

upon it. There is a crying need for some such service on the wider basis of Christian character and non-sectarian church relationships.

We should join with other churches in registering our conscientious objectors and providing for their support—moral as well as financial if need be. The Commission has done its part, the pastors and churches should now do theirs.

The resettlement projects of the government have attracted considerable attention, but Mr. Sherwood Eddy has shown the possibilities of such work on a Christian basis. We must face the fact that there are families, thousands of them, whose outlook is that of a man down a well—and through no fault of their own but due to population shifts, drought, depression, and what not. There have been several such in our church in Nebraska. Why could we not undertake a resettlement project of some kind ourselves? I know of a farm in Connecticut and land in Florida owned by Seventh Day Baptists who wish they could put them to some good use. This church has property in Yonkers with which it does not know what to do. The kind of adventuring which touches our pocket-books is perhaps the best measure of our devotion.

When Jesus gave the Great Commission he did not say "go and preach the Sabbath," but "the gospel." The Sabbath is a part of us, rather than of our work. We need have no fear of losing what is valuable and precious; the Sabbath justifies its own existence and needs no defense league.

Believe me, I have said what I have said because I think it should be said; and not to hurt better men and women than myself. I deeply desire to gain the confidence of the countless "back-sliders" in and out of our churches, who hold more radical views of our denominational belief than I do; but I should deeply regret having said anything this morning which is destructive to the faith of a sincere Sabbath keeper. I am concerned not to fail the trust which this church has placed in me in calling me to be its minister.

I subscribe wholeheartedly to the conviction of those who say Seventh Day Baptists are a chosen people. I am asking, however, that we place beside that statement the words in the epistle to Titus, "He gave himself for us, to free us from all wickedness, and purify for himself a people of his own, eager to do right."

DENOMINATIONAL "HOOK-UP"

Dodge Center, Minn.

Mr. and Mrs. Alton G. Churchward visited our church, and Mrs. Churchward presented the interests of the Sabbath and American Sabbath Tract Society, Sabbath Rally Day, May 18. We were very happy to have them with us for this service, while we regretted very much the illness which kept Rev. Burchard Loofbourrow from coming.

There was a very good attendance and Mrs. Churchward brought us a live message, besides bringing out and explaining many things we were glad to know. The RECORDER cards were distributed and we were urged to express our views very frankly and return them to the RECORDER office.

We miss our pastor and his family very much. His absence makes us feel deeply our great blessing and privilege of having such a God-fearing Christian man as our pastor, and also makes us more appreciative of the help in so many ways, and especially the music, of his splendid wife and daughter.

Every one is very willing to do his part, when requested, to carry on the regular appointments of the church while our pastor is away.

Correspondent.

"Character is made by many acts; it may be lost by a single one."

MARRIAGES

Whitford - Borger. — In an informal wedding solemnized May 12, 1940, Miss Twila Borger, daughter of Mrs. Laura B. Hullyard of Williamsport, became the bride of William L. Whitford, son of Mr. and Mrs. Ferris S. Whitford of Little Genesee. Rev. F. A. Underwood performed the single ring ceremony at the Memorial Presbyterian church at Lancaster, Pa. They will reside at Little Genesee.

OBITUARY

Slade. — Mrs. Ida Nichols Slade, born at Sharon, Pa., July 15, 1849, died at her home in Little Genesee May 23, 1940.

She is survived by two daughters, Mrs. F. T. Allen of Bolivar, and Mrs. Floyd Baxter of Little Genesee; a brother, Maurice Nichols of Geneva; four grandchildren; and five great-grandchildren. She was a member of the Little Genesee Seventh Day Baptist Church, having joined by baptism, in early life.

Funeral services were conducted Sunday, May 26, at the home. Rev. Harley Sutton officiated.

H. S.

The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., JUNE 24, 1940

No. 26



Half Moon fire burning on Tea Kettle Mountain, Flathead National Forest, Montana. Taken by K. D. Swan, August 22, 1929.

—Photo by U. S. Forest Service.

This picture was furnished, with others, by Herbert N. Wheeler.

Protect our forests and woodlands.

The Sabbath Recorder

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

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

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

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EDITORIALS

REVOLUTIONARY PAGANISM

By Henry Smith Leiper

Nazism is a movement of world-wide revolution. Its aim is not only the Nazification of Germany, but the subjugation of the entire world. The attack upon Christianity in Germany, therefore, is but the prelude to an assault upon organized Christianity everywhere. The nationalization of the Christian Church in Germany is no mere series of internal ecclesiastical adjustments, no mere schism within the Church, nor persecution of one sect by another because of theological differences. It is a twentieth century, revolutionary paganism, devised for the purpose of supplanting every vestige of the Christian way of life. An integral part of the National Socialist creed—it is similarly world-wide in its scope.

SOCIAL RESPONSIBILITIES

A Conference on Social Work has recently been held in Grand Rapids, Mich. The conference passed a resolution pleading the Church to "extend the social gains of the past few years rather than to allow them to be lost in a fear-provoking hysteria of national defense, and to promote every sound movement for providing employment."

The council also urged local congregations to translate their social responsibilities to the community in terms of "friendly racial relationships, character-building activities, and industrial co-operation." The council also recommended that "renewed vigorous attention" be given to the religious training of children, both in the home and the school.

The resolutions were prefaced as follows:

Meeting in a time of impending danger and world conflict, we are challenged with the urgent necessity for the Church to be vividly aware of its responsibility for emphasizing the social message of Christianity. In the midst of so much fear and despair we feel that the historic Christian note of hope and unshakable faith must be sounded to a perplexed and doubting humanity.

"COSTS OF REPEAL"

Some of the facts of repeal of the Eighteenth Amendment recently coming to attention, authenticated by government records or validated by wide social experience and trade developments, should challenge all sober-minded, thinking people. According to information provided by the Woman's Christian Temperance Union, we learn some of the following facts:

Liquor is sold at 437,000 retail outlets, a liquor license for every three hundred residents—men, women, and children in the United States. There are eleven saloons or liquor-selling places for every five churches; one tavern or liquor bar for every seventy-one homes.

