

ham Lincoln. On February 12, 1875, he was married to Sarah E. Sayre at Farina. They moved that same year to Waco, Tex., and in 1879, to Welton, Iowa, where their home was until after Mrs. Arrington's death in 1935. To them were born four children, three of whom survive: Elvan F., Clyde B., and Olin R. In 1907, they received into their home as a daughter Iris, now Mrs. Wilfred Knight of Milton, Wis., who for the past three years has made a home for her father.

Funeral services were held at the Gray-Albrecht Funeral Home in Milton Junction, conducted by Pastor Carroll L. Hill. Interment was in the cemetery at Welton, Iowa.

C. L. H.

Clement. — Sherman L. Clement, son of Benjamin and Eliza Lippincott Clement, was born in Welton, Iowa, November 25, 1864, and died at Riverside, Calif., March 30, 1940.

He was a carpenter and builder, supervising the construction of many edifices, including the Seventh Day Baptist churches of North Loup and Riverside. Brother Clement accepted Christ in early manhood, uniting with the North Loup Seventh Day Baptist Church. Later, he held membership in the Seventh Day Baptist Church of Riverside, for the last ten years being its faithful janitor.

He leaves his wife, Mrs. Winnie Clement; three daughters, Mrs. Roy Cruzan, Mrs. T. J. Hamer, and Mrs. Oscar Richards; a foster-daughter, Mrs. R. D. Harris; sixteen grandchildren and two great-grandchildren; two brothers; three sisters; and scores of nephews and nieces.

The funeral was conducted by his pastor, Loyal F. Hurley, and Rev. G. D. Hargis. Interment was at Montecito.

L. F. H.

Collins. — Cynthia Jane Bee, daughter of Nelson and Perdilla Bee, was born in Doddridge County, W. Va., January 25, 1853, and died at Berea, W. Va., July 19, 1939.

She was married to Sylvester Collins of Berea, November 6, 1875, and to them were born ten children, five of whom survive: Creed B., of Fairmont; Mrs. Lola Cox of Pullman; Mrs. Dale Dennison of Lancaster, Ohio; and Mrs. Nellie Kelley and Mrs. Beula Sutton of Berea.

She was a member of the old Pine Grove Seventh Day Baptist Church, but never united with any other. She was a faithful Christian and Sabbath keeper, and attendant of the Ritchie Church as long as health permitted.

Funeral services were in charge of Pastor Glenn Nay of the Pullman M. P. Church, assisted by Pastor C. A. Beebe.

C. A. B.

Kipp. — Henry T. Kipp, eldest of three children, was born to David G. and Sarah John Kipp, in Harrison, Ill., October 24, 1878, and passed away suddenly at his home in Albion, April 27, 1940.

He was married October 18, 1905, to Miss Mary Alice Mc Carthy, by Rev. T. J. Van Horn. In his youth he became a member of the Presbyterian Church in Beloit where he retained his membership, but after coming to Albion he identified himself with the Seventh Day Baptist

Church and has always been an active worker and supporter of that congregation. He was always ready to lend a helping hand to others and his kindness greatly endeared him to his host of friends.

He leaves to mourn his loss, his wife, and his late brother's family of Beloit, besides many friends. Funeral services were conducted by his pastor, Rev. L. O. Greene. Interment was made in the Evergreen Cemetery.

L. O. G.

Stillman. — Mazzini Gavazzi Stillman, born February 6, 1854, died April 24, 1940.
(Extended obituary elsewhere in this issue.)

Stutler. — Lewis B., son of David R. and Caroline Richard Stutler, was born at Benson, Harrison County, W. Va., April 1, 1851, and died at his home south of Salem and near the Greenbriar Seventh Day Baptist church, March 13, 1940.

In early years, Mr. Stutler learned the shoemaker's trade. In young manhood he became an employee of the B. & O. Railroad, serving as brakeman and then as engineer, and later returned to his trade of earlier years.

He was married to Miss Abigale H. Davis February 1, 1883. He is survived by Mrs. Stutler and three children: Mrs. Gertrude Jordan, South Bend, Ind.; Orris O., of Salem; and Mrs. Jessie Stutler, Wolf Summit, W. Va.; also by thirteen grandchildren and two great-grandchildren.

Mr. Stutler became a Christian and he and his children were baptized together and received into the membership of the Middle Island Seventh Day Baptist Church. Later their membership was transferred to the Greenbriar Church, and still later to the Salem Church.

The funeral service was conducted from the home and from the old Greenbriar Seventh Day Baptist church, by Pastor James L. Skaggs. Burial was made in the Greenbriar Cemetery.

J. L. S.

Williams. — John Clarke Williams (Jay C.), son of John and Wealthy Clarke Williams, was born July 14, 1859, at Verona, N. Y., and died April 12, 1940, at Edgerton (Wis.) Memorial Hospital.

Jay C. Williams was a direct descendant of Roger Williams. He was of the third generation of the Williams family in Verona, N. Y., which was influential in organizing and maintaining the Seventh Day Baptist Church at Verona. On February 18, 1880, he married Emily Peckham. Two children were born to them: Anna M., and Emma May.

On October 10, 1908, he was married to Viola A. Davis of Adams Center, N. Y. After coming to Wisconsin Mr. Williams was active in organizing co-operative companies for building and equipping creameries and cheese factories. He was baptized at Watson, N. Y., and later became a member of the Adams Center, N. Y., Church. He is survived by his wife; his daughter, Miss Anna Williams; a half-sister, Mrs. Susie Gurley; a half brother, Chester Williams.

Farewell services were conducted from the home in Milton Junction in charge of Rev. John F. Randolph. The body was taken to Adams Center, where a service was held and burial was made.

J. F. R.

The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., JUNE 3, 1940

No. 23



COMMENCEMENT

Our Colleges and University

Salem (W. Va.) May 26-31

DR. S. ORESTES BOND, President

Milton (Wis.) June 7-12

DR. J. G. MEYERS, President

Alfred (N. Y.) June 7-10

DR. J. NELSON NORWOOD, President

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

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CONTRIBUTING EDITORS

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

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EDITORIALS

"Democracy cannot be merely inherited. It must be reborn with every generation. Unless the inner spiritual factors that created democracy in the first place can be constantly renewed, its outward forms decay."

THE RECORDER: PHYSICAL PROPERTIES

Definite complaint has been made of paper and print in the SABBATH RECORDER and *Helping Hand*. The criticism has been that the glossy paper used reflects a light that blurs the type, making reading hard on the eyes. The calendered paper used was selected in order to produce the best possible result from half-tone cuts as cheaply as possible. Reference to RECORDERS back a few years will show the use at that time of a slightly "higher bulking" paper with a dull finish. It also shows poor reproduction of cuts or half-tones. The sample, before the editor, bearing date of January 6, 1936, reveals this condition. Paper surface, bulking qualities, and price—all enter into the problem of the SABBATH RECORDER.

But the management and the editor are always deeply concerned with the reactions of the readers of the SABBATH RECORDER. It is their desire to produce the best, most readable magazine possible.

Your attention is now called to the new stock being tried. Have you noticed the change? Compare this RECORDER or the issue of May 27 or 20 with RECORDERS previous to that date. The paper now being used is an English finish stock that takes cuts of proper "screen" fairly well, and largely eliminates

the fault of the calendered paper. On this stock, too, the type appears with a blacker face.

