

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."

The Sabbath Recorder

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PLAINFIELD, N. J., JUNE 10, 1940

No. 24

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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The Sabbath Recorder

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EDITORIALS

RECORDER—INSTEAD OF—

An anxious, busy mother asks for an editorial on some such subject as heads this. Her thought for herself and her family is that they could give, or take the RECORDER by going without some other things. Doubtless she is right. She does not find it easy to pay \$2.50 for her paper—and sometimes has had to send in a dollar at a time. But she manages to take the paper for her own needs and because of her family.

We are trying to find answers to several problems—as the cards, which most of our readers have seen, reveal. We know the economic straits many are in. We are wholly sympathetic with all who are struggling to “keep going” these days. But we wonder if lack of interest in spiritual things, in the mission of the church, of the denomination and Sabbath truth does not enter into this problem as much as the economic. Too much we are living in “Flatlands”—that is, a life of but two dimensions—length and breadth—and with no vertical, or up-look; all our time devoted to things we can see and have on one level.

Like Jacob of old we need to awaken and see that “God is in this place and I knew it not.”

“Instead of”—What?

One cannot answer that dogmatically. With one it might be going without the beautiful new shoes so much desired; with another, going without a new book, or one or two of the many magazines on our tables. For the family that *must* go to the movies at least once a week, a month of giving that up

would pay for the RECORDER a whole year. Where one's interest is, there will his money be also—to adapt the wise declaration of Jesus. If we are more interested in movies or ball games or hunting and fishing or other things, there will we put our \$2.50 instead of the RECORDER or some other work of the kingdom. Perhaps our first need is to get out of “Flatlands.”

CAN YOU HELP?

We need help from those who have the information. Under date of May 7, a letter went from the hands of the corresponding secretary of the American Sabbath Tract Society to 754 lone Sabbath keepers, or absent members of Seventh Day Baptist churches. Of this number forty came back because of incorrect addresses—about 5½ per cent, which is not bad. At that, there were two score people who might have needed the message who failed to receive it and be encouraged by it.

If any reader of the RECORDER knows of a recent change of address on the part of a lone Sabbath-keeping friend, it would help us if you would send it to Mr. Van Horn at 510 Watchung Ave., Plainfield, N. J. Include, if you will, the information of the friend's church membership—if Milton, Gentry, or Shiloh, etc.

If any church has not yet responded to the appeal to submit a list of nonresident members, that omission should be corrected now. We need a complete-as-possible list. Messages of encouragement with helpful enclosures are going out from the office every quarter. Let us co-operate.

THE SABBATH RECORDER

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PRICELESS WRAPPINGS

A few years ago a pair of shoes was returned to the owner from the cobbler's, wrapped in an old SABBATH RECORDER. The shoes doubtless were of worth—but the RECORDER, because of its age and the scarcity of those of that date, was of greater value to one into whose hands it ultimately came.

Once there was delivered to an antiquarian a recently uncovered manuscript of considerable worth. Protecting it with careful wrappings were manuscripts of ancient Scriptures of untold more value than the protected writings.

One of our contemporaries tells of some gems packed by an English diamond merchant and sent to a trader in India. The costliest of them the merchant had carefully wrapped with pages from a waste volume of the Bible, because the soft paper made ideal wrapping material. The pages used were the first three chapters of John's Gospel. The recipient was a Hindu, who discovered what was of infinitely more value to him than the diamond which it covered—“a leaf from the Book of Life.” Here he read, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should . . . have everlasting life.” The astonished man spoke to many about his discovery. “Why did I not know about this before?” he asked repeatedly. As the Word grew in his heart by the power of the Holy Spirit, he confessed, “Surely this means me—this salvation is for me.” So he accepted it and told it to others. When a missionary finally went to the place—so the story goes—expecting to find only heathen, he found a large group of Indian Christians.

While our gifts and parcels may be wrapped in no such priceless coverings, they may go out from us with prayer and love, with perhaps some testimony of Christ's infinite blessing—not only to us but to all who will believe on his precious name.

WORLD COUNCIL

The number of churches that have definitely joined the World Council is now sixty and is steadily increasing, according to Dr. Wm. Adams Brown, chairman of the American Section Joint Executive Committee of Life and Work and Faith and Order movements.

Recent events in Europe, Doctor Brown writes us, “have emphasized the unique service which the ecumenical movement is rendering to all who believe in brotherhood.”

The central office in Geneva is maintaining contact between fellow Christians in the different warring nations. “Through its agencies of ministry and relief, it is rendering aid financially to the victims of the war. But by far its greatest service, more impressive with every passing day, is that of maintaining our Christian brotherhood as a fact.”

An impressive testimony by a German of the value of Dr. Roswell Barnes' service at the meeting in Holland last January is quoted from a letter to Doctor Brown:

“I should like to emphasize again how grateful we are that Rev. Roswell Barnes was able to come over and bring the greetings of the American churches to the members of the European Continental Churches. I myself experienced what a deep impression this message from the American brethren made on our co-operators and fellow-members in Germany, and how they felt that there was behind it a strong will to stand for that deeper fellowship, and to continue to work for it. No one of us knows what profound changes and dislocations lie ahead of us. But come what may, this remains, that many Christians who are today in need among the European continental churches have once more become aware of the reality of the ecumenical fellowship, and will regard it as a consolation. We have ever and again seen how the experience of these ecumenical fellowships works its way down through innumerable small channels to the pastorate at large. The fact itself that this experience has found expression in prayers in lay circles and thousands of parishes on Sundays, is for us a ground for much joy and gratitude.”

So we see this World Council of Churches exercising a most happy and encouraging influence in its early movements of organization.

With so many of the European churches smothered for the time, heavy responsibilities fall upon the churches in America. They must not fail in these critical days. We are grateful to Doctor Brown for his letter.