The total national drink bill for liquor legally sold in 1939 is conservatively estimated at \$3,228,491,968, with a per capita cost of \$24.64 (for every man, woman, and child). Total national consumption of legally-sold distilled spirits, beers, and wines in 1939 was 1,822,086,306 gallons, a per capita consumption of 13.90 gallons.

1933-1940

For the eighty-one month period from April 6, 1933, to January 1, 1940, the re-legalized liquor traffic and its fraction of illicit business had sold twelve billion gallons of liquor of all

kinds, for which it was paid \$20,165,850,226 at a conservative estimate. This drink bill for this period was \$2,297,046,226 more than the total government expenditures for public relief from 1933 to 1939. "The entire federal public debt of approximately forty-four billion dollars could have been wiped out with the money the people have spent for liquor and indirect liquor results since repeal."

Does not common sense tell us that the best way to stop the nigh-overwhelming flood of economic and human waste is to "turn off the faucet" of the liquor supply? Facts speak louder than words or propaganda. Let us think on these things.

EASTERN ASSOCIATION—(Continued)

Business

An interesting business session was held Friday morning. Every church was represented by letter and delegates.

Berlin reported new members, three of which recently were received from the Schenectady Mission. Rev. L. A. Wing, now retired from the pastorate, will still continue the leadership of the mission. Paul Maxson will begin the pastorate July 1.

First Hopkinton's letter showed sustained interest along all lines of church and religious education work.

Second Hopkinton, that has been blessed with the acting pastor Everett T. Harris' work, is looking hopefully forward to the coming of Wayne Rood in September.

Marlboro shows a fine advance in various lines of work, with new members added and more baptisms within the coming week. The average attendance of cottage prayer meetings is about twenty-four. Community fellowship is being ably sponsored by a young people's class.

New York City, with its own problems common to a widely separated parish, is taking on new interest in the newly begun work of Rev. Albert N. Rogers.

The Pawcatuck Church, in Westerly, during the year has had a wonderful uplift in its experience of celebrating its centennial.

Piscataway has made much of special occasions and days in various local and co-operative movements.

Plainfield has had two special projects—an outpost mission work at Lambertville, N. J., and extensive repairs and interior decoration of its house of worship.

Rockville, for two years without pastoral care, is looking forward to the coming of Wayne Rood as pastor jointly with the Second Hopkinton Church.

Shiloh reported a large Vacation Bible School (two hundred ten members), the closing of the pastorate of Rev. Leon M. Maltby, and the recent beginning of a new one—that of Rev. Lester G. Osborn. The evangelistic services of last winter resulted in baptisms and accessions to the church.

Waterford expressed regret at the closing of Rev. Albert N. Rogers' pastorate, appreciation of the good work of a former pastor, Rev. Everett T. Harris, in a Preaching Mission, and the coming of a new pastor, Earl Cruzan.

Delegates

Rev. Orville W. Babcock was received as delegate from the Central Association, and Professor Orville B. Bond from the Southeastern. They with Dr. J. W. Crofoot, special representative of the Commission in the raising of the Denominational Budget, were welcomed and extended all the courtesies of the association.

By special vote, recognition was given of the coming of four new pastors into the association—Lester G. Osborn, Earl Cruzan, Paul Maxson, and Wayne Rood. In the same action was the appreciative recognition of the sixteen years of active pastoral work of Rev. L. A. Wing, now retired from the Berlin pastorate.

Morning Sermon

Rev. Herbert L. Cottrell brought the morning message from Romans 12: 1 and 2, on the theme, The Call to a Consecrated Life. After defining "worldliness" he went on to show that consecration involves "separateness," "holiness," acceptableness, non-conformity, transformation. All depends, too, upon choices—right choices. God sees in us possibilities. A Michelangelo can see an angel in a rough boulder. How much more our God, in rough humanity. What he makes of us depends on our yielding ourselves to him.

Doctor Crandall

The association on Friday afternoon had the favor of two splendid addresses. Dr. Grace I. Crandall, soon to return to China, spoke on "Late News From China." We learned from her of the encouraging improvement in the health of Miriam Shaw, and of repairs on the Liuho property. A letter

from Ruth Phillips from Chunkiang, who herself is doing a fine piece of missionary work, gave encouraging reports of hopeful development of native Christian leadership.

Among the pressing problems of the Chinese discussed by the doctor, the food shortages, the threats of the Japanese to take over the hospital centers and schools were among the outstanding. Perhaps of the difficulties to be met those of suspicion and envy are among the uppermost.

The work, ability, and consecration of our native workers were mentioned. We so greatly need to use them in the days ahead. If they are not so used, it is to our loss. Really, this problem is closely akin to the furnishing of employment of our young people in America.

Speaking of some things emphasized in a recent conference held in New York City, Doctor Crandall mentioned the value, place, and encouragement of co-operatives, and of co-ordinating our efforts—all of which before the war our mission was carrying on.

In going back, Doctor Crandall is putting self in the hands of God to lead. Under such consecration her mission cannot fail.

"I Make a Choice"

This was the topic of Professor Orville B. Bond's address. Giving something of his own background and philosophy of life, he voiced his deep concern of the choices we make. Choice will be made, he said, based on tradition, training, experience, and truth. Out of his own experiences and observations he presented his theme in a most helpful and thought-provoking manner. Thankful for his own background of home, church, and school, he felt inspired to go forward in making a choice in the light of revealing truth.

So may we all be inspired to make our own choices in life.

Sabbath Day

The weather man favored the association with ideal June days throughout the meetings. Sabbath day was almost flawless as to weather, program, attendance, and spirit.

Beginning with Sabbath eve, with its quiet devotional service, the helpful message by Pastor Warren, and the spontaneous conference meeting, the day progressed in spiritual interest and power.

The worship service, Sabbath morning, conducted by Pastor Harris was inspiring and beautiful. The music by the choir was out-

standing, under the leadership of Mrs. Julian T. Crandall—of the high type always found at First Hopkinton.