We trust that the change will prove satisfactory, and that similar results in the *Helping Hand* next quarter will be welcomed.

A CUP OF WATER

"A coin of gratitude as grace before each meal," for relief of war orphans, widows, refugees, exiles, and wounded in the war torn areas of Europe and China, is the appeal just made by the Golden Rule Foundation.

This drive for adequate relief—say one hundred million dollars—is in response to the proposal of Mrs. Charles H. Mayo, the "American Mother of 1940." Generous, substantial checks from well-to-do homes and individuals are needed as well as the coin-a-meal from every dining table in America.

Donors may designate the area, as well as the agency or channel, to which they wish their gifts administered.

"One hundred million dollars is only a postage stamp per week from each citizen," says Mr. Vickrey, in the appeal. "The sacrifice of one cigarette, one stick of chewing gum, or one cup of coffee per day . . . would produce far more than this sum for life-saving war relief."

What was it Jesus said about a cup of cold water given unto one of the least?

PASTOR McGEACHY WRITES

In the next issue begins an interesting series of articles on attitudes of Sabbath keepers in time of war, by Rev. James McGeachy of the Mill Yard Seventh Day Baptist Church.

He speaks out of former experiences when he was a Seventh Day Adventist and of his changed point of view. His articles are timely and will, doubtless, be read with sympathy and understanding.

In a personal letter to the editor he writes that so far the work of publishing has not been interrupted, though endangered by the Nazi invasion of Norway. Norway has been chief source of supply of paper for their printing. His letter was dated the seventh of May.

WAR PROPAGANDA

There must be a determined will for peace if America is kept out of the war now raging with unparalleled fury on widely extended European fronts. The radio reports and published bulletins induce the gravest anxiety. A sad part of it is what it whips up in so many peace-loving people—the feelings of reprisal and fight. While the reaction is natural—it is a matter of the flesh warring against the spirit. It is contrary to all that we have received from the teachings of Jesus under the power of the Holy Spirit.

We must remember—when people urge that America must join in this, or build up great defensive armaments—that war does not solve problems and victory has proved itself a failure as a means of peace. The history of war, including the great World War, has shown this. We must remember, too, that under war pressure propaganda is very liquid and exceedingly insidious. Mass fear produces mass hysteria. Government leaders, the press, and other politicians, intentionally or otherwise, are doing all in their power apparently to create mass hysteria and mass fear in the minds of the American people. Observe your own reactions as you listen to the war news from overseas, and words from Washington as huge billions are urged for greater armaments—ships, land and air forces. Fear, fear—fight!

If there ever was a time when we in America should keep sane, it is now. There are things that will clearly be shown we can and ought to do. But above all, let us remember war's ghastly cost in the massacre of human beings. Let us clearly understand that war is a product of all systems of human exploitation, represented in its most aggravated form by present day imperialism and totalitarian Fascism and Communism. War is a means of taking from the people of the

world their freedom, their goods, and their lives.

We are professed Christians. Jesus said, "I am come that ye might have life and have it more abundantly." War is death and unchristian. Let us be Christian. Yes, our present crisis is only the logical outcome of the events of past years of the failure of governments to solve world problems. Problems besetting the world cannot be solved through war. They must be resolved through peaceful, constructive action.

MINISTERS' CONFERENCE

The third annual conference of Seventh Day Baptist ministers will be held at Alfred, N. Y., School of Theology, June 17-19, 1940. There will be seven sessions, beginning Monday evening.

Theme: The Sabbath

Topics: Present Attitudes Toward the Sabbath
Contribution of the Sabbath to Christian Living
The Sabbath in the Home
Developing a Sabbath Conscience Sufficient for These Times
Graded Sabbath Instruction
Proclaiming Sabbath Truth

There will be a speaker for each of these topics, and a leader of the discussion of each, with time for discussion.

Bartlett Dormitory will be available again this year at a cost of twenty-five cents per day for laundry.

Meals at a reasonable price may be had at the village eating places.

Opportunity will be given for fellowship (and that is all Seventh Day Baptist ministers need in order to have it).

All ministers of the denomination are invited.
A. J. C. B.

DAILY MEDITATIONS

(Prepared by Mrs. Pearl Halladay, Stevens Point, Wis.)

Sunday, June 2

John 8: 12—Then spake Jesus unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. Read John 8: 12-20.

What a wonderful promise. We need not walk in darkness if we follow the "light of the world." Not only can we walk in light but we shall have the light of life; shall possess an inner light that we may ever keep burning through companionship with Jesus.

Hymn—I am walking every day with Jesus.

Light of the world and light of our lives, keep us that we may never stray from thee. Guide us in thy service, that all may be for thy honor and glory. Amen.

Monday, June 3

John 6: 35—And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. Read John 6: 32-39.

There is a hunger of soul that only the bread of life can satisfy: there is a thirst that only living water can quench.

Jesus is that bread and that water.

Hymn—A wonderful Savior is Jesus my Lord.

Savior, feed our hungry souls and give us to drink the water of life. As we receive from thee, help us to give to others in loving service that which is thine own. Amen.

Tuesday, June 4

John 10: 14—I am the good shepherd and know my sheep and am known of mine. Read John 10: 13-16.

In Palestine the shepherd went before and led the sheep; he did not drive them. Today, Jesus would lead us in paths of righteousness and ways of peace.

Hymn—The ninety and nine.

Good Shepherd of our lives, may we help to tell others of thy love and care and lead some one closer to thee, that our hearts may be touched with the joy of thine own. Amen.

Wednesday, June 5

John 14: 6—Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. Read John 14: 6-17.

If we believe that Jesus is the way and follow him; if we believe he is the truth and accept him; if we know deep within our hearts that he is the life and partake of the life he offers us, we shall surely come to our Father's house and be accepted by him.

Hymn—There's a wideness in God's mercy.

Blessed Savior, as thou art *the way*, help us to look well to the path thou hast marked for our feet. Help us to know the truth and accept thy gift of service that leads at last to thy dwelling place. Amen.

Thursday, June 6

John 15: 1—I am the true vine, and my Father is the husbandman. Read John 15: 1-8.

How strong a true vine is. It can hold a weight that seems far too heavy. Also it can wrap around some other growing thing and crush out the life.

If we abide in "the vine" we shall have strength to uphold all that is good and strength to help destroy evil. Moffatt translates verse 7: If you remain in me and my words remain in you, then ask whatever you like and you shall have it.

Hymn—

I have learned the wondrous secret
Of abiding in the Lord;
I have found the strength and sweetness
Of confiding in his word;

Savior, thou who art our strength to uphold all that is worthy, and our help to weed out and destroy the evil, grant that we may cleanse our own hearts and lives, and ever abiding in thee be a strength and comfort to those around us. Amen.

Friday, June 7

John 10: 9—I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. Read John 10: 1-9.

Have you ever been in danger of any kind and stepped through a door and were safe? If so you cannot find words to express all that you felt, but ever afterward there was a feeling of gratitude whenever that door came to your mind.

As long as we are in this world we are surrounded by danger, sometimes very near; but Jesus is an ever present door to keep us safely through every passing hour.