DENOMINATIONAL BUDGET

Statement of Treasurer, May, 1940

	Receipts	May, 1940	Total for 11 mos.
Adams Center			\$ 228.45
Albion			128.63
Alfred, First	\$ 196.80		1,126.85
Alfred, Second	40.00		194.50
Andover			13.00
Associations, Conference, Groups, etc.			416.20
Battle Creek			383.00
Berlin			97.38
Boulder			157.10

Brookfield, First		117.13
Brookfield, Second	16.10	158.95
Chicago		48.00
Daytona Beach	31.35	242.47
Denver	8.00	140.55
De Ruyter	13.00	298.07
Dinuba		33.23
Dodge Center		39.50
Edinburg	3.00	61.00
Farina		102.50
Fouke	1.00	38.75
Friendship	7.60	28.15
Gentry	1.50	17.00
Hammond		5.00
Healdsburg-Ukiah		50.00
Hebron, First		21.22
Hopkinton, First		347.61
Hopkinton, Second		3.00
Independence	10.00	190.00
Individuals	4.00	2,591.49
Irvington		230.00
Jackson Center		10.00
Little Genesee	28.53	381.05
Little Prairie	2.00	26.00
Los Angeles	5.00	82.20
Los Angeles—Christ's		8.00
Lost Creek		50.60
Marlboro	54.50	294.23
Middle Island	2.25	31.21
Milton	192.33	1,425.13
Milton Junction	58.04	452.58
New Auburn		17.00
New York City	72.51	386.56
North Loup	40.00	264.25
Nortonville		80.00
Pawcatuck		2,255.00
Piscataway	44.80	149.80
Plainfield	148.90	1,277.05
Richburg		44.00
Ritchie		20.08
Riverside		342.73
Roanoke		10.00
Rockville	12.50	78.75
Salem		315.53
Salemville		17.87
Schenectady		5.00
Shiloh		800.34
Stonefort		15.00
Verona	12.60	220.41
Waterford	10.00	148.00
Welton		27.90
West Edmeston		15.00
White Cloud		176.65

Comparative Statement

	This year	Last year
Budget receipts—May	\$ 946.46	\$ 2,044.07
Special receipts—May	69.85	122.58
Budget receipts—11 months	13,780.11	13,636.46
Special receipts—11 months	3,156.54	1,573.12
Budget receipts—June, 1939		2,581.93

Disbursements

	Budget	Specials
Missionary Society	\$ 406.80	\$ 9.85
Tract Society	103.50	
Sabbath School Board	63.00	
Young People's Board	13.50	
Woman's Board	9.00	
Ministerial Retirement	54.00	10.00

Education Society	58.50	50.00
Historical Society	7.20	
General Conference	108.00	
Seventh Day Baptist Building	76.50	

Morton R. Swinney,
Treasurer.

Niantic, Conn.

MISSIONS

THE CHALLENGE OF THE DIFFICULT

"Thou therefore endure hardness as a good soldier of Jesus Christ." 2 Timothy 2: 3.

Life is a mingling of sunshine and shadow. Much of the way is a road gilded with sunshine and lined with palms and roses, but some of the way is far from rosy. No one lives very long, if he is in the line of duty, before he finds things very difficult demanded of him. The difficult may be tasks overtaking his physical powers, or those forcing him to the verge of mental breakdown, or those calling for a separation from home and friends which make the heart faint.

Some are called to more difficult situations than others, but every life animated by a high and holy purpose has its crosses. We may not accept the difficult situations to which duty calls; we may seek the easy road and "flowery beds of ease" at every turn, as multitudes do; but even then we cannot escape—we cannot escape the cruel reverses, the sickness and pain to which this life is heir, and the inconsolable sorrow that death brings in its train.

In the world's history there have been none who have undertaken more difficult tasks and borne more heartbreaking separations than the missionaries of the cross. The picture given us of the heroes of faith in the eleventh chapter of Hebrews (especially verses 32-38) is the picture of the ages so far as missionary effort is concerned. "There is no such thing as an easy revival." The same is true regarding successful missionary work. The missionary who is looking for an easy time had better get a new conception of his work or go home; while the denomination which expects to succeed in mission work without tremendous effort and sacrifice has not caught the Master's conception of the task or the needs of the hour. Christ plainly tells us we must travel the way of sacrifice as did he, if we are to succeed.

This order is not because the holy Father delights in the pain and anguish which come to his children in filling difficult places, in en-

during painful separations, and passing through most trying ordeals. These things pain the loving Father, too, pain him more than they do us who pass under the rod. Why then this order? As in the case of the death of Christ, it is necessary by the presence of sin in the world.

All this challenges us to undertake the difficult, of whatever nature, for the sake of Christ and in his name that we may rescue men estranged from the Father's house. We cannot shun the way of the cross, however much its weight may tax our bodies, minds, or hearts, and be true disciples, or true men and women. The way of suffering is the way to perfection, to purity, strength, and beauty of character.

But there is a wonderful source of help, as well as a glorious compensation. Christ's intercessory prayer, found in the seventeenth chapter of the Gospel according to John, is for us. More than this, he is nearer to us than any one else can be and enters into all our tasks, trials, and heartaches, as he intercedes for us. Get a view of Christ as revealed in that intercessory prayer, and then remember that the same lowly Jesus is with us in our struggles, sufferings, and fiery trials, or will be if we will let him. He is not only interceding for us, but his omnipotent power is upholding us, his grace is supplying our need, and his presence comforting our hearts.

Miss. Sec.

SOMETHING OUGHT TO BE DONE!

By Rev. Hurley S. Warren

"Must!" we started to say. Well do we remember the late Dean M. H. Van Horn's counsel when he remarked about like this: "Never tell folks they must. The chances are they will not." Anyhow, "ought" says what is meant. And, something ought to be done.

"Done about what?"

"About giving. About budgets. About the salaries of certain underpaid and unpaid workers."

We believe implicitly in the Scripture which reads, "A laborer is worthy of his hire." Yes, we believe it, although now and then we do feel guilty as we accept the church treasurer's prompt check for salary in full. Especially is this so when we think of some who are not receiving on time even the meager amount promised them. Of course, something ought to be done.

What to do appears to be "a horse of another color."

Lest we become misunderstood at the outset, we hasten to say that much has been done acceptably. Only by building upon the past can the present make sure the success of the future. The point is—perhaps there is more that could be done right now. As we see it, whatever is attempted will accelerate the earnest efforts of the financial representative and in no way detract from or hinder his work.

In the SABBATH RECORDER of May 13, 1940, Rev. Elmo F. Randolph in his "Daily Sabbath Meditations" quoted Victor Hugo as follows: "In all this world there is nothing so powerful as an idea whose time has come."

The idea which we are about to suggest has been tried in various forms before with certain degrees of success. Therefore, no originality is here claimed. Possibly its "time has come."