Pastor Lester G. Osborn of Shiloh, N. J., brought the message of the morning, basing it upon the experiences of Israel's deliverance from Egypt, showing Pharaoh's hindrances as typical of "Satan's Attempt to Hinder Our Service." In spite of hindrances and temptations, he urged, we *must* get clear away from our Egypts with our possessions and affections, and serve God with our whole hearts. It was a strongly practical sermon.

Missionary Afternoon

The treasurer of the Missionary Board, Karl G. Stillman, presented a helpful address on our responsibility for providing adequately for our missionary work.

Dr. Grace I. Crandall gave a most inspiring and challenging message on "The Spirit of Our Fathers." She used three texts from Revelation, showing three kinds of churches: one lacking in love, one exemplifying an external religion, and one indifference. She showed that with all their faults our early churches *cared*. Easy tolerance may mean indifference, she said. Sometimes our early leaders seemed harsh with one another and intolerant of others, but such things were born of deep conviction and because they cared so much. Because of their conviction and concern and because of their intense zeal there was healthy development and growth. Quoting words from a leader of another group, warning against the danger of letting worship and religious ritual become mere words, Doctor Crandall urged that as Seventh Day Baptists we must put our lives into and behind what we profess. This especially is true concerning the Sabbath. Why continue to promulgate the Sabbath if it has come to mean so little to us that we do not keep it ourselves? Let us not fall into the error of the Pharisees who were scored by the Savior: "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers" (Matthew 23: 4). If we find the doctrine of the Sabbath we profess a burden and a hardship, how can we pass it on to others? Our choice of this way of life must be whole-hearted and sincere. True character will show up in unconscious acts and not in studied poses.

The address of Doctor Crandall deeply affected the meeting. It has been a great

blessing to have her with us. Such spirit and life as hers will evangelize the world.

Secretary Burdick

The closing address of this afternoon was given by Secretary William L. Burdick, only forty-eight hours returned from his mission in Jamaica. Briefly referring to work in Holland, Germany, and the home fields, he spoke especially of the interests in Jamaica, of the twenty-seven churches and groups there. Of these he visited twenty-one, speaking five times on one Sabbath, twenty-nine times in the twenty-eight days on the island. We trust that in his own department Doctor Burdick will furnish the readers of the RECORDER with full information with its attendant inspiration of the Preaching Mission on this interesting field. All, we feel sure, were inspired by this message, feeling anew our responsibility and a determination to carry the gospel to the world.

Young People

A splendid group of young people was in evidence on the night after the Sabbath, when the program was entirely their own. We hasten to add that young people were in evidence at the other meetings, indicating their interest and loyalty to all our work.

The first speaker was Dr. Jay W. Crofoot, who brought "Lessons From the Fish." We miss much by not having room for the interesting illustration with which he pointed his inspiring address. The following are the six main features:

1. It is impossible to avoid the eye of God—but it is a friendly eye.
2. It is folly to try to "get away with something crooked."
3. He who will not learn from experience is as stupid as a poor fish.
4. One of the best ways to avoid trouble is to keep your mouth shut.
5. Live fish head against the current. Dead ones drift.
6. Many fish—notably salmon—endure great labor and struggle that their offspring may have the best possible conditions for their start in life.

Young People's Board

Earl Cruzan, recently resigned treasurer of the Young People's Board, described the personnel, objectives, plans, and projects of the board. His knowledge of the work and his clear, concise presentation of problems and projects won friends. We may well be proud of this young pastor, latest recruit to the ministry from the old North Loup Church, that

has furnished such a long line of ministers, missionaries, and other religious leaders to the denomination in the past fifty years. And North Loup was once a missionary church! Does it pay to support missionary churches? We may well be hopeful of the future of our people under the leadership of gifted, consecrated young ministers represented by Earl Cruzan.

Through this speaker we learned of the summer camp projects at Riverside, Calif.; Boulder, Colo.; Nortonville, Kan.; and possibly North Loup, Neb.; and the pre-Conference Leadership Training Camp at Battle Creek, Mich.—all under the leadership of Dean Ahva J. C. Bond of Alfred.

Evening Sermon

The sermon of the evening following the Sabbath was preached by Rev. Albert N. Rogers of New York City, who spoke helpfully on "The Way of the Cross: From Here." "Every man *decides* the way his own soul shall go." The "highway" must be the way of the cross. While "the way leads home," the speaker urged that we must be concerned with the responsibilities of the way as we make the journey of life. He defined and illustrated with current movements from literature and current trends the steps of the way.

The first step urged was the refusal to hate; second, withholding judgment till the facts are all in; and the third, will it work for the good of all? In closing, he answered the question, What if the way proves too hard? He pointed to great characters who had found the way hard, but who faltered not: Moses, Elijah, Jeremiah, and Jesus. Our Master unhesitatingly faced life's sternest issues and reveals to us how to meet hardship and carry the cross. He is our encouragement to follow the way of the cross.

Picnic Breakfast

The writer, because of his editorial duties, was not able to attend the early Sunday morning service of the young folks. So he asked his son, Elston H. Van Horn, to report this meeting. The report follows:

About seventy-five young people who had gathered at the church in Ashaway drove to Ashawaug Grove, a beautiful state picnic area on the Ashawaug River, a short distance north-east of the village.

A worship service, the theme of which was "This Is My Father's World," was conducted by Robert Owens of Westerly. Joseph Gavitt of Westerly and the Philadelphia Bible School read

passages of Scripture and gave an inspirational talk in keeping with the theme. Included in the worship service were appropriate hymns, "This Is My Father's World," "I Would Be True," and "Have Thine Own Way, Lord."

Mrs. Elston Van Horn read three poems, one of which was the familiar "Creation" by James Wendall Johnson. Professor Orville B. Bond gave an address and presented the thought, "This Is My Father's World—What Is Our Place in It?" (The editor understands that those who did not hear this address missed a real treat and inspiration.) The worship service was closed with the benediction pronounced by Orville W. Babcock.

A fine breakfast was then served by the Ashaway young people under the direction of the Misses Elsie Arnold and Hilda Main.