Hymn—

I've found a friend, O such a friend,
He loved me ere I knew him.

Blessed Master, who art ever willing to be a door of safety for us, let our hearts turn to thee in joy or sorrow and find peace and rest with thee. Amen.

Sabbath, June 8

Psalm 48: 14—For this God is our God for ever and ever; he will be our guide even unto death.

The Christ who likened himself to the light of the world; the bread of life; the good

shepherd; the way, the truth and the life; the true vine; the door, is he whom the Father sent. It is he who said, "I and the Father are one." He is our God, our Savior, our Deliverer. Let us obey him, trust him, and walk with him.

Hymn—

Holy Spirit, faithful guide,
Ever near the Christian's side,

Thou who hast taught us to say "Our Father," help us to walk as loving children should, doing our Father's will, helping us to prayer and praise. Amen.

MISSIONS

A MISSIONARY MESSAGE

Sin and the Forgiveness of Sin

In whatever direction we turn our eyes in mission work, as well as in all Christian efforts, two facts stand out, namely, sin and the forgiveness of sin through Jesus Christ, the Lamb of God.

If we look upon mission work simply as an endeavor to bring to others the good things which we enjoy, we see at once that the thing they need most is to be led to turn away from their sins and to Christ and his forgiveness; and when we go deeper, we see that man's miseries everywhere have come because of sin and that he is in desperate need of deliverance and restoration to the favor of God which comes through the forgiveness of his sins.

In the history of Christian experience there have always been those who have gone to one of two extremes. There have been those who have shut their eyes to their own sins and their proneness to sin; and there have been those who in their own minds, at least, thought themselves much worse than they really were. It is, we may suppose, far more common for people to shut their eyes to their own sins than it is to exaggerate them, but the latter has often been done. Things which are not sin are called sin, and things which are wrong are pronounced much worse than they are; for instance, people have condemned themselves for building a fire on the Sabbath, refused innocent pleasures on all occasions, and held themselves as guilty of certain sins after God had forgiven them. This is not a healthy-minded condition, neither is the

other extreme where people shut their eyes to sin in personal life and in the world.

When men shut their eyes to sin and human proneness thereto, they see but little need for Christ and forgiveness through him. Under these conditions they are not likely to make much effort to free themselves or their fellow men by the Father's appointed way, the world's Redeemer. It is equally as hopeless and ruinous for men to have a sense of sin, either their own or that of the world, with no knowledge of forgiveness. In the message of the gospel, sin stands out very prominent; but the forgiveness of sin on the part of God, prompted by boundless love, stands out just as prominent. When John the Baptist saw Christ coming to him in the valley of the Jordan, he exclaimed, "Behold, the Lamb of God who taketh away the sin of the world." That is the missionary message, the Lamb of God, and the Lamb of God taking away the sin of the world—the Lamb of God and the forgiveness of sin through him.

Miss. Sec.

OUR SUPREME TASK: WINNING MEN TO CHRIST

By Rev. A. L. Davis

In his own words, Christ declared his mission was to "seek and to save that which was lost." Ponder those three words, "seek," "save," "lost." Look for, search out, try to find people who are in desperate need, who are lost, and save them for God. Christ set himself to that task with untiring zeal and earnestness. Upon the shoulders of his disciples he has placed the responsibility for carrying forward that mission. With all our modern equipment in the Church, we have yet to devise a better plan than that which the Lord unfolded as he walked by the sea of Galilee, and said to Simon and Andrew, "Follow me, and I will make you fishers of men."

The Church of our day must realize anew our responsibility for this work. But that is not sufficient. Each individual must realize that he has a part in the program of winning the world to Christ. The Church can no more neglect this work and do Christ's will than water can run uphill. It was Luther, I believe, who said, "The conversion of lost souls determines a standing or a falling church." Our Lord said, "As my Father hath sent me, even so send I you."

The first requirement for soul winning is that we must have a passion for souls. The

great passion which possessed Jesus was that the world might be saved. What is that passion for us? Is it not that heart-love that Jesus possessed—that desire to do men good, to win them to the higher life, to save them for Christ and his kingdom? Jesus hungered for the souls of men.

Maybe we cannot reach that plane on which Jesus lived, but certainly we should strive for that goal. If we have a burning desire—a consuming passion—to see men and women, boys and girls, saved for Christ and his kingdom, it will mean cutting off some ease and comfort, and some pleasures of this world; it may mean discomfort, self-sacrifice, even money loss. Here we are at the root of our trouble. We refuse to make these sacrifices. We are stressing things that make for physical power and pleasure. It is difficult to say whether we are in more danger from the stress of business or the love of amusement.

In "Jesus' Teaching on the Use of Money," Ina C. Brown says that the first year after the World War, the government estimated we spent over twelve billion dollars in luxuries. Among them were such items as these:

Tobacco, cigarettes, etc	\$2,110,000,000
Perfumes, face powder, cosmetics ..	750,000,000
Candy and chewing gum	1,050,000,000

It is estimated that fifty million people in America go to the picture shows every week. Then how we groan when we are asked for four or five cents per day for work to extend the kingdom of God among men. The editor of the RECORDER says, "There are more than 6,500 Seventh Day Baptists who should be benefiting by the RECORDER, while probably less than a third of them are." There are Seventh Day Baptists who can pay ten cents per week for a Sunday paper, but can't afford five cents for the RECORDER. In a former pastorate, I knew a Seventh Day Baptist family who felt they were not able to support their church financially, but the entire family were regular, weekly attendants at the picture show. Miss Brown (quoted above) tells of a girl who could not afford to give to her church, but who managed "to keep supplied with silk stockings and cosmetics and get her nails manicured at the beauty shop."

This is not the whine of a pessimist. I am not saying that the picture show is wrong in itself. It may be good as a "seasoning." But even too much seasoning makes for a generation of excited, irritated, undernour-

ished people. Nor am I condemning the Sunday paper, or the use of cosmetics, or the beauty shop. My point is, we are emphasizing the non-essentials; we are following perverted ideals; we would rather be "clothed in purple and fine linen, and fare sumptuously every day" than to give ourselves to the weightier matters of truth, righteousness, and to the winning of men to Christ. It is not that the things mentioned in the former paragraph are wrong in themselves, but that somehow we consider these personal things of more necessity than those values which Jesus said were of the most importance.

Some half-baked thinkers are telling us today that Christianity has failed, and that what is needed is a new religion. But we don't need a new religion. Christianity means sacrificial living. What we need to do is to put our religion into practice; to put it to work; to make it serve. Christianity is not merely a confession of faith, a series of platitudes, but a way of life—a life lived in harmony with the will and purpose of Christ. The challenge of this hour is to give the best we have to the best we know—and that best is Christ and his kingdom.

The crusades of this generation for social and industrial justice, for world peace, for political decency are so gigantic we can hardly see through the dust of our own marching. If these must be led by the Church, let it be done without neglecting the more important things. Yes, there are more important things than these. It is a bitter thing for the poor to be robbed of their daily bread, for ten million people to be out of work. It is terrible for youth to be called—or drafted—to suffer military murder for the greed and jealousies of nations.