Often our four-year-old will exclaim, "I have a good idea!" More times than not she sells it to her younger brother. Frequently she gets it across to her older brother. "I have a good idea," and we hope its "time has come."

This is the idea: Let us form ourselves into century clubs. The one and only purpose of the clubs is to encourage increased giving to the church and denominational budgets.

Any and all who will agree to give twenty-five per cent of any increase in their incomes for one year, to be equally divided between the church and the denomination, automatically become members of a century club. That is, the church would receive 12½ per cent of any increase in income and the denomination, 12½ per cent.

It is assumed that the majority of Seventh Day Baptist Christians tithe their incomes. Likewise, it is thought that an increase in income will not reduce the amount of church and denominational receipts. And, it is definitely expected that there will be certain increases of incomes. On this margin of increase hangs a tale of larger loyalty quite within reach if minds and hearts are touched to catch the vision and hands are opened to release the means.

Let us give the plan a try. The first one hundred to send in their names will form the First Century Club, the second one hundred the Second Century Club, and so on. Let us not wait until Conference or until the beginning of another Conference year. Let us start right away. In this manner we should

boost the present budget and have a real lift on next year's.

And, remember: 12½ per cent of the increased income under this plan will go to the church and 12½ per cent to the denomination.

Now, I wonder if one thousand folks will take the time and trouble to read this. If you are willing to become a party to this plan please send your names to Dr. Ben R. Crandall, Chairman, Committee to Promote the Financial Program of the General Conference, Alfred, N. Y.

And, can we complete the Third Century Club by the opening of General Conference in Battle Creek, Mich.?

"Where there is the will, there is the way." If it is his will there is no question about the way, if we are all his.

Plainfield, N. J.

DAILY MEDITATIONS

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

Sunday, June 9

Luke 14: 17— . . . Come; for all things are now ready. Luke 14: 18—And they all with one consent began to make excuse . . . Read Luke 14: 16-24.

What excuses are we making to the invitation, "Come; for all things are now ready"?

An invitation from a friend would be accepted gladly (if it were possible to go). We would not only say thank you, but would show by cheerful words and smiles that we appreciated the invitation. But when the Master calls us to a feast of spiritual blessings, are we ready to go?

How about the call that would bring sunshine to a shut-in? What about the letter to a discouraged one? Have we forgotten Bible class and church attendance? The Lord's table is spread with a rich banquet (many lines of service); let us feast with him.

Hymn—

"Ask not to be excused,
There's danger in delay;
That wondrous love abused,
Forever turns away."

Prayer—Thou who art the way, guide us in ways of service for thy name's sake. Amen.

Monday, June 10

Luke 11: 10—For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Read Luke 11: 1-10.

Perhaps it would be well to ask as did the disciples of old, "Lord, teach us to pray."

For what are we asking? If granted, would it prove to be a blessing for all concerned? Is it something true and beautiful that will prove to be a precious jewel in our possession?

What door are we seeking to enter? Is it one marked by worldly pleasure and seeming success that leads to a dead end; or is it the door that will open into the presence of the King?

Hymn—

"My Jesus as thou wilt,
O may thy will be mine."

Prayer—Lord, give us a true vision and help us to pray in all sincerity, that thy kingdom may come and thy will be done in our lives, as thy will is done in heaven. Amen.

Tuesday, June 11

Luke 9: 57-62.

How clearly Jesus points out to us that we do not always realize our own motives in service. How quickly and quietly does the old self that we have buried rise up in our hearts and we are amazed at ourselves.

He calls and we say, "Yes, Lord, but first let me go and . . . do the things I wish."

How earnestly Jesus must have spoken when he said, "foxes have holes, birds of the air nests, but the Son of man hath not . . ." In other words, the Christian life is one of giving to others, not trying to get for one's self.

Sometimes we must break entirely away from our old way of living, sometimes be ready to give up ease and pleasure; but after we have started to follow . . . let us keep our hand on the plow. Let us be:

"Ready to go, ready to stay,
Ready my place to fill;
Ready for service, lowly or great,
Ready to do his will."

Prayer—Master and Lord, help us to hear clearly and obey quickly every call of thine. Through thy strength may we serve thee acceptably. Amen.

Wednesday, June 12

Luke 10: 30—And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. Read Luke 10: 25-37.

There are many Jericho roads in life; sometimes we can avoid them, but many times there is no other way to go. If we ask the Master to go with us, no matter where we must go, we shall reach our journey's end safely. They may steal our raiment and wound us sorely, but they can never steal our soul. Jesus paid for our salvation and he will guide us safely home.

Hymn—"Sun of my soul, O Savior dear."

Prayer—Blessed Jesus, be with us through all of life's journey. If we must walk in a hard, rough road, help us ever to remember to be a good neighbor. Amen.

Thursday, June 13

Luke 10: 40—But Martha was cumbered with much serving. Luke 10: 42—Mary hath chosen that good part. Read Luke 10: 38-42.

Martha and Mary are still with us, sometimes in homes and sometimes in churches. We must have them both; one is as needful as the other. That good part that shall not be taken from us is to do our best in any service that God has fitted us for.

It takes many nails to build a dwelling and God needs every talent and all service to build his living temple. Let us rejoice in whatever place we are called to serve, no matter how menial, and be thankful that all may have some part in the work of the kingdom.

Hymn—

"All for Jesus, all for Jesus,
All my being's ransomed powers."

Prayer—Our Father, as we journey through this day, let us keep our minds and hearts fixed on Jesus. Let us do all things in loving kindness as done unto him for the honor and glory of thy name. Amen.

Friday, June 14

Luke 17: 21—The kingdom of God is within you. Read Luke 17: 12-21.

Gratitude is surely one of the primal steps in the kingdom of God, and that must come from the heart. We have many things for which to be thankful—first, our Savior and God's goodness and mercy in that supreme gift.

Thankfulness for what we have received will open the way for greater blessings. We cannot expect more from our heavenly Father than we will use. Remember the steward with the one pound who hid it.

Hymn—

"God is love; his mercy brightens
All the path in which we rove;
Bliss he wakes and woe he lightens:
God is wisdom, God is love."

Prayer—Kind Father, open our eyes to see our many blessings. Help us to reverence thee and thank thee for all things. May our hearts be filled with love and may we know of thy abiding presence. Amen.

Sabbath, June 15

Luke 18: 16—And Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Read Luke 18: 15-24.