Sunday Sessions

At the closing business session it was voted to meet with the Plainfield, N. J., Church in 1941—the dates June 19-22. Frank Kellogg of Dunellen, N. J., was elected president; Mrs. Frank Burdick, Dunellen, recording secretary; and Mrs. Herbert C. Van Horn, Plainfield, corresponding secretary. Everett T. Harris of Ashaway was appointed delegate to the Central and Southeastern associations in 1940, and Lester G. Osborn of Shiloh in 1941. Trev n R. Sutton was appointed to the Southwestern Association in 1940, jointly with the Central and Western Associations.

The offering for the United Budget, taken Sabbath morning, was reported as \$82.42. A resolution of appreciation of the cordial welcomes, hospitality, and preparations for every comfort was heartily approved by every visitor and delegate present.

Tract Board Hour

At eleven o'clock Earl Cruzan led in the devotional service in the absence of Pastor Harold R. Crandall, whose duties held him elsewhere at that time.

Secretary Herbert C. Van Horn conducted the tract hour program, briefly stating something of the board's problems and work. Pastor Osborn gave a strong address on "Our Mission as a People." The editor is sorry not to be able to give a résumé, but took no notes. Albert N. Rogers spoke on "Our Responsibility as a People." We give his own résumé:

We need a new theology in the Church today, and Seventh Day Baptists have a responsibility to share in its writing. I am not the theologian who is needed, but some of the broad outlines of it are appearing: unification of effort through federal and world church councils; adaptation of the ecclesiastical frameworks within communities—such as in federations and larger parishes; (for us) the contribution of the small, well integrated denomi-

nation; the fresh witness to Christ in our society; and a truer ministry to the souls of men and women. Specifically, I propose an exchange of delegates with the Northern Baptist Convention, and a sharing with all branches of the Church of Christ for the sake of the kingdom; but I am staying with the Seventh Day Baptist denomination, because I believe it has a contribution to make.

Under the subject, "Our Field as a People," Secretary Van Horn said "Our field is the world," and then on large maps of the world and of the United States showed where our work and influence are being now extended, stressing especially the work of the Tract Board. In closing he urged that Seventh Day Baptists do not lose their sensitiveness to the call of Christ and loyalty to the truth. In the Sabbath *we* must find a joy that is catching.

Sunday Afternoon

"Whom Shall I Serve With My Money?" was the theme of Doctor Crofoot's message on Sunday afternoon. Briefly naming some of the high spots in our Denominational Budget, pointing them with human interest illustrations, he introduced the need of regularity and adequacy of our financial program. An every member canvass is not completed merely by handing a card to every one. If we value our religion highly we will give for it liberally. Strong emphasis was laid on the fact that we are far behind on our Budget at this time of the year, and that we should bring our payments fully up to date if we are to pay our workers and do our work. The new plan of our Budget for 1940-1941 was presented.

He urged that we must concentrate our affections: "Thou shalt love the Lord thy God" supremely. "There is no substitute for sacrifice," he said. Doctor Crofoot closed his address with—"I can't raise the money, but I am sure Seventh Day Baptists can do it if they will."

An interesting discussion followed the address, with questions asked and answered. The benediction followed, and the one hundred third session of the Eastern Association was adjourned.

ADVENTISTS AND THE SABBATH

A friend sends us clippings from recent issues of *Advent Review and Sabbath Herald*, which acknowledge indebtedness to Seventh Day Baptists for the Sabbath. The friend thinks that "the fact that they at last ac-

knowledge where they found the Sabbath truth should go on record in our own paper, and encourage us to more seed sowing."

Under the caption, "Know Your Church History," the *Review and Herald* says, "The woman who brought the Sabbath truth to Adventists was Rachel Preston."

Providentially this devout Seventh Day Baptist woman moved to Washington, New Hampshire, and settled in the community of Adventists there.

Very zealously she spread the Sabbath truth among them—a Bible truth which had for centuries been obscured through the erroneous observance of Sunday. Through her personal influence and that of the tracts she scattered among the Adventists, a group of "Sabbath keepers" was raised up.

Hers is a name to be remembered.

The article carries a picture of Rachel Preston, and also of a little church, still standing, at Washington, N. H., which is significant to Seventh Day Adventists. "The Sabbath tracts which Rachel Preston scattered among the Adventist believers of this community bore fruit."

From the day when William Farnsworth arose in this church and expressed his conviction that the **seventh** day, and not the first, is the Sabbath of the Lord, others expressed themselves as being of a similar conviction. So in time a number of Adventists became "Sabbath keepers," and the church in which they met became a structure of tremendous importance to Seventh Day Adventists.

Much investigating has been done in past years to substantiate the truth now being acknowledged, or to invalidate it. It would seem by these articles that the leaders are finally satisfied that Adventists do owe their knowledge of the Sabbath truth to Seventh Day Baptists as represented by a godly woman, Rachel Preston.

DAILY MEDITATIONS

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

Sunday, June 23

Isaiah 40: 28—Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. Read Isaiah 40: 25-31.

How much strength we can gain from this portion of Scripture. God, the Lord, the Creator of all things, is always the same, always present, and always understands. Trials may come, clouds darken our sky, but from our God will come new strength and light for our journey.

Hymn—
"Jesus calls us o'er the tumult
Of our life's wild, restless sea."

Prayer—If clouds have hid from us the realization of thy presence, Lord, let the light of thy great love shine through and restore unto us the joy of thy salvation. Amen.

Monday, June 24

Psalm 116: 12—What shall I render unto the Lord for all his benefits toward me? Read Psalm 116.

If we will think earnestly a few moments of all the blessings which God has given us, we, too, will ask, "What shall I render?" The Psalmist says, "I will take the cup of salvation and call upon the name of the Lord."

The cup of salvation may have within it earthly trials and sorrows, but Jesus said ". . . be not dismayed, I have overcome the world." In the after time he will surely make all things right.

Prayer hymn—"Just for Today."

Tuesday, June 25

John 12: 32—And I, if I be lifted up from the earth, will draw all men unto me. Read John 12: 24-36.

Because our Savior gave up his life on a cross, we have the privilege of lifting him up in our daily living. If we obey his teachings of helpfulness, forgiveness, the "new commandment that ye love one another," our lives will show to the world the higher and perfect life of Jesus. All hearts must turn in love and reverence to the ever living Savior of men.