But there is another picture, even a more tragic one. It is this: Before this day is done, this day on which I am writing, a million young people will have met in deadly, personal grip with temptation and sin. Have we fortified them for this zero hour?

Jesus said, "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." True religion must function or fail. It must function day and night, seven days out of the week. It must touch every phase of human life, both individual and social. It must not cease to function until human ill has been wiped out, until every noble aspiration is put into action. What an hour this present day

WOMAN'S WORK THE COUNTRY CHURCH SPEAKS

In some great day
The country church
Will find its voice
And it will say:

I stand in the fields
Where the wide earth yields
Her bounties of fruit and of grain,
Where the furrows turn
Till the plowshares burn
As they come round and round again;
Where the workers pray
With their tools all day
In sunshine and shadow and rain.

And I bid them tell
Of the crops they sell
And speak of the work they have done;
I speed ev'ry man
In his hope and plan
And follow his day with the sun;
And grasses and trees
The birds and bees
I know and I feel ev'ry one.

And out of it all
As the seasons fall
I build my great temple alway;
I point to the skies,
But my footstone lies
In the commonplace work of the day;
For I preach the worth
Of the native earth—
To love and to work is to pray.

*Dr. Liberty Hyde Bailly,
In Church Woman.*

EXCERPTS FROM "THE CHURCH WOMAN"

Country women played important roles in the drama of Jesus' life. His mother; the neighbor women whom he observed as a boy, rejoicing over the finding of a coin, setting their lamps on standards, offering Jesus, the Master, country hospitality along the Judean roads—what a host of unnamed country women, down the years and across the map of the world, have passed on his way of life as they have mothered the race! They have kept the flag of faith flying over American country churches. Courageous, not only in the saga of their pioneer life, but in the preservation of the morale of home, church, and community through depression years.

The other day I was watching a farmer friend making a heavy hay-rope from little fibers that could be snapped like thread. First many of them had been twisted into binder twine as strands of wool are twisted to make

offers for active religion. However, if your passion to serve self is greater than your passion to serve others, don't be surprised if your conduct is self-centered. "Ye cannot serve God and mammon," because one cannot love both God and mammon.

A time like this demands a religion that combines mind and heart and body. This day will no longer accept mere platitudes concerning our faith. It is saying in terms so clear they cannot be mistaken: "By their fruits ye shall know them," "By love serve one another."

Hear again Jesus' words, "Follow me, and I will make you fishers of men."

THE VOCATIONAL COMMITTEE SEVENTH DAY BAPTIST DENOMINATION

Opportunities

1. A fine opening for experienced printer and newspaper man with some capital.
2. A Seventh Day Baptist community needs a dentist.
3. A retiring civil engineer wishes to sell business and equipment to a Seventh Day Baptist.
4. A chance for an energetic couple to work up in developing a farm project.
5. A location on a dairy farm for a man and wife.
6. Seasonal labor for single men in general farming.
7. High school vocational agriculture teacher and county agent.
8. Opportunities for doctor and nurses.

Positions Desired

1. By a competent teacher of commercial subjects. Has had office experience and college training.
2. Young women with office, secretarial, and accounting training. Wish office positions.
3. By men of experience in electric wiring, radio, and repair work.
4. By a young woman ready to work in beauty parlor.
5. By young men specializing in biology and agriculture sciences, also chemical research and engineering.
6. Ceramic engineers desiring positions in Seventh Day Baptist communities.
7. By men who are skilled workmen in machine shop, garage, and carpentry, drafting, masonry, and general repair work.
8. A teaching position in commercial subjects and library work. Also in social sciences.
9. Opportunity to care for a home and do family cooking also for camp care and counseling.

(Please send all replies and information to the Vocational Committee, Box 523, Alfred, N. Y.)

"Some of us have many irons in the fire, but change them so often that only the handles get hot."

yarn. Then with an ingenious little tool three groups of about twenty of these cords were tightly twisted together—but to my surprise they were twisted in opposite directions and when doubled back on each other they sprang into a tightly formed rope.

As the farmer proudly put the finished rope in my hands I wondered at its tough strength. I tried to untwist it but all my strength could loosen only a few coils and every turn I made only twisted the separate strands tighter.

The craftsman laughed, "Two strong teams can't break my rope."

The secret of its strength lay in the fact that the tiny fibers coiled in different directions.

I want to remember that farmer's rope when I get impatient because people seem to be pulling in directions opposed to mine. Just a lot of fibers all twisted in the same direction would make a fairly strong rope, as long as someone held each end to keep it from unraveling out.

Mob judgment is like such a rope, superficially strong but lacking stability. The strength of a democratic organization is in the sturdy integrity of its inter-weaving forces.

Women who adore church suppers; women who detest them but love prayer meetings; women who can hardly sit through a Sunday morning service but who slave all day at a rummage sale; women who feel that personal prayer is the all of religion; and women who feel that a crowd at a May luncheon is real religion with capital R's.

Try to break a church built with that kind of material and it will take more than my friend's four horses. It can't unravel. Mrs. Smith would "simply die" to have the lovely church overrun by Mrs. Jones' group of hoodlum youngsters if she didn't have Doctor Brown's lovely morning worship to buoy her up; and Mrs. Jones would "pass out" if she didn't have her blessed young people to liven up the parson's philosophy.

And after all—the Master who prayed in Gethsemane also saw that the wedding feast was well supplied with wine.

THE ASSOCIATIONS

The time of the spring association meetings is at hand.

The Eastern Association will be held at Ashaway, R. I., June 6 to 9. Rev. Everett T. Harris, pastor; Robert L. Coon, moderator; Mrs. Alexander K. Austin, corresponding

secretary. Her address is 12 Morgan Street, Westerly, R. I.

Central Association will be held with the De Ruyter, N. Y., Church, June 28-30. Rev. Neal D. Mills, pastor; Rev. Orville W. Babcock, Adams Center, moderator; Mrs. Margaret Stoodley, Adams Center, corresponding secretary.

Western Association will be held at Little Genesee, N. Y., June 14-16. Rev. Harley H. Sutton, pastor; Mrs. Lotta S. Gamon, Alfred, moderator; Mrs. Edna Pierce, Alfred Station, corresponding secretary.

Southeastern Association will meet at Salemville, Pa., July 4 to 7, beginning Thursday at 8 p.m. Rev. Marion C. Van Horn, pastor; Albert Blough, New Enterprise, Pa., moderator; Miss Velma Davis, Jane Lew, W. Va., corresponding secretary.

No meeting of the Northwestern Association will be held in 1940, because of the Conference at Battle Creek. The Northwestern Association, in all probability, will meet next at Milton Junction, Wis., in 1941. Robert Greene, moderator.

YOUNG PEOPLE'S WORK

A THOUGHT FOR THE WEEK

By Robert Wheeler

Read Hebrews 11: 35-38.

These verses give us a picture of the suffering imposed on the early church. The people were stoned, imprisoned, and oppressed in many other ways. Have we, as Christians of today, the intense conviction and burning love whereby we would gladly suffer for Christ and the Church?

The Desperate Days

He gives us faith for the desperate days,
When the drifting clouds begin,
And the fog of a veiled uncertainty
Creeps up on the soul within.