What tender love Jesus showed for little children. He raised childhood to a higher level than it had ever been, and down through the years we have been learning from him.

We must beware of either being a stumbling stone or putting a stumbling block in the way of one of these little ones. They find their way to God through us. How are we representing him to the little ones he has entrusted to us?

Hymn—"I think, when I read that sweet story of old."

Prayer—Jesus, Savior, we thank thee for the little children in our lives. Help us to remember your charge to Peter to feed your lambs, and may we also prove faithful to that charge. Amen.

WOMAN'S WORK

SUNRISE MEMORIAL SERVICE

(Sponsored by Salem Business and Professional Women's Club, at Ehret Outdoor Theatre)

THURSDAY MORNING, MAY 30,
7:00 O'CLOCK

- Prelude: Swiss Pageant—Girl Scout Troop No. 7
- Hymn: "America the Beautiful" Bates
- Invocation Rev. Vernon C. Cutright
- Hymn: "Holy, Holy, Holy" Heber
- Scripture Rev. Edgar F. Drumel
- Hymn: "Faith Of Our Fathers" Faber
- Prayer Rev. James L. Skaggs
- Hymn: "Sweet Hour of Prayer" Walford
- "Peace" President S. O. Bond
- Hymn: "Sweet Peace, the Gift of God's Love" Billhorn

- Prayer Rev. Edgar Frey
- Hymn: "God Bless America" Irving Berlin
- Benediction Rev. V. F. Williams
- Hymn: "Old Hundred" Bourgeois

Song Leader—Mr. Carl Sturm

PEACE

(Talk given by President S. O. Bond, at Sunrise Memorial Service, Salem, W. Va., May 30, 1940)

The words of Jeremiah, the prophet, "Peace, peace, there is no peace," are certainly true today even in lands not actively engaged in war. There is no real peace. Jesus said, "Peace, my peace, I give unto you." He also said, "I came not to send peace, but a sword." Those statements seem to be inconsistent and at variance one with the other. This, however, is not true. They were spoken on different occasions and about different things. The sins of mankind have brought the sword; the righteousness of the people will bring peace.

The baccalaureate speaker on Sunday night made the statement that God is the ruler yet. I believe this to be true. Jesus said, "They that take the sword shall perish with the sword." It seems to be ordained that difficulty and troubles are not settled by the sword.

Suppose we attempt to get to the basis of the meaning of peace. Fundamentally, peace is an inward thing rather than an outward one. The truth of this is easily recognized in individuals, but the same is true of nations. Germany has been at war, not since last September, but since the treaty of Versailles. It is only the active manifestation that we have seen since September. It seems like mockery to talk of peace when so nearly all the world is at war and there seem to be so many wrongs to be righted.

The Apostle Peter instantly recognized injustice and treachery, and drew the sword. But Jesus told him that he could call twelve legions of angels that would use the sword if its use would be of value. Jesus chose the way of suffering, even to enduring the cross. Who will say that there was a better way? He also foretold the time of suffering, bloodshed, and death, such that it would appear that all flesh must be destroyed, but he promised that those days would be shortened and that out of the turmoil should come a purified kingdom. Perhaps we are approaching that time. No one knows.

There is much that we cannot understand, but there seems to be a fundamental beneath this confusion that is fairly evident: When peace comes to the world, it will be God-sent. Peace propaganda, and there is much of it now, may be helpful in preparing the soil, but the seed that shall grow will be God-sent.

If man-made machinery would bring peace, I blame our own American nation for blocking

the best human effort to make peace by contract. The League of Nations and also the World Court were, in my opinion, made ineffective because America refused to be party to it. I recognize that many people would disagree with this statement, but I repeat that if man-made machinery could be set up to do this, probably those were the best instruments yet found for peace. But probably no plan has ever been provided that will give peace that does not first provide for the elimination of injustice to all people and to all nations. The recipe for peace is the recipe for the kingdom of God, and these two things shall come together in about the same proportion.

"Righteousness exalteth a nation, but sin is a reproach to any people." "Pray for the peace of Jerusalem" is equivalent to saying, "Pray for the righteousness of the people." When the people of the world think peace, talk peace, publish peace, and act peace, there will be peace.

I have hoped that England or France or Belgium or Holland or Norway or Poland or Czechoslovakia might be brave enough to call for a day of prayer, not for victory, but for what seems to us to be the unprincipled enemies. Might it not be that our God would place his angel in the way as he placed it before Balaam and his ass, and perhaps thus stop the most cruel, the most destructive of all wars since the beginning of time?

May the peace of God, which is the only permanent peace, come into the hearts of all men and especially into the hearts of the rulers of all nations, is your prayer and mine.

THE SABBATH IN TIME OF WAR

By Rev. James McGeachy

The coming of war brings fresh problems to the observer of the seventh day Sabbath. He finds himself called upon to become part of the military machine which, when it goes to war, works and fights seven days a week, and can have no respect for either the Sabbath or Sunday. How can a Sabbath keeper take part in such operations, and still be loyal to his convictions regarding the Sabbath?

As long as military service is on a voluntary basis the Sabbatarian can remain out of the machine, but the introduction of conscription makes it impossible for him to take this course. In Britain and the United States military service was purely voluntary until

the Great War of 1914-1918. Then Britain found it necessary to introduce conscription in 1916. Conscription was again introduced before the present conflict began. In this respect we have been more favored than countries like Germany and France, which have for long years maintained conscript armies even in times of peace.

Attitudes

What shall we do about the Sabbath when called to join the army? That is the great problem with the young Sabbatarian, which the writer desires to discuss in this series of articles. There can be no place for Sabbath observance in the ordinary fighting regiments in time of war, and if we mean to observe the Sabbath we will have to find a place elsewhere. The young man with strong convictions regarding the duty of Sabbath observance will probably also have conscientious objections to fighting and killing as well, and we may be thankful that the British and American governments do recognize the sacredness of the individual's conscience in this matter, and offer those with such scruples other lines of service.

In these other lines of service it may be possible to have the privilege of still observing the Sabbath. Of course, if one should enter the Army Medical Corps and can work with the Red Cross, he would then feel free to work on the Sabbath as well, since this is a work of mercy and healing. But one might have to join a corps which does ordinary work, which, however necessary it may seem from the standpoint of the military authorities, can never be deemed a work of necessity from the standpoint of the individual Sabbath keeper who believes he should obey God rather than men.