Hymn—"Love Lifted Me."

Prayer—Teach us, dear Lord, to look to thee each day for needed light to see the way before us. Let us lift our hearts to thee and through thy tender love draw others to seek and find thyself. Amen.

Wednesday, June 26

Read John 17.

Who can read this wonderful prayer of our Lord and not *feel* the great love he has given to each one? He gave *all*. What are we doing with that which he gave us?

Hymn—
"I am thine, O Lord, I have heard thy voice,
And it told thy love to me;
But I long to rise in the arms of faith,
And be closer drawn to thee."

Thursday, June 27

Romans 14: 13—So let us stop criticizing one another, rather make up your mind never to put any stumbling block or hindrance in your brother's way. (Moffatt's trans.) Read Romans 14.

If I break a traffic law and get by, has someone noticed? Will he try the same thing and get caught? Have I put a stumbling block in someone's way?

If I take advantage of another and gain by his loss, is that another stumbling stone for someone?

If I break God's law and so cause another to fall, what will my sentence be when I stand at the bar of the just Judge of all?

Hymn—"If I have wounded any soul today."

Prayer—Blessed Savior, in loving kindness keep us from presumptuous sins. Help us to remember that thy love and truth and light shine through us only as we walk with thee. Grant that we may never cause one of thy children to go astray. Amen.

Friday, June 28

Joel 2: 25—And I will restore to you the years that the locust hath eaten, the caterpillar, and the palmerworm, my great army which I sent among you. Read Joel 2: 21-32.

Perhaps the locust has been illness, the caterpillar other trouble and sorrow, the palmerworm lonely times in a strange land; but whatever God permits to come into our lives, he will carry us through those trials. If we continue faithful to him, he has said, "I will restore."

Hymn—"Standing on the promises of God."

Prayer—Our Father, we thank thee for thy promises. We know thy word is true and thy promises sure. Help us in faith to claim the good that thou hast given to us, through Jesus Christ our Lord. Amen.

Sabbath, June 29

Psalms 37: 3—Trust in the Lord, and do good; and thou shalt dwell in the land, and verily thou shalt be fed. Read Psalm 37: 1-19.

Out of all of the good gifts God has given us, surely we can do some good to others. If we trust, if we do good, he has promised to care for us. To dwell in the land surely means shelter, and he says verily thou shalt be fed. David, who proved God so many times, gave us these promises that he had proved for himself.

Hymn—"The King of love my Shepherd is."

Prayer—Thou who art our Father, help us to love thee better and trust with greater loyalty and devotion thy guiding hand in our lives. May we be faithful in the little things and ready for any service, always. We ask in Jesus' name. Amen.

MISSIONS

OPEN DOORS — TWO THINGS TO BE REMEMBERED

Through the changes taking place in religious, social, economic, and political spheres, new doors are opening to us as a denomination such as were never thought of years ago. The question is, "Can we enter these open doors? Can we?"

Two things should be kept in mind in answering this question. One is, we must make sure that that which seems to be an open door is one in reality. Unless a given call to a new field is prompted by high and holy motives, by those who make the call, it is not an open door; it is a snare. We are not going to accomplish anything for the Master and his cause by answering calls made by insincere people, and we must never employ such. This means that every request for help from a new field must be carefully and sympathetically scrutinized. The command to be "harmless as doves" is prefaced by the command to be "wise as serpents."

The other thing to be kept in mind is, if a given call is from God we can do much more than we ever thought possible. If God opens doors, he will enable us to enter them, provided we make the effort in Christ's name. When the Master calls to a work, it is wonderful what can be accomplished in answer to that call. He who said, "Go, make disciples of all nations," connected with that command two declarations; namely, (1) "All power is given unto me in heaven and in earth," and (2) "Lo, I am with you always even unto the end of the world." We are overwhelmed by the many calls for men and means to enter the new open doors, and we are saying, "We cannot." It is true we cannot in our own strength; but he who said, "All power is given unto me" can and will make it possible, if we will humbly submit ourselves to him in complete abandon. The Master will work miracles, if need be, that we may enter the open doors. The working of

miracles, however, will not be necessary if we dedicate ourselves and substance to him. Seventh Day Baptists have barely commenced to do what they can do with the means already given them. We must not say "We cannot," till we have used the means already placed in our hands.

Our love for Christ and men should constrain us to go forward. If we will undertake to enter the open doors to which Christ is calling us, the work will grow with leaps and bounds and glorious results will be accomplished for the Master's kingdom.

Miss. Sec.

IT IS DIFFICULT

It is difficult to please all. Perhaps it is no more difficult to please all in mission work than in other activities, but it is difficult. Not long ago the Missionary Board received a letter criticizing it because it did not publish the fact that there was not and had not been funds to pay the workers what is due them. The next week the board received a letter which intimated that the board is continually proclaiming a deficit. Both these implications could not be true, but it shows how hard it is to please.

It is too much to expect that anyone or any board can please all. Christ did not. A good deal of criticism grows out of the lack of information, and many people are lacking information regarding the work of Seventh Day Baptists because they do not read the SABBATH RECORDER and make other efforts to keep informed. Why not begin now to be informed regarding the work by reading the SABBATH RECORDER and other denominational literature?

It is not only difficult to please all, but it is not always desirable. Christ tells us, "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."

There is another thing to be kept in mind, namely, it is better to pray for people than to criticize them. It is a question whether we have a right to criticize others till we have prayed for them. We judge from the Apostle Paul's letters that it was his custom to pray for people before pointing out their mistakes. We conclude this because in the opening sentences of so many of his letters he tells those to whom he is writing that he has prayed for them, and then in his warnings points out their failures.

Christ tells us to "watch and pray," and this is necessary in estimating other people and their works. Also, it is vital in trying to please all people.

Miss. Sec.

BROTHER ZIJLSTRA WRITES REGARDING WORK IN NETHERLANDS

(As the reader will see, this letter was written before Holland was overrun.)

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

Dear Brother Burdick:

Enclosed please find the financial report over 1939.