He gives us peace in the desperate days,
When men's hearts fail for fear,
When the mart is pillaged by hands of blood,
And the breadwinner's heart is sere.

He gives us joy in the desperate days,
Though many a face is lined
With furrows plowed by the shard of pain,
Ere the warrant of death be signed.

He gives us grace for the desperate days,
When our dearest still would pay
For the laugh and the thrill and the red, red, cup,
The price of a pleasure-mad day.

He gives us hope in the desperate days,
The hope of the midnight cry—
Oh, our heads lift up and our hearts are glad
As the Coming One draws nigh!
—Opal Leonore Gobbs.

Nortonville, Kan.

THE CHALLENGE OF CHRISTIAN ENDEAVOR

By George Bottoms

This challenge of Christian Endeavor brings before us several points that seem quite important at the moment, among which are leadership, service, and integrity. Whether this group is to be made up of individuals or whether the individuals will make the group is imperative in accepting such a great task as stands before us. Fundamentally it is an appeal from Christ to his followers to "endeavor" more earnestly to serve others, thereby serving him. It is my aim to point out the major ideas, as I see them, which are embodied in this challenge.

It is quite evident from this passage of Scripture that Christian Endeavor challenges us to use our talents. And if we restated it as a question it reads, "Will we improve our environment by our talents, or are we afraid of wasting or losing them?" Could it be possible that we are dwellers in the past wishing we had some tangible thing like a giant to conquer, or will we take our ability and go out to conquer the intangible giants of our day, such as insecurity, unrighteousness, unrest, disloyalty, and others?

Although our abilities differ—some can sing, others speak, some can teach, and still others are organizers—we should use these abilities to carry on the challenge of spreading God's kingdom. By increasing our talents in our work we will eventually be able to present an account of each on a balance sheet of good works to our Chief Executive. The purpose, then, of the Christian Endeavor challenge is to motivate us to greater use of our talents.

Another major challenge of Christian Endeavor beside using our talents, is that of our integrity and ingenuity not only as individuals but as a group. We can either travel with the stream of humanity and at last reach its destination, or we can accept the challenge as followers of Christ—Christian endeavorers—and fight for the rewards

he offers, among which is eternal life. So many of our present day members crave excitement because they think their lives are too dull. Christian Endeavor points out certain insidious things that creep upon us—those things which work on one like monoxide poisoning—and before we realize it, it is too late to fight. We must fight these things—such as indifference to Christian liberty, indifference to the need of our fellow men, slackness in worship, and indifference to giving wholeheartedly. If we can conquer these things, then it is a greater victory than that of Saint George over the dragon—we are conquering the dragon, indifference.

If it is excitement that is wanted, we do not need to go to Monte Carlo to find the excitement that gambling provides. Why, right here in our own back yard, so to speak, we have the opportunity to gamble on our own decisions. For instance, someone might come to you—a young person who wants to go to college—and perhaps you can help financially or influentially. You have no assurance of getting back or receiving any returns on the investment.

However, as a Christian is it not an opportunity to better the world by gambling with what represents to you much hard work? If that doesn't provide excitement from the dullness of life, then you have not accepted a challenge in Christian excitement—the thrill of doing something for others. This could be carried into our own everyday experiences when we begin each new day, because we never know whether we shall live to see it end but can only trust God for divine guidance and care in all the choices we make and the chances we take.

Again referring to our Bible we find in Matthew 5: 45-48, that the challenge thrown out by Christian Endeavor to all—young and old, especially those in school—is to learn how to love—Christian love, the love of humanity. It is easy to love one's friends, but it takes a person of strong character to love his enemy. The deeper, more lasting love of Christ is that which we must cultivate in ourselves if we wish to win in the struggle for a future reward. It is much more difficult to love someone who has done you an injustice, but it is also a greater victory.

As associates of other young people we have the challenge facing us of bringing them face to face with Christian living—of doing

the conscientious thing when the group would rather go some place outside the realm of the church for entertainment. In order to make our organization stronger we must first strengthen ourselves. Christian Endeavor cannot make us anything, because it is made up of people like us, but we can make something worth while of Christian Endeavor.

I earnestly believe that we as Christian endeavorers should accept that challenge and work with all our might to prove ourselves worthy members of the Christian kingdom. Also we should accept the challenge to make the name Seventh Day Baptist and Christian Endeavor a byword for high character and Christian service.

Lansing, Mich.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I got a Bible for having three and three-fourths perfect attendance at Sabbath school. Mumps spoiled it from being four years.

I was baptized Friday night, March 22, about 8.45, and joined the Milton Junction Seventh Day Baptist Church March 30. There were nine from the Milton Junction Seventh Day Baptist Church and thirteen from the Milton Seventh Day Baptist Church baptized that night.

I got the measles May 9. I can go back to school May 21 or 22.

We have Play Day May 24. All state graded schools in Rock County, which is about ten, will take part in the Play Day in Riverside Park with us. There will be many contests.

Father's and Mother's names are Mr. and Mrs. Charles C. Burdick.

Your RECORDER boy,
Oscar Burdick.

Milton, Wis.

Dear Oscar:

Mumps, measles, and other such diseases have a way of making trouble for people, haven't they? Mumps kept us from having association at Independence one summer; there were sixty-eight cases in all. They still kept thinking they would have the meeting until Pastor Greene came down with mumps. Then they gave up, and association went to Andover. Then after we came to Andover to live, a

basket ball game had to be called off because three of the Andover team, our son Claire being one of them, came down with measles. Well, I'm glad you got the Bible just the same, mumps or no mumps, and that you'll be all over the measles in time for Play Day.

It is always good news to hear that one of my RECORDER children has joined the church and so made known to the world that he has entered upon Christ's service. May you be very happy in his service.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I have not written to you for a long time, and when my brother Zale wrote I thought I would write soon, but I didn't. This is a good time to write, as it is a rainy afternoon.

We moved to Delmar this spring, but we go to Welton to church every week.

School is almost out and I am glad though I like school.

My grandpa is home and is sick in bed. I haven't any pets to write about now.

Your RECORDER friend,
Rolleesa Godfrey.

Delmar, Iowa

Dear Rolleesa:

It surely has been quite a long time since you have written, not since long before Conference, and I am very glad to hear from you again. But I enjoyed most of all being able to see you. That was better than a number of letters.

I think most boys and girls, even if they do like school, begin to look forward to vacation when the weather, all of a sudden, begins to grow warm and pleasant and they long to be out in the open air. I do myself. The grass and trees and shrubbery around our house seem to have become green and luxuriant almost over night, and our early garden is growing by "leaps and bounds."

I am sorry to hear that your grandpa has been sick and do hope he will soon be all right again.

Our only pet is Skeezics, the cat, but I do believe almost everyone else owns a dog. I saw ten of them on Main Street alone the other day, of all sizes and kinds.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I was baptized the Friday before Easter by Pastor Randolph and joined the Milton Junction Seventh Day Baptist Church.

We have had several warm days this week.

We have two new goats, Rosy and Posy. They look almost alike. One has two black spots on each front leg and the other one has white legs.

I have planted my vegetable garden and part of my flower garden. I planted Swiss chard and stock beets in my vegetable garden. Pastor Randolph gave us some gladioli bulbs.

Your RECORDER friend,
May Burdick.