Quakers

The writer has not been able to ascertain what attitude Seventh Day Baptists have taken in past wars to this question, but during the last war when he was with the Seventh Day Adventists it was a question he had to face personally. Seventh Day Adventists in Britain and America took up the Quaker attitude towards war, and so were conscientious objectors, and when called to join up were able to serve in what was called in England the Non-Combatant Corps. This regiment did all kinds of ordinary work, such as loading railway wagons with timber, and trench shel-

ters, hay for horses, food for the troops, stacking and storing these things in various depots, everything except handle ammunition, which they would have refused to do. Some objectors, of course, were extremists and refused to join this corps or put on army uniform at all, but we who joined felt that as long as Cæsar allowed us to render to God what we considered belonged to God, we should then render all the service we could to Cæsar. We were willing to do all we could to make life more comfortable for the troops who had no such scruples, and who were just as conscientious in fighting.

Service in this corps, or N.C.C. as we called it, involved doing many things that we could not conscientiously do on the Sabbath, and so we made plain our objections on this point as well. Our experiences may be of interest to others now facing the problem.

Difficulties

While still in England the authorities allowed us the privilege of the Sabbath free, and we took over duties others would have had to do on Sundays, but when we were sent to France we had a harder struggle to secure the privilege. There were about fourteen Seventh Day Adventists in the Third Eastern Company of the N.C.C., and when it came to the first Sabbath in the camp at Boulogne we refused to parade for work on the Saturday morning. However we eventually agreed to march down to the docks, as the noncommissioned officers of our company wanted us to refuse there, and so share the responsibility with other officials.

We were brought back to camp, and the captain sentenced us to fourteen days C.B. He raised the question of "works of necessity," and I told him I did not consider a military necessity to be a necessity in the sight of God. At that time I was only eighteen, and had no knowledge of international politics, and therefore did not see that it was necessary to have a war at all!

We were placed in a hut over the weekend. On the Sunday we were joined by six others who refused to work on that day! Eventually the camp commandant with our officer came to see us, and after asserting the authority of the army, finally offered us the privilege of observing the day we desired if we would be willing to make up the hours by working extra on other days. This we gladly consented to do. In practice we us-

ually had the best of the bargain, but we had to do duties on the Sunday afternoons when the others were free. The Plymouth Brethren in the company rather envied us and the strict Sunday keepers our privileges, but they being "under grace and not under law," and believing Christians were not obliged to keep any day strictly, had to work on Sunday mornings!

For eighteen months we were able to keep the Sabbath in France at Boulogne, and also at Les Attaques near Calais. When we moved to a new place our officer explained the position to the authorities there, but at the end of this period we had a new officer and were moved to Le Havre, which was the American base. There the privilege was rescinded, and we had to face trouble again.

Trouble

On the following Friday at sunset we refused to continue to work, and were marched back to the camp, and after two weeks were courtmartialled and sentenced to six months in the military prison. We were taken to the prison on the Friday afternoon, and so we had to take our stand for the Sabbath almost as soon as we entered it. We were bathed and changed into prison clothes, and then brought before the governor who said that if we did not obey orders in the prison he had means to make us. I told him Christ had suffered for us, and we were willing to suffer for him.

We were set to work sawing old lumps of wood. It was winter and the sun set about 4 p.m. The only means we had of telling the time was the striking of the hour on a triangle at the prison entrance. We immediately threw down our saws, and the guards at once assailed us, knocking us down. Later they ordered us to rise and we had to run to the cells while they beat us around the legs.

Later we were sent to tents within barbed wire sections, and because we refused to clean old rusty tools, which every prisoner was required to do after his day's work, we were placed in solitary cells for nine days, part of the time on bread and water twice a day. It would take too long to recount all we went through in the military prison, but after a month we were transferred to England and placed in Wormwood Scrubbs, the famous civil prison in London. It seemed like heaven after the military prison. There we had no

difficulty about the Sabbath. After five weeks there we were allowed to join the more extreme objectors, although we had the offer of returning to the army with a guarantee that our scruples would be respected. We felt the Lord had led us out of the army, and we should not return. Eventually we were given other work of national importance, such as farm work.

Such were the experiences of some Sabbath keepers in the last war.

(To be continued.)

London.

YOUNG PEOPLE'S WORK

A THOUGHT FOR THE WEEK

By Marvin Stephan

I am he that liveth, and was dead; and, behold, I am alive for evermore. Revelation 1: 18.

If Christ can suffer and give his life on the cross for us, why can we not sacrifice some of the things which we want and which we should not have? We can if we put our faith in God.

Nortonville, Kan.

CHRIST CALLS TO CHURCH LOYALTY AND FELLOWSHIP!

By Jane Hodge

Those of you who attended the Colorado State Christian Endeavor Convention, will remember that the theme of the convention was *Christ Calls!* This is the theme of the International Christian Endeavor Program for the next two years. Some of the addresses and discussions had as their subjects such titles as (1) Christ Calls, which had as the main points, Christ calls for courage, Christ calls to consecration, Christ calls for confidence, and Christ calls for co-operation; (2) Christ Calls to Evangelism and Missions; (3) Christ Calls to Christian Endeavor; and (4) Christ Still Calls Youth. This topic, "Christ Calls to Loyalty and Fellowship," might well be associated with those above mentioned.

To be loyal is to be faithful, to be devoted. Christ Calls to Church Loyalty. How can we be loyal to the church? (1) By becoming a member of a church which is of our faith. We will not be very loyal to any church if we do not feel that we are a part of it and that it has something worth while for us.

Have your membership with some church.

(2) By being faithful in attendance. You will not only receive a great benefit, but will help someone else and give him encouragement.

(3) By giving your financial support. We cannot all give a great sum of money to the church, but we each can give what we are able to give. The small sum that we might give would help to meet many financial problems that only a few are having to meet at the present time. (4) By taking some responsibility that we are capable of accomplishing. It may call for extra time, thought, and work, but it will cause us to think more of church and its organizations, and that is what we of today need. (5) By helping others to become interested in church. We usually talk about those things which we have on our minds; why not talk of the church and its work more often and see if we cannot get more people interested in it?

The church stands for certain ideals, certain goals. Make those your ideals and your goals as nearly as possible and work to bring them to perfection.