In the report over 1938 you would find only three quarters of the support of the Missionary Board and in this report over 1939 only three quarters too. Owing to war conditions, I am credited for the amount of the checks after the sum has been collected in New York, and so the first and second quarters of 1939-40 came to hand too late in order to be booked in 1939.

We thank the Missionary Board very much that they have supported us another year, making it possible to pay a regular salary to Pastor Taekema.

In the Java field we have regularly sustained the Sisters Slagter and Mol-Vandersteur and Brother Josafat at Pangoengsen, as well as Brother Leimena at Old-Pangoengsen.

The severe winter has somewhat hindered our regular meetings, but for the rest things have gone on as usual. The membership has remained nearly the same. Since I wrote you last, nothing worthy of mentioning especially has happened.

We thank God the war has not yet come to our country. We live, however, in a precarious situation. . . . We are better prepared than Norway was and our inundations, etc., will make it very difficult if not entirely impossible to occupy our whole country. But the air bombardments! . . .

A few weeks ago I got a letter from Brother Losch. At the time he was not in immediate danger of life. Many members of the churches, among them many elders, have been called to the colors, so that the churches are handicapped, but on the whole line he is contented. The churches hold their regular meetings and he could even visit some churches.

Last month I visited the Leipzig fair. I do not know any address of Seventh Day Baptists at Leipzig and I did not think it advisable to ask for them in these times.

Hoping this letter will find you in good health, I remain

Yours truly,

G. Zijlstra.

Hillegersberg, Holland,
April 30, 1940.

CREATING A WORLD FELLOWSHIP

By Rev. Robert H. Beaven

On every hand the abundant life of men is being endangered by the divisiveness and strife which splits the world. Individuals are seeking their own ends first with seeming disregard for the needs of others. Groups, institutions, classes, and nations are all striving to retain the power and position they possess or are seeking to wrest such power from others who do possess it, thus erecting barriers on one hand and leading to conflict between men on the other. Every loyalty which is less than universal, be it to a party, a race, a class, or a nation, tends but to accentuate separateness from those who do not share a similar loyalty, and consequently the world remains torn into warring factions.

To bring men to a loyalty which is universal and in commitment to which they can rise above all things which divide them—to reveal to men a relationship to One, through Jesus Christ, who is beyond all of them and in virtue of whom they are related to each other—such is the supreme necessity of the hour. Either men living in hatred and strife will disrupt and destroy the world, or men living in loving relationships to each other will create a world fellowship and community.

The mission of the Christian Church is ever clear—it is to bring men into harmony with the will of God to the end that they may also live in harmony with each other. We must go forward to build bridges across our barriers, to supplant hateful separateness by loving unitedness. This is our mission as Christians.

Such a mission may start at home, indeed, it must, but it cannot stay at home. For, by its very nature, such a mission is universal. In the Christian Church I am related not only to other members of my congregation, my denomination, or my national body, else my loyalty is limited and actually divisive. In the Christian Church, I am related to all

men and my mission task is to live for them in love rather than in hatred or indifference. In the Church it is not just that I send missionaries—it is that I am a participator in the mission of creating a world-wide fellowship of persons. *We cannot escape our responsibility, neither can we escape the results of our irresponsibility.* We must bring ourselves and all men to God.—Taken from *Laymen's Missionary Movement*.

PROMOTING THE FINANCIAL PROGRAM

By J. W. Crofoot

Field Agent

The report of the treasurer of the Denominational Budget, as published in the RECORDER of June 10, contains some things that deserve the special attention of every Seventh Day Baptist.

The report shows, for one thing, that the contributions to the Budget in May, 1940, were less than half as much as in May, 1939. In May, 1940, they were \$946.46, and in May, 1939, they amounted to \$2,044.07.

The report shows, in the second place, that there has been a slight increase over last year in the amount given in eleven months. But the total for this eleven months is only \$13,780.11, which is an average of \$1,252.73 per month. Unless we do better in June we shall raise only a little over \$15,000 in twelve months. The new "Cut our coat according to our cloth" Budget for the year beginning next October calls for over \$21,000.

The report shows, in the third place, that during May there were twenty-five churches or groups that sent in contributions to the Budget, while **THIRTY-FIVE CHURCHES OR GROUPS DID NOT SEND IN ANYTHING IN MAY.**

How about *your* church, Brother?

Let's make a special effort to pay up this month, and then let's keep on paying up, for the work goes on every month and the expenses should be paid every month.

YOUNG PEOPLE'S WORK

A THOUGHT FOR THE WEEK

By Audrey Wheeler

"God is light, and in him there is no darkness at all." 1 John 1: 5.

If we turn to Genesis 1: 3, we will find that the first thing God created was light. He must have thought it the most necessary ele-

ment needed. Light is a sign of pureness. Whenever we think of, or see, a picture of Christ, we usually see him surrounded by a bright light, and seldom, if ever, do we find him pictured where it is dark. That is the way it should be in our lives: Our deeds and thoughts should be kept in the light. Doing things in the dark usually is a sign that it isn't for the best.

It is not hard for Christians to have that same light surround them that surrounds Christ. That light is the kind that, if your heart is full of it, is bound to shine out for others to see, without any further action on your part. However, it won't show unless you have really accepted Christ.

Let us then make this our motto: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Matthew 5: 16.

Nortonville, Kan.

AN ENEMY WITHIN

By Martha Bottoms

Member of the Young People's Board

(Thoughts for this article were taken from an article written by Rev. A. B. Earle)

There are usually two marked periods in the experience of every Christian who learns how to abide in Christ's love.

The first memorable, never-to-be-forgotten season in his history is that hour when he receives the witness of his adoption, and begins to cry, "Abba, Father." "Old things are passed away; behold, all things are become new." All enemies seem slain. His cup of joy is full. His peace is like a river. He has found "the pearl of great price," and desires that all may possess it. The language of his heart is

"Now will I tell to sinners round
What a dear Savior I have found;
I'll point to thy redeeming blood,
And say, Behold the way to God!"