Milton, Wis.,
May 18, 1940.

Dear May:

I am glad you and Oscar have joined the church together, and I trust you may find much joy in your Christian service. The Christian life is the only one worth while.

Doesn't it seem good to have some nice warm days after such a cold, snowy winter as we have had? Almost before you know it you will be eating Swiss chard and beet greens from that vegetable garden of yours. It is surprising how fast the peas, potatoes, and lettuce are growing in our garden, and the strawberries are already in blossom. The sweet peas are also growing fast as well as many other flower plants, although we have only tulips and daffodils in blossom. No doubt you have many more.

I should like to see Rosy and Posy. How many goats have you now in all?

Ever your friend,
Mizpah S. Greene.

OUR PULPIT

THY KINGDOM - COMING

By Wayne Rood

(Preached before the Homiletics Class
in Gothic Chapel, May 9)

Matthew 6: 10

"The kingdom of God" is one of the phrases we most frequently hear on the lips of Jesus. He went into Galilee preaching, "The time is fulfilled, and the kingdom of God is at hand." "The kingdom of God is come unto you," he said to those that doubted his miracles.

The first petition that Jesus taught his disciples to make was, "Thy kingdom come. Thy will be done on earth as it is in heaven." (Matthew 6: 10.) From that text comes the theme for this sermon, "Thy Kingdom—Coming."

There are three fundamental thoughts to be considered in dealing with this theme:

1. The kingdom has not yet come.
2. The King has come, but is not yet universally ruling.
3. The King must be enthroned.

From the time of the Exodus, or perhaps even before that time, Jewish religious thought had been penetrated with the idea of a coming king and kingdom. For generations the Israelites had no national king, for Jehovah alone was their sovereign. Then, as the people began to desire a more tangible symbol of the perfect kingdom, they set up a temporal form in imitation of the heavenly government. The prophets predicted the kingdom as the reward of the righteous children of Abraham. Isaiah preached that "out of Zion the law was to go forth."

The later prophecies, under the stress of foreign opposition, told of a conquering kingdom of God which would overthrow all opposing powers. "In the days of those kings," prophesied Daniel, "shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people! It shall break in pieces and consume all these kingdoms, and it shall stand forever."

The suffering and degradation of the nation under foreign rule during the years immediately preceding Christ's appearance, intensified this expectation. All loyal Jews were anticipating the day when the Roman yoke would be triumphantly thrown off, and the Gentile oppressors scattered before the King of Righteousness. The idea of a government of God among men—a "theocracy," as Josephus first expressed it—was absolutely fundamental in the life of the Jewish nation. It lay at the basis of the very covenant relation.

So, when Jesus gathered the Hebrew people together on the sloping hillsides of the promised land, and spoke of the kingdom, he touched a responsive chord in the heart of the nation—a chord drawn taut by centuries of traditional expectation. When he mentioned the kingdom of God, Jesus spoke

in the vocabulary of current religious thought in Judaism.

To the noblest minds in the Jewish nation, the king was to have universal sway; the knowledge of Jehovah was to fill the earth. But to the masses of people, the great coming good was conceived of as a monopoly of divine favor to be enjoyed by Israel alone. Theirs was the notion of a prosperous commonwealth. When Jesus told these common people that humility, not grandeur, was the test of greatness in that kingdom, they could not understand him. They were unable to grasp the revolutionary idea that he who serves is greatest in the kingdom of God. When being asked by the Pharisees when the kingdom of God should come, he simply said, "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, there! for lo, the kingdom of God is in the midst of you."

The kingdom is coming, he taught, in proportion as God's will is done among men, not with drums beating, standards floating, and sabers rattling, but silently in the lives of men and women. So he taught his disciples to pray, "Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." In contrast to earthly kingdoms, this kingdom is heavenly in its origin and character. Its only law is the will of God.

I. *The Kingdom Is not yet Come*

With this picture of the Master's supremely high ideal of the kingdom before us, our first impulse is to look about us and say with a sigh, "That kingdom has not yet come!" A merely superficial glance at our twentieth century world tells us that.

War

The single item of news that occupies far more than half of the headlines of our current newspapers and magazines, is *war*. It would seem that the first requirement of a perfect kingdom would be an absence of such brutal struggle, of such collective homicide. Long, long ago, the prophet announced that there would be a time when men would beat their swords into plowshares, and their spears into pruning hooks. That time has not come. Jesus, who claimed to be the promised Messiah, said two thousand years ago, "My peace I bring unto you." And what progress have

we made? Single men are flinging whole nations of men and boys into certain death. Scientists are busy inventing more deadly gasses, and other scientists are hurrying to devise masks that will nullify their effects! Men are laboring at the intriguing business of making bombs that will render airships more powerful than battleships, and other experts are frantically working to make battleships more invulnerable to air attack! The kingdom has not come—it will never come while men are intent on slitting each other's throats!

Hate

Second, we are appalled with the aspect of professionally created hate. The Man who said he was King, two thousand years ago, also said that we should love our enemies, and love those that spitefully use us; that we should turn the other cheek when struck once. But where do we stand now in relation to that kingdom ideal? Whole races of perfectly normal people are made the subjects of deliberate hate for no more reason than "national policy." Men are encouraged to throw stones, break windows, and promiscuously confiscate property from men whose only indictment is that they are Jewish, or Polish, or Czech. In America we often make it our business to discriminate against Negroes, Japanese, and Germans. And hate is not the tool of national dictators alone. Common laboring men are inspired to hate their employers. The kingdom of love has not come!

License

Our quick glance about us must inevitably come to rest on a third indication that the kingdom has not yet come. That is the amazing laxity of national and individual morals. Nations with a standing army of over a million soldiers descend upon countries with an entire population of less than three million people, and ruthlessly grab what they can get. Certainly Japan's five-year-old invasion of defenceless China is an illustration of our world's disregard for the teaching of Jesus, "Thou shalt love thy neighbor as thyself." But there is no need to focus our gaze across the seas, or even in our political centers. Only a few miles out of our town there are establishments where men and women sell liquid immorality to hitherto pure boys and girls. One need not even point to the increasing divorce rates to show that, on the third count, the kingdom has not yet come.

Insecurity

The last illustration is one that comes close to us all. It is the fact of economic and social and spiritual instability. Young people of today don't want to be famous or wealthy—they want merely to be secure, and even that has escaped many of them. Millions are unemployed, drifting about with nothing to do. Over two hundred thousand young men and women, at this moment, are on the highways with their thumbs out for a ride—to nowhere in particular. For millions, here and abroad, there is no goal beyond living through today.

One quick glance at our world of today with its war, its hatred, its moral laxity, and its instability, will convince us of our first premise: that *the kingdom of God has not yet come*.

II. *The King Has Come; not yet Universally Ruling*

But our natural desire for justice will cry out that this is not the whole picture. That is true. The kingdom has not yet come, but the Father has not left us without hope. The King has come, and dwells among us. Unto us the King was born, that night in Bethlehem; unto us the King gave his all on the Cross of Calvary—and not in vain. Our superficial glance about us found war and hatred and immorality and instability. A second glance, scarcely less superficial, will convince us that the King has already begun to rule.