We as young people today meet many problems, but we have one who will direct us if we will but ask him. In every day life, if a friend does us a favor we feel as if we should in some way thank him and repay him. Have you ever stopped to think that Christ has done so much for us that we ought to do all we can for him? How can we better serve him than through the church and its organizations? Be loyal to Christ's Church.

The need for loyalty has been felt so greatly that there were two days set aside this year as Loyalty Days. In a statement strongly recommending these Loyalty Days, President Roosevelt said that never before has the world needed to have more faith in religion than at the present time. With all the distress and suffering in the world, Christians need to trust in God and show others the way to salvation.

Christ calls to church fellowship! Church fellowship, the mutual relation of church members, is an important asset to the church. By mingling together we become more as *one* in the church; your interests are my interests to a greater degree. I have often wondered if the larger churches can have the fellowship among its members that the smaller ones have. The young people have fellowship in the Christian Endeavor meetings, socials, and other activities; the missionary society finds fellowship in its meetings, quiltings, and spe-

cial programs which it gives. The men of the church have their organizations where they are together to think and talk of church work; then, the entire church meets with other churches and there is a greater fellowship than before. Such meetings as this today, tend to draw us nearer to each other and to that which the church stands for.

The New Year's dinner, a series of church socials such as the Boulder Church has planned, the bi-monthly Christian Endeavor social, the various programs throughout the year, all help to make a better feeling among the members of the church. Christ Calls to Church Fellowship! The world calls for worldly fellowship! Which do you follow? Which call are you heeding today? Christ does not want us to have long faces and not enjoy life. A long-faced Christian will not be successful in winning many souls to Christ. We must show to the world that there is real joy in Christian living, that we do not miss the soul-destroying entertainments of the world.

Christ Calls to Church Loyalty and Fellowship! Will you answer the call?

Boulder, Colo.

CHRIST CALLS

By Marion Ruth Maxson

Our theme is "Christ Calls for the Better Things of Life," and my special topic is, "In the Home."

The best source of information for our theme would, of course, be the Bible. For our first reference I shall quote Luke 10: 38-42: "Now it came to pass, as they went, that he entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful and Mary hath chosen that good part, which shall not be taken away from her."

Jesus gently rebuked the one sister thus: "Martha, Martha, thou art careful and troubled about many things." We have many Marthas who seemingly are more concerned with the cares of their homes and the prepara-

tions for serving meals than for anything else. Jesus continues, "But one thing is needful." This refers us to Psalm 27: 4: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." And Mary is commended for having chosen the "one thing needful."

We are not to conclude that Jesus condemns our efforts at making a pleasant, happy, and comfortable home, for in First Timothy and in Titus, woman is commended—"Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work"—and also, women are admonished "to be keepers at home."

From a dictionary of the Bible we read: "Though different from Mary in temperament, Martha was no less truly a devoted friend of Christ and beloved by him. The character of the two sisters was well contrasted at the supper in Bethany, after the resurrection of Lazarus. No service was too humble for Martha to render, and no offering too costly for Mary to pour out in honor of their Savior."

In the eleventh chapter of John we read of Jesus' coming again to the home of Mary and Martha after the death of their brother Lazarus. "Then Martha, as soon as she heard that Jesus was coming, went and met him. But Mary sat still in the house." And a little later we are told, "Martha went her way and called Mary her sister secretly saying, The Master is come and calleth for thee. As soon as she heard that, she arose quickly and came unto him." In this home one sister calls the other into the Master's service. That would be the ideal situation in every home, if one member were always to call another.

In Mark 5: 18, 19 we read, "And when he [Jesus] was come into the ship he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee."

Here we have an example of Christ's call to a man for service in his home and among his friends. He had asked for a place beside Jesus, but Jesus required the less spectacular service, in his own home.

We also read of Jesus when he was a boy, at home, "that he grew in wisdom and in stature and in favor with God and man."

Many instances could be mentioned where the better things of life should begin in our own homes. I should like to mention one other example of the present time. The colored boy, Joe Louis, must have had a good home and the right kind of bringing up, for over the radio the other night, he said he has never smoked nor taken a drink in his life, for his profession calls for clean living, simple food, plenty of sleep and exercise—right living in other words.

Christ's challenge to us is for the better things of life in our own homes. And among our friends is the best place to serve him.

Nortonville, Kan.

AS TO THE YEARS OF MY LIFE

By Isabelle G. Millard

They're gone I know,
God willed it so,
These fifty years and more;
Of toil and care
I've had my share,
I would not live them o'er.

The white hairs show,
The face lines grow,
And time with ruthless hand
Lays bare the years
And interferes
With many a cherished plan.

Some days were glad,
Some have been sad;
But shining through each one,
In joys and tears,
In hopes and fears,
Has been God's ceaseless sun.

And back of all
The years reveal
There's peace and calm well-placed,
A trust in Him
Which cannot dim,
Though youth has been erased.

Days may be lone,
And hope undone
In mortal happiness,
But God is near
To love and cheer
And still abide and bless.

Troy, N. Y.

Wisdom to gold prefer, for 'tis much less
To make our fortune than our happiness.

—Young.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

A lot of children have the pink eye. Daddy was afraid more children would get it so he put boric acid in their eyes twice a day. My eyes have been sore, but boric acid has helped them.

The day before yesterday the P.T.A. sold ice cream, lemonade, and cake to pay for the school lights. They earned fifteen dollars and nine cents.

Neither Cleo nor Rex goes to school. Edna is in the second grade and I am in the fourth. Alois is in the fifth grade. Zenia and Bond go to Bristol. Zenia is in the seventh grade and Bond in the eighth.

Mom's name was Ruth Bond. Orson Bond at Alfred is her brother. Dad's name is Ashby Fitz Randolph. Elmo Randolph at Alfred Station is Dad's brother.

Your RECORDER child,
Bristol, W. Va. Mae Randolph.

Dear Mae:

Since you gave your name as Elsie Mae in your previous letter I didn't know which name you were usually called by, so I used both "to be on the safe side," as one of my little pupils used to say, but I believe I like the name Mae better.

Some of the children around here have pink eye, and even our little Joyce has a touch of it, caught from the children next door, so we too are using boric acid, and trying hard to keep Joyce away from baby Gretchen.