He is surprised that every Christian is not as happy as he is. He thinks it must be they are not faithful to Jesus. The way seems so pleasant, and Christ's service so easy, that he expects to go right on and do every duty, and enjoy the same through life.

But it is not long before he cries out in great distress: "I see another law in my members warning against the law of my mind, and bringing me into captivity to the law of sin, which is in my members."

He finds he has been doing or saying the very things he hates, and leaving undone the things he should have done. He begins to feel condemnation; but, supposing he can soon overcome this difficulty, makes new resolutions that hereafter he will be faithful. These resolutions, however, are not kept. He finds it more difficult to perform his vows than he expected. He cries out, "How to perform that which is good I find not." Finally, disappointed in his own efforts, he goes to the law for assistance; but the law is too "weak through the flesh" to keep him; his peace is greatly interrupted.

A season of fasting and prayer, with the confession of his departures, brings back to him "the joy of salvation." But it is soon gone. The most thorough consecration and solemn vows are again made, but in spite of all his efforts they are broken. He is almost discouraged, and cries out: "What shall I do? Is there no physician? Must I always live in this way?"

"You that love the Lord indeed,
Tell me, is it thus with you?"

We find a large number of Christ's dear children in just this restless, anxious state: dissatisfied with this way of living; hungering and thirsting to know how they may abide in the fullness of Christ's love without these changes in their religious experience.

And yet, in this very hungering, this longing for the fullness of Christ's love, among so many Christians, we see signs of great promise to the Church and the world.

Christ is saying to his people, "Come up higher"; and they are coming, where they can realize the exceeding blessedness of a life hid with Christ in God.

This is no new feeling. Many in the past have sought and found this blessing.

"We ask them whence their victory came;
They, with united breath,
Ascribe their conquest to the Lamb,
Their triumph to his death."

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Nile, N. Y.

"No man has more religion than he can command in an emergency."

THE SABBATH IN TIME OF WAR

(Continued)

By Rev. James McGeachy

Such is the Adventist outlook. The memory of the emotions excited by the fervent faith in these things still sends a thrill through the one who recalls his early spiritual experiences. Those who have been born into Sabbath-keeping families, and who have never come under the influence of Adventist propaganda, or who have only met it after their minds have been filled with other ideas, can never fully appreciate what such an experience means.

It was such a faith which impelled the writer to take up the position he did regarding the Sabbath and fighting during the last war. No national necessity could justify working on the Sabbath after having accepted it and sacrificed for it under such a persuasion. If we were to stand for it against the power of the beast, or revived Papal power, we must stand for it against lesser powers who would eventually support the beast, and who would finally be overthrown when our Lord would return in glory.

In our previous articles we have discussed the problem of Sabbath observance when one is called up for national service in time of war, and made plain the reasons for the attitude taken by Seventh Day Adventists during the last war to this question, which was the logical outcome of their apocalyptic views.

A few among Seventh Day Baptists may hold similar views of these prophecies, but the great majority do not seem to have been influenced by such conceptions. Those of us who have left the Adventists have done so because we have seen reason to modify or change our ideas on the meaning of these and other prophecies, and have sought fellowship with Seventh Day Baptists because among them we find liberty to hold whatever views we like on such matters. The writer is fully convinced that Seventh Day Adventists are mistaken in their interpretation of Revelation 14, and in their claim to be proclaiming the "third angel's message," because the beast of Revelation cannot be the Papacy. It is rather the state power which upheld the Roman Church in the past. The Church is represented by the woman Babylon riding on the beast in Revelation 17, and she will be eventually destroyed by the beast. The beast really represents the holy Roman Empire. Those who desire to read a full discussion of this point should send for the author's ex-

position of Revelation (ten cents). The beast in his final revived form will turn against all forms of Christianity, whether Roman or Protestant, and therefore Sunday observance will not be the mark of the beast. The tendency today is not to enforce strict Sunday observance as Seventh Day Adventists expect, but rather to break it down altogether.

In any case, Revelation seems to teach that the true Gospel Church of Christ, all believers, will have been caught away to heaven before the beast is fully revived and does his final work, because the Church from all nations is taken to heaven under the sixth seal (See Rev. 7: 9-17; 8: 1.) The Church, the Body of Christ, is included in the man child caught up before the dragon is cast out of heaven (Rev. 12: 5-17). It is after this that the beast in his final form arises. (Rev. 13: 1.)

For these reasons we have had to reject the Seventh Day Adventist views. They are directing the third angel's message at the wrong party. Now if Sunday observance is not the mark of the beast, it means that the emphasis placed by Seventh Day Adventists on the Sabbath in relation to this message is mistaken, and we must base our observance of the Sabbath on more general principles. It is not the great all important issue of the last days which Seventh Day Adventists make it.

This enables us to examine our problem of the Sabbath in time of war from a calmer and saner viewpoint. We can ask ourselves just what was done about the Sabbath at such times by God's people in the past, as revealed in the Bible and history, without feeling that the Sabbath is more important in our generation than it was in theirs.

We think, first of all, of Abram when his nephew Lot was captured by the Elamite invaders of the cities of the plain. (Gen. 14: 12-16.) Josephus in his account of this event records that the whole operation in which Abram engaged for the rescue of the captives took seven days, and so involved the Sabbath. He says, "When Abram heard of their calamity he did not delay but marched hastily, and the fifth night fell upon the Assyrians, near Dan. Abram pursued after them till on the second day he drove them in a body unto Hoba, and got the victory." (Antiquities I. 10. 1.)

One of those seven days must have been the Sabbath, whether it was one of the five before he overtook the enemy, or one of the two days he spent in fighting them. It is

possible that he received the news of Lot's capture on the Sabbath, but it did not cause him to delay the pursuit, for every hour was valuable. This incident naturally involves the question of what should be our attitude to war itself, especially a war against aggressors as this was.

Abram was blessed on his triumphant return by Melchisedek, the priest who assured him God had given him the victory. God gave Abram as a reward for his action the promise of the seed. (Gen. 15: 1-6.)