Encouragement

We saw war about us, in all its brutality. But Isaiah prophesied: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, *the Prince of Peace*." We have come a long way since Isaiah spoke those words. We no longer have wars lasting a century at a time. We no longer have nations bitterly pitted against each other for over thirty years. Only within the past generation have people ever heard of a World Court—it matters not how it failed, there was the germ of an idea, an idea of preserving peace and order. Peace pacts have been broken, to be sure, but they have been made with increasing solemnity. The vocabulary of peace is growing rapidly and now includes terms of peaceful settlement

of disputes such as arbitration and appeasement. Men have found a way of applying force in peaceful methods by embargoes and sanctions without the loss of countless lives. A famous Hollywood movie actor has in his office thousands of cards signed by young men and women of America: those cards read, "I will not fight!" Our mails are filled with peace propaganda. More and more people are crying, "Mobilize—for peace." These progressing ideas of peace are evidences that the Prince of Peace is among us.

Love vs. Hate

We were appalled with the aspect of professionally created hate. But it is also true that never before has there been such a widespread concern for the welfare of others. Nations open their emigration gates a little wider for dispossessed races from other continents. National leaders are concerned about the welfare of the nation's underprivileged, and make attempts, however bungling and ineffective, to help them get food and work. Schools are built that all children may be educated. Christian denominations are settling their differences and re-uniting. Thousands contribute freely to funds for Finnish relief. The Red Cross voluntarily aids sufferers stricken by disaster. Employers are paying better wages and giving shorter hours than ever before. In this complex society, people are learning more and more to live and work with each other. Surely there must be some influence of love. The words of the well known anthem are Scriptural in teaching if not in words: "The King of Love my Shepherd is."

Social Concern

We noticed a third indication that the kingdom has not yet come. That was the amazing laxity of national and individual morals. Isaiah foretold that "The King shall rule in righteousness." And so he has begun to rule. We find ourselves instinctively condemning the grossly aggressive acts of shameless nations; only a few centuries ago such imperialism was sanctioned by the Church as a nation's undeniable right. We cry out against labor indecencies, and we organize to control the liquor business. We have become conscious of the "social gospel," as it is called—a gospel that demands righteousness among the masses. We have lost our Puritanism, but we have begun to grasp the idea of the

sanctity of all of life. The King of Righteousness has come, and is preparing to rule.

Eternal Values

The last illustration of the kingdom's failure was the fact of instability. The depression has served to lift men's thoughts from things ephemeral and passing to things of eternal values. Christians are universally hoping for a better day. Young people no longer set out to win a fortune, but rather to make for themselves happy, satisfying homes. The stability of the Psalmist's dream is the earnest desire of Christendom—"The Lord is King forever!"

We have looked about us and found war and hatred and moral laxity and instability, and we have said that the kingdom has not come. We looked again, and we saw that the world has been steadily advancing toward an ultimate peace, toward a greater love of mankind, toward righteousness and stability, and we have said, "But the King has come!" Those two statements appear to contradict themselves, to create a strange paradox. What? a King, but no kingdom? The resolution of the proposition lies here: The King is not yet universally ruling.

The kingdom of God is of a heavenly nature. It exists among men only in proportion as they live in conformity with the divine will, which is the kingdom's only law. It comes only as men realize in personal and social life the purposes of God's holy love. This kingdom is a growing affair. Its coming is a long historical process. Remember that the parable likens the growth of the kingdom to the slow and mysterious development of seed-grain when it is sown in the earth. And that process is not yet completed; men have not yet accepted the King in all his majesty.

III. The King Must be Enthroned

This is the *resolution* of the paradox. Here is its *solution*: It is the duty of you and me, of each and every conscientiously thinking person in the world, to enthrone that King!

We miss the kingdom when we search far for it. It is a characteristic failure of human logic to believe that great things must necessarily be far away. Remember the farmer who sold his farm and all his belongings to equip an expedition to search the world for diamonds? After long years of failure, he returned to see his old home once more, and there on the mantelpiece was a

great diamond—picked up in his own back yard! And there is the story of Felix, who sought for a revelation of God before great altars in hushed cathedrals, who watched weary months with the lonely hermit, but finally in despair returned to the valley to do common labor. There, as he saved a fellow-workman from drowning, as he poured water into parched lips—he found God. The poet phrased it thus:

In wonder workings, or some bush aflame,
Men look for God and fancy him concealed;
But in earth's common things he stands revealed
While grass and flowers and stars spell out his name.

"Behold," said Jesus to the blind Pharisees, "The kingdom of God is within you." Let us put the King on his throne!

The kingdom of God is made up of an infinite number of tiny and autonomous provinces. In each of them the King rules supreme, and when there are enough of these provinces, the kingdom of God will suddenly be declared consummated. Those provinces are—us, you and me. Within the heart of each of us there is a throne, built for the Prince of Peace, reserved eternally for the King of Love. Give the Prince of Peace an opportunity to rule with "the peace that passeth understanding." Permit the King of Love to sweep all hate and envy from your heart. His coronation will cleanse any life of impurity and he will rule in righteousness. With him on the heart's throne, all instability will fade before the certainty of the eternal—for he shall rule forever. Crown him now. The centuries have built for that single moment of culmination. The infinite possibilities of the divine are before us. Remember, simply:

1. The kingdom has not yet come, but
 2. The King has come.
- What other conclusion can there be?
3. Enthroned him King!

The consciousness of that kingdom in our lives will inevitably sanctify all our ways, and make of us worthy provinces in that holy kingdom.

Two thousand years ago the Messiah taught his disciples of all time to pray, "Thy kingdom come—thy will be done in earth as it is in heaven. Lord, thy kingdom is coming!"

Alfred, N. Y.

DENOMINATIONAL "HOOK-UP"

Leonardsville, N. Y.

Rev. Orville Babcock of Adams Center had charge of the service in the local Seventh Day Baptist church on Sabbath morning, in the absence of the pastor, Rev. Paul S. Burdick, who preached for Rev. A. L. Davis at Verona.

—Brookfield Courier.

Alfred, N. Y.

Mr. and Mrs. Earl Cruzan expect to leave next week for Waterford, Conn. Mr. Cruzan goes to take the pastorate of the Seventh Day Baptist Church, and will continue his studies at the Yale Divinity School.

—Alfred Sun.

Richburg, N. Y.

An average attendance enjoyed a consecrated sermon on Sabbath Rally Day, delivered by Rev. Robert Wing of Coudersport. On the same day, our pastor, Rev. E. H. Bottoms, preached a Sabbath sermon at Independence.

Correspondent.

North Loup, Neb.

Members of the Seventh Day Baptist Church held their regular May social, Sunday evening, May 19. Members of the supper committee, Mr. and Mrs. W. G. Johnson, Mr. and Mrs. Geo. Clement, Mr. and Mrs. Erlo Cox, and Mr. and Mrs. J. A. Barber. The tables were decorated with red, white, and blue flowers and paper, in recognition of Memorial Day. Flags were also used.

Mrs. George Maxson was in charge of the program and games, which followed. The program consisted of a cornet solo by Claire Barber, a solo, "Bells of the Sea," by Darrel Barber—both accompanied by Marion Maxson; and a charade, arranged by Mrs. Ed Hurley.