Thank you for writing so soon to tell me more about your family. After I received your letter your Uncle Elmo and others gave me the same information, but I informed them that you had got the start of them.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I had just got home from school when I saw the RECORDER and read it, which made me decide to write to you. I have not written you for a very long time, so I thought I had better get busy.

I enjoyed the letter from Anne Beebe. She and I are very good friends.

I am in seventh grade this year and will be thirteen the twenty-second of this month. My school will be out this coming Friday, though I don't have to go back any more this week because I have taken all my examinations.

I enjoy the RECORDER very much, especially the Children's Page.

The weather here has been very nice lately, and it has seemed like summer. There is a flicker that has a nest near our house, and every morning we can hear him pecking on wood, or singing. I guess he thinks spring is here, too.

After this I will write more often, since I will have more time to write during the summer.

Your RECORDER friend,
197 West Main, Barbara Seager.
Salem, W. Va.

Dear Barbara:

It's a pretty good recommendation for Anne Beebe that she has so many nice friends, isn't it? You see, you are not the only one who has spoken of Anne as a good friend. In fact some have even said, "I read Anne Beebe's letter in the RECORDER and thought I would write one, too."

Let me see; I wonder if you couldn't tell me something about your "family tree," as Mae Randolph has done. Was Rev. Mr. Seager, whom I used to know well and admire, your grandfather? Please tell me and other RECORDER readers more about your family.

We, too, are having fine spring weather, with frequent showers, interspersed with bright sunshine, to speed the growth of vegetation everywhere. The leaves on the trees have grown as if by magic; I don't believe I have ever seen them grow so large in so short a time; other things accordingly. I haven't seen a flicker yet, but robins and smaller birds are everywhere.

Your sincere friend,
Mizpah S. Greene.

Dear RECORDER Boys and Girls:

The following bright sayings of children were sent Editor Van Horn by Mrs. Hannah Hummel, of Madison, N. J., and he in turn has sent them on to me. I know you, too, will enjoy them and thank Mrs. Hummel as I do for sending them:

The big sister gathered the little three year old into her lap and said to him, "Had a haircut haven't you, Sonny Boy. What day did you get that done?" "Pay day," was the prompt reply.

The door opened and in came a rosy checked little boy, announcing, "I'm hungry." Mother replied, "Which will you have, a cookie or a cracker?" The answer came—"I don't want *which*, I want both."

OUR PULPIT

A RADIO MESSAGE

By Rev. E. A. Witter

Text: Matthew 11: 28.

As we gather for our morning devotions it is my desire to bring you some thought that will give you help for the day and for life. As I open the Bible for the day's message I am led to feel that Matthew 11: 28 is especially fitted to our needs this morning. Listen while I read: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

It was Jesus the Savior of mankind who gave this word of invitation to a company of worried listeners to whom he was speaking after John was imprisoned. Jesus declared that he came to seek and to save the lost. Let us take note—this invitation is to all—none is left out. "Whosoever will, let him come and drink of the water of life freely." A little newsboy from the streets of a great city, hearing that statement, cried out, "That means me." Have you been redeemed? Have you accepted Christ as your Savior? Are you rejoicing in his helpful, comforting presence? Then he is inviting you to come a little nearer that you may have more of his presence. Are you one who is feeling the heavy burdens of life? Do you feel depressed and sometimes discouraged because of these burdens? Then it is to you the loving Christ is speaking. As the perplexed, tired, frightened child hastens to mother when it hears her voice calling, "Come to me," so whatever the cause of your burden, your worry, or your fear, the dear Lord bids you come and talk it over with him.

Sometimes we are burdened because of economic conditions; it may be the danger of losing the home, or the loss of the job so necessary to the maintenance of the home. If this is so, Jesus is inviting you to come to him with these anxieties that cause you sleepless nights. Hesitate not to come and lay them all

at the Master's feet. I can assure you that if you come in full surrender to God's will you will find peace and rest of soul. I have proved this in many things of life.

One thing we should be sure to remember. While Christ promised to give rest to the one who comes, he does not promise that we shall be free from burdens, or free from anxieties. The rest assured is rest of mind in the assurance that Jesus knows our needs and will give sustaining grace. The burden will seem lighter, the wear of worry will be gone. This loss of worry will be because of our love for Christ and surrender to his service. This is beautifully illustrated by a mother in her devotion to her family. A Baptist preacher told how in his childhood the family was in the depths of poverty in the city of Chicago. Often at night there was nothing in the house for breakfast. The mother would lead the family in devotions, put the children to bed, saying "God would provide a breakfast." Sometimes a neighbor would bring in something to eat or money owing them would come in time. The preacher said, "There never failed to be something for breakfast." This experience gave to him much of confidence in God's promises.

Dear hearer, whatever your condition, let me persuade you to take all your cares and anxieties and lay them at the Master's feet, "casting all your cares upon him for he careth for you." The blessing that will be yours and mine in Christian service is dependent upon the fullness of our surrender to the guidance of his hand. It is not enough that we say, "Lord, Lord," or that we make great professions, for it is not the profession that saves, but the life of doing that makes possible the life of fellowship with Christ. The richest spiritual blessing is not for the hearer but for the doer of God's will. "If ye abide in me and my word abide in you, ye shall ask what ye will and I will give it unto you."

God help each tried one this morning to abide under the shelter of his love, that he may enjoy his presence, for "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God in Christ Jesus our Lord."

Daytona Beach, Fla.

DENOMINATIONAL "HOOK-UP"

Jackson Center, Ohio

The daily paper of a nearby city gives considerable space to the preparation of the Jackson Center Seventh Day Baptist Church centennial celebration, which is being held June 7-9. The actual date of founding is reported as March 22, 1840, at Elm Corner, one mile west of the Center. The account tells of the early church, its buildings, its pastors, as well as the pastors of more recent dates. It was for over fifty years, according to the article, an "outpost for the faith" and its propagation. Several churches throughout the West look to Jackson Center as a parent church.

The church has always been liberal in its relations to other religious groups, permitting several of different faith to use its house of worship until they could build for themselves. Among such are the local Lutheran and Methodist churches.

The Seventh Day Baptists are carefully distinguished from the Seventh Day Adventists, and shown differing from others in the keeping of the seventh day of the week instead of the first day of the week as the Sabbath, showing Bible authority to justify their position.

