted the seeds.—*Star-Record.*

North Loup, Neb.

Dr. Grace Crandall tells us that she has booked passage on the Canadian-Pacific line, and expects to sail July 13, from Vancouver to Shanghai, China. She will probably leave soon for Milton, Wis., for a short visit with relatives and friends, and also will be in other places. She plans to take the northern route going to Vancouver, since she says she has never gone that way yet. For the past few months Doctor Crandall has visited in North Loup, being the guest of her sister, Mrs. G. L. Hutchins, and Mr. Hutchins. She has also spent some time in Wisconsin and Florida, also visiting churches of the Seventh Day Baptist denomination. Due to unsettled conditions in China, her furlough was much longer than she expected it to be. She is anxious to be back to resume her work as medical missionary in the China field.—*North Loup Loyalist.*

Milton Junction, Wis.

The quarterly meeting of the southern Wisconsin and Chicago churches which met with the Milton Junction Seventh Day Baptist Church on April 19-20, was well attended, and very inspiring services were conducted throughout the Sabbath.

The services began Friday night with a vesper service by the choir of the entertaining church. This was followed by a sermon by

Rev. L. O. Greene of Albion, who spoke on the need of self-examination of our moral and spiritual life. The regular Sabbath morning worship was conducted by the pastor with Rev. Carroll Hill preaching the sermon. His discourse was on the prophet Micah, "The prophet that went to town." The political entanglements and social and spiritual laxness of Micah's time were applied to the present.

Dr. J. G. Meyer, president of Milton College, spoke at 2 o'clock in the afternoon. His topic was The Lord's Prayer. By the use of a blackboard on which a chart was drawn as he spoke, Doctor Meyer pointed out the simplicity and yet all-inclusiveness of this well known prayer. Within this brief prayer, without any "vain repetitions," are revealed the principles governing the relationship of God and man. They are, on our part: reverence, allegiance, and obedience; on God's part: sustenance, forgiveness, guidance, and protection. May we learn to pray the Lord's Prayer rather than repeat it.

It is the custom to give over one hour of the quarterly meeting to the young people, in charge of a representative from one of the Christian Endeavor societies of the churches. Miss Virgie Nelson of Walworth was in charge of the young people's hour on Sabbath afternoon. She brought a group of university students from Madison, representing the Wayland Club of the Baptist Church of Madison. These young people furnished a very worth while program. Bernie Bretts spoke on the topic, "Youth and the Church." Hugh Hulbert discussed "Discipleship in the Twentieth Century." Lauramanda Bishop gave a dramatic reading on "The Woman of Samaria." This reading was presented in costume, representing the woman at the well with her water jar. Lynn Solomon sang the solo, "Holy City." We are indebted to these young people and the Wayland Club of the Baptist Church of Madison for this inspiring service.

The closing service of the quarterly meeting was furnished by the ladies of the Milton Church. Mrs. W. D. Burdick gave an illustrated lecture on the early Seventh Day Baptist churches of Rhode Island. Mrs. G. E. Crosley was in charge of the lantern, showing on the screen pictures of early Seventh Day Baptist churches and leaders.

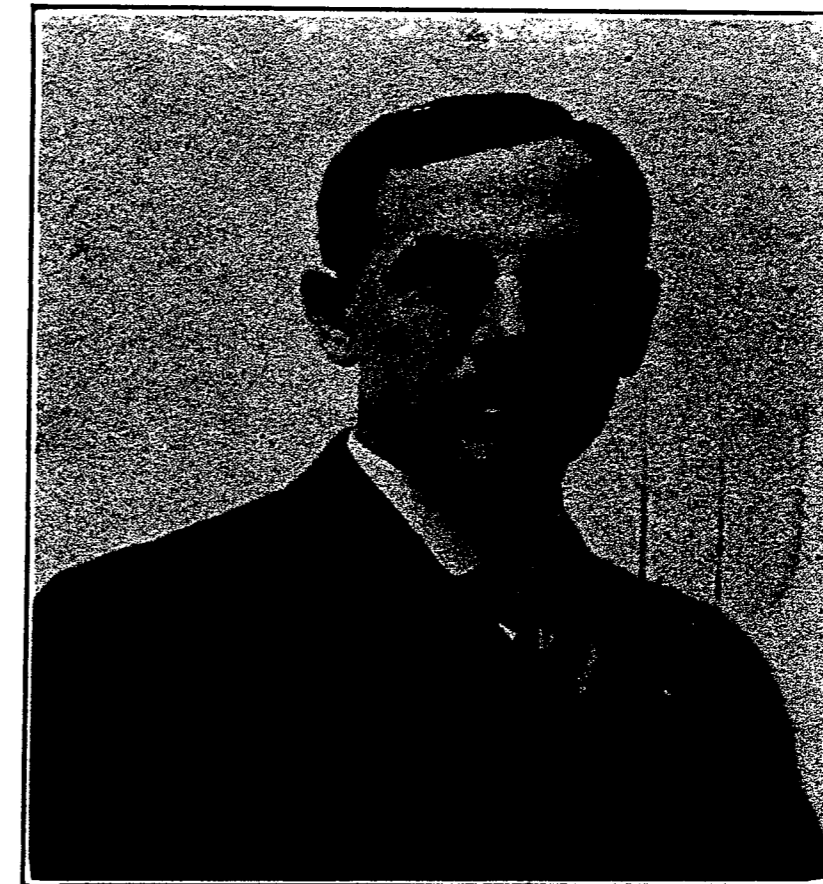
The next quarterly meeting will meet with the Walworth Church in July.—*Milton Junction Telephone.*

The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., MAY 20, 1940

No. 21



REV. JAY W. CROFOOT, D.D.

Agent of the Conference Committee to Promote the Financial Program. By appointment assumed this responsibility April 27, until Conference.

Contents

Editorials. —Pulpit Exchanges and Sabbath Rally.—Bad Faith in Government.—American Mother, 1940.—Items of Interest	338-340
Promoting the Financial Program	340
Daily Meditations	341
Missions. —The Abiding Christ	342-344
The Ecumenical Movement	344
Woman's Work. —Letter From Jamaica	344
What the Sabbath Means to Me	345
Young People's Work. —A Thought for the Week.—Christian Endeavor Serves.—To the Young People.—Planning for the Future	346
My Conception of the Sabbath	347
Children's Page. —Our Letter Exchange	348
Why Girls Should Not Smoke Cigarettes!	349
Our Pulpit. —The Pawcatuck Church	351-355
Denominational "Hook-up"	355
Obituary	356