The games were interesting, consisting of writing telegrams, getting autographs, and working an original cross word puzzle made by Mrs. Maxson. An amusing paper race finished the evening's entertainment.

—North Loup Loyalist.

Schenectady, N. Y.

On May 11, following the sermon, the children of the Schenectady Mission presented in a happy manner the following program:

Object Lesson for the Children—Mrs. Harold Pearson.

Song—"Stand up for Jesus"—All the children.

Poem—"My Old Bible"—Anna Fatato.

Instrumental number—Pearson children.

Song and poem—Esther Fatato.

Accordion solo—"Just Lean on His Arms"—Fred Pearson.

Poem—"Candlelight"—Isabel Prati.

Vocal solo—"His Yoke Is Easy"—David Pearson

Poem—"Things Worth Striving For"—Alice Fatato.

Piano solos—"Rose in My Garden" and "Gentle Night."—Anna Fatato.

Vocal duet—"I Shall Not Be Moved"—Carl and Harold Pearson.

Violin solo—"Flow Gently, Sweet Afton"—Gordon Kilts.

Poem—"Consecration"—Peter Fatato.

Instrumental duet—"Wonderful Words of Life" and "Sweet Hour of Prayer"—Eugene and Ralph Fatato.

Violin solo—"Meditation Religioso"—Eugene Fatato.

Poem—"The Three Bidders"—Walter Moore.

Vocal duet—"The Best Friend Is Jesus"—Dorothy Moore and Isabel Prati.

Songs—"I Will Sing the Wondrous Story" and "Sweet Hour of Prayer"—Fatato Trio.

Poem—"The Ninety and Nine"—Ralph Fatato.

Poem—"The Voice in the Twilight"—Dorothy Moore.

Song—"More About Jesus"—All the children.

Correspondent.

PUT IN YOUR BIBLE

Here is a handy table, which it would be well to cut out or copy for reference in your Bible studies:

A day's journey was about twenty-three and one-fifth miles.

A Sabbath day's journey was about an English mile.

A cubit was nearly twenty-two inches.

A hand's-breadth is equal to three and five-eighths inches.

A finger's-breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was \$8.

A talent of silver was \$538.30.

A talent of gold was \$13,809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

A gerah was one cent.

An ephah, or bath, contained seven gallons and five pints.

A bin was a gallon and two pints.

An omer was six pints.

—From Church Management.

A VISION OF THE SABBATH

By L. Emile Babcock

It is our job to express the Sabbath truth in terms to fit our conditions, as it was originally expressed to fit rural conditions. We no longer preach hell-fire, but people are still converted. Similarly, the Sabbath can be convincingly presented without telling people they will be damned if they don't keep it. The Sabbath is a Bible truth and great blessing comes from complying with it. People are continually discovering this. This is seed time, the harvest is sure to follow. It is our great privilege as guardians of this truth to guide all seekers to a full knowledge of it.

Battle Creek, Mich.

AT SUNSET

By Ruth V. Hunting

I sit by my window at sunset
And watch the daylight fade;
The west is aglow with beauty—
Rich colors Thou hast made.

Warm gold is blended with crimson,
The sky wears a brilliant sheen;
Then a deeper hue of purple
Steals in to enrich the scene.

The silver-slipped crescent
Of the new moon hangs on high;
Its toe is pointing southward
Toward the planet which is nigh.

Even the earth is reflecting
A bit of the sunset glow,
For the red and the gold are mirrored
In the rivulet down below.

The streaks in the west are dimming,
But soon they grow far more bright;
Cerise and orange are mingled
In this awe-inspiring sight.

I feel Thy unseen presence;
Thy spirit from above
Has entered into my being
And filled me with Thy love.

February 11, 1940.

OBITUARY

Crandall. — Clara Louise, the eldest child of Henry and Perdilla Zinn Rogers, was born November 15, 1874, in Farina, Ill., and died April 24, 1940, in the Mark Greer Hospital in Vandalia, Ill.

She grew to womanhood on a farm, attended local schools, taught two terms of school, spent three years as a student of Milton College where she distinguished herself for her fine scholastic

record and her work as editor of the "Milton College Review."

She completed a course in the Chicago Homeopathic Training School for Nurses, and all her life her scientific training was always at the service of those who needed it. March 4, 1918, she was united in marriage with Fay Crandall. People in many walks of life and from many states enjoyed the hospitality of her home. She was a member of the Seventh Day Baptist Church of Farina and was always interested in, and a helper with, those interests that are related to church work.

She leaves to mourn her loss, besides her husband, two brothers, Roy P. Rogers and Shirley Z. Rogers; a sister, Emma Rogers; her cousin—sister, Ruth Z. Johansen; seventeen nephews and nieces; ten grandnephews and nieces, and a host of other relatives and friends.

Funeral services were conducted by her pastor, Rev. C. L. Hill, and burial was made in the Farina cemetery.
C. L. H.

Ford. — Margaret Jane Main, daughter of David R. and Dorcas R. Main, was born in Greene County, Pa., March 7, 1868, and died at her home near Berea, W. Va., March 30, 1940.

She was married September 5, 1889, to Samuel A. Ford; on December 5, 1889, she was baptized and joined the Middle Island Church, as a convert to the Sabbath. During their long married life Mr. and Mrs. Ford lived in this section of West Virginia, principally at Berea or New Milton, with the exception of sixteen years spent at Salemville, Pa. For many years she had been a loyal member of the Ritchie Seventh Day Baptist Church.

Farewell services were conducted by her pastor, C. A. Beebe, and Pastor James L. Skaggs of Salem.
C. A. B.

Meek. — Alfred N. Meek, son of Henry and Charlotte Meek, was born May 9, 1856, in Doddridge County, W. Va., and died at Parkersburg, W. Va., March 19, 1940.

He was married three times—to Mrs. Rosetta Davis, Mrs. Ella Randolph Bond, and Miss Retta Bonnell; and is survived by his widow; four daughters, Mrs. Clara Coburn, Mrs. Cleva Rumbaugh, and Mrs. Jo Kennedy, all of Salem, W. Va.; and Mrs. Bessie Heck of Walker, W. Va. He also leaves a brother and two sisters and several grandchildren and great-grandchildren.

He was a licentiate member of the Greenbrier Seventh Day Baptist Church and became a constituent member of the Black Lick Church, upon its organization in 1894. He has made his home at Berea for several years, and was a faithful attendant of the Seventh Day Baptist church while health permitted.

Funeral services were held at the Seventh Day Baptist church at Berea, in charge of Elder K. H. Freeman of the Church of God, assisted by Elder Curley Hays and Pastor C. A. Beebe.
C. A. B.

"There is only one real failure in life possible, and that is not to be true to the best one knows."

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PLAYING THE MASTER COMPOSER

When a modern orchestra renders the work of a musician of a bygone century, the players have in their hands instruments some of which were unknown in the composer's time and others of which have undergone modifications. But the music they render is his music.

The Christian Church today has new instruments as well as old; and she must modify her organizations, her forms, her methods, as God faces her with new needs and opens for her new resources. But always the music of her message and her life repeats and interprets the love of God revealed in Christ, her Lord, the same yesterday, today, and forever.

—Henry Sloan Coffin.

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