"They teach and practice the teachings of Christ Jesus as the way to the larger, happier, God-like life here on earth. They are clean minded, good citizens who mind their own business and live at peace with their neighbors. They are industrious, thrifty, and peaceful." *Contributed.*

Milton, Wis.

Plans are being formulated for remodeling and extending Milton College's buildings, enlarging its courses of study and upbuilding the college's endowment funds, President J. G. Meyer announced this week in a message to the alumni. Doctor Meyer, fifth president of Milton since its founding as a college in 1867, took office early this year. He will be formally installed as president on commencement day, June 12.

Architects and engineers are making a study of the college plant to determine steps to be taken in providing a more efficient heating system, social rooms for students, and dormitory facilities for men. Plans for housing the college library and the administrative offices and for an assembly hall are also being studied.

In his message, President Meyer disclosed that the college curriculum is to be broadened to include courses in aviation, radio broadcasting, journalism, physical education for teachers, and commercial courses for high school teachers. The college enrollment which has been steadily increasing for the past few years will be accentuated by these new courses. Milton's enrollment this year has increased sixteen per cent over last year, he stated.

Third and most fundamental step in the college's development program, Doctor Meyer stated, was the upbuilding of the endowment funds of the college.—*Milton Junction Telephone.*

Nortonville, Kan.

A Graduate Honor Service was held at the church last week, with appropriate worship service and several short addresses by young people.

The honor graduates were Allen Bond and Eugene Stephan of the Nortonville High School, with Alice Louise and Marvin Stephan and Mary Langworthy of the Junior High; Wilmer Wheeler of the Lane School; Reba Kenyon and Robert Wheeler of the ACCHS; Louise Wheeler of the Mennonite Hospital at Bloomington, Ill.; and Ethel Wear Tomlinson and Alton Wheeler of Salem College.

—*Nortonville News.*

First Hebron, Pa.

Our church holds services every Sabbath. Paul Maxson of Alfred comes every two weeks and preaches for us. The Sabbath school attendance is encouraging and services are held the Sabbaths that Mr. Maxson does not come.

We are going to plant an acre of potatoes for the church, calling it "God's Acre." Land and use of machinery have been given and labor will be available.

We have a live C. E. They gave a splendid Mother's Day banquet for the parents and are a great help to the church.

Correspondent.

New Market, N. J.

The Piscataway Church has had a busy and interesting winter and spring. From March 30, we have had the pleasure of union services in our church with the Plainfield congregation for a period of eight weeks while the Plainfield church was undergoing repairs and decorations. The responsibilities of the services were divided between the pastors and

musicians of both groups. On the Sabbath of May 25, when Plainfield congregation returned to their church, we participated there in that service.

Our young people have also been active. For Young People's Night at the prayer service once a month they have frequently conducted the service and assisted at other times. Young People's Day was observed at the Sabbath morning service of March 2, at which the service was conducted by them and the pastor brought a message through an original story, "Two Masters."

The Ladies' Aid society has had either a dinner or supper for the public once a month most of the winter. This not only helps the church finances, but also gives the even greater value of fellowship contacts with people of the community.

Three rooms at the parsonage have been redecorated through the united efforts of the Ladies' Aid and the trustees.

Rev. Marion C. Van Horn, Salemville, Pa., was the Sabbath Rally Day speaker for the union service at our church of the Plainfield and New Market congregations. Pastor Sutton was with the Marlboro Church for this pulpit exchange. Correspondent.

Cleveland, Ga.

Recently Brother and Mrs. E. A. Witter stopped by to see us for a week or so en route from Daytona Beach, Fla., to their home in Adams Center, N. Y. While here, Brother Witter preached several times and also made numerous visits to the homes of members of our church and neighbors. All of us were delighted to have them here and hope they will come again.

On the eighteenth day of May, Brother J. B. Conyers presented the claims of the SABBATH RECORDER for support and also presented or discussed the usual questions and answers about the Sabbath.

Recently each member was asked to take a specially prepared box with a "non-shakable" coin slit in the top of it, and to put therein funds for a Special Harvest Offering to be turned in October 12. These funds are to be over and above our regular tithes and offerings. They are to be derived from some thoughtfully chosen project, such as the sale of chickens from one setting of eggs; the eggs laid on Sabbath day; the eggs one hen lays before the time expires; or a patch of tomatoes, onions, beans, cabbage, etc., grown and

converted into cash; or a patch of corn; or a pig; or some needlework; or any way whereby funds can be raised for the Lord's work. We believe the Lord will bless the particular method chosen in such a way as to make it an outstanding success. The amount a person turns in will not be known to any one except the individual and God, as the boxes are not numbered or named. This money is to go into our building fund. If such a plan were used throughout the denomination, many hundreds of dollars, additional, could be raised for various projects.

There have been services here each Sabbath since July, 1936. Brother J. M. Arp now preaches on the first Sabbath of each month.

At a recent business meeting these officers were elected: J. M. Arp, moderator; J. B. Conyers, clerk; W. L. Arp, treasurer.

Church Clerk.

WANTED -- RECORDERS

Wanted: Clean copies of SABBATH RECORDERS of dates 1940, '39, and '38, to be sent postpaid to Frank Jeffers, 1223 Franklin St., Racine, Wis., to be distributed free from house to house in this city.

(Signed) Frank Jeffers.

OBITUARY

Hewitt. — Honor Davis Hewitt, daughter of Arnold C., and Caroline Randolph Davis, was born at Farina, Ill., January 9, 1876, and died at the Mark Greer Hospital in Vandalia, Ill., May 21, 1940.

When sixteen years of age she was baptized and united with the Seventh Day Baptist Church at Farina, where she was a helpful, consecrated member until the time of her death. May 22, 1928, she was united in marriage with F. E. Hewitt at Farina, who preceded her in death.

She is survived by one brother, Mr. Carroll Davis of Farina; three sisters, Mrs. Ethel Irish of Peoria, Ill., Mrs. Aster Spears of Onida, S. D., and Mrs. Fern Johansen of Pipestone, Minn.

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

No star ever rose
And set without influence somewhere.
Who knows
What earth needs from earth's lowest creatures?
No life
Can be pure in its purpose and strong in its strife
And all life not be purer and stronger thereby.

—Edward R. Bulwer-Lytton.

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FIRST HOPKINTON SEVENTH DAY BAPTIST CHURCH
ASHAWAY, R. I.
1708 - 1940
REV. EVERETT T. HARRIS, Pastor