It was his faith in this promise which was counted unto him for righteousness. He was thus justified by faith, and it is to Abram's experience that Paul appeals to support his doctrine of justification by faith. Both Abram and Melchisedek are prominent in New Testament theology. We are the seed of Abram through faith in Christ, and our Lord is an high priest after the order of Melchisedek. (Rom. 4: 1-5, 22-25; Gal. 3: 29; Heb. 6: 20; 7: 1-4.)

From this we can see that the rescue of Lot by Abram is not simply an obscure incident of ancient history, but one fraught with tremendous spiritual consequences, and therefore must be allowed to have some bearing on the problem before us, since it involved the Sabbath in a time of war.

(To be continued)

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have not written to you for a long time, so I have decided to write while I have a little time. We had a big rain last night and we could not work in the beets. That is why I have some time. We are about done with our beets, too. We were going to get done by noon, but the rain stopped us.

I read the lovely story you wrote last time and liked it very much. I hope you will put another in some time soon.

I graduated from the eighth grade this year and I belong to a club, "Happy Home Makers." I was president last year and secretary this year. We have about ten members and have lost one.

I do not want to get this letter too long, so will save news for next time.

A RECORDER friend,

Scottsbluff, Neb.

Harriet R. Lane.

Dear Harriet:

If your beets are growing as fast as ours are this summer they must indeed keep you busy since you grow them in such large quantities. We just have one long row in the garden. I'll soon thin them out for greens and then have enough for our winter supply. Did your mother ever make beet hash? It is cooked potatoes and cooked beets chopped up together and cooked as you do meat hash. We think it very good and I think you would like it too, if you are fond of beets.

I like the name of your club very much. If all of your members live up to it there will always be ten happy homes to add to the many other happy homes.

Congratulations on your graduation from eighth grade. I hope your high school work will not keep you too busy to write for the RECORDER.

Your true friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I've been reading your letters as much as I can and like them very much. You see, we don't always get the SABBATH RECORDER. I belong to the Seventh Day Baptist Church. In our town there are six churches; four Sunday churches and two Seventh Day churches.

Perhaps you would be interested to know that I have an uncle by the name of Clare Greene. I've read that you have a son by the same name.

I'm the only child in the family. I am eleven years old and will not be twelve until November. Next year I will be in the seventh grade.

We have one bird whose name is Ve-Ver, three gold fish (one is coal black), and three hundred chickens. Our chickens are partly Buff Plymouth Rocks and partly Barred Plymouth Rocks.

We live a mile west of town and like it very much out here. Because we live so far from town, I have a bicycle which I ride to school. It is a red, white, and blue bike.

On April thirteenth I went to Austin, Minn., to spell over the radio. Their station is KATE. There were seven teams with three on a team. Two other girls and I represented the Dodge Center sixth grade. Our captain spelled two words wrong. They were "surprise" and "incidentally." Our score was eighty. The other girls and I had to

OUR PULPIT

KEYNOTE ADDRESS

(Given at the Eastern Association by Mrs. Achille Piccolo.)

We are gathered here at this association, as a Christian body, to make plans for the future and to renew our faith as we worship together. We are constantly making choices throughout our lives.

In these tragic times of war and bloodshed we have more choices to make than ever before, and it is doubly important that we choose wisely. Thus these words of Joshua were chosen as the keynote for our meetings—"Choose you this day whom ye will serve."

Joshua undertook the responsibilities which faced him after Moses' death with an abiding faith in God. He believed implicitly in God's promises and had the utmost confidence in the Israelites as God's chosen people. Because of his example of faith and his confidence in the people they were able to accomplish the tremendous enterprises which they undertook.

Joshua made his decisions and then held to them, high and impossible though they must have sometimes seemed. He realized that to compromise would be recognizing spiritual weakness. His help was from God, our one great source of strength and guidance. With God's help he led the Israelites safely across the Jordan River on dry land and captured the city of Jericho. God gave the people proof of the weakness that lies in sin. He taught them that sin must be wiped out before the tasks of great good can be accomplished.

The whole book gives us a vivid picture of the struggles and victories of the Israelites led by Joshua. The last part is especially well depicted where Joshua gathers the people together to deliver his last message to them. He has grown old in the service of the Lord and he wishes to leave a definite understanding with those who have walked with him for so many years. He tells the people of the gifts God has given them; how he has led them safely through the years of their pilgrimage and established them in this bountiful land. Then he challenges them to make the decision which constantly faces all humanity. "Choose you this day whom ye will serve." He reminds them of the other gods which their fathers served in the days of old, and then speaks of his own faith, "But as for me and my house, we will serve the Lord."

go back on May 25, to the champion spelling bee.

On the last day of school we had a party. We had ice cream and cookies. We had a very nice time.

Your pen friend,
Sheila A. Greene.

Dodge Center, Minn.

Dear Sheila:

I am very happy to welcome a new RECORDER friend and have enjoyed your good letter. You are the only RECORDER girl with the name "Sheila," and I think it is a very pretty name. There are so many Greenes that it is nice to find a new name among them.

I am glad you have a bicycle to make your trip to school easier. A mile is quite a distance to walk every morning and night. With the first money I saved when I began teaching school in Chicago I bought a bicycle and rode it to and from school nearly every day. My school was three miles from home. I could take a street car, but then I had to walk about three quarters of a mile, so I liked the bicycle better, wouldn't you?

There is also another Clare Greene at Independence and he and our Clare were always getting each other's mail. And we thought we were giving the Greenes a new name. I wish you would tell me about your family in your next letter. Perhaps you belong to our Greene family since you use the final e.

It is a very worth while accomplishment to be a good speller and I am glad you are one.

Your true friend,
Mizpah S. Greene.

WISCONSIN QUARTERLY MEETING

The quarterly meeting of the southern Wisconsin and Chicago Seventh Day Baptist churches will meet with the Walworth Church Sabbath day only, July 20. The theme text of the meeting will be "Jesus Christ, the same yesterday, today and forever."

Rev. G. D. Hargis will preach at the morning session, at 10.30. The business meeting will be held at 1.30 p.m.

Pastor Carroll L. Hill will arrange for a round table discussion to be held at 2 o'clock. The young people's representative, Miss Virgie Nelson, will arrange a program for the young people's hour.

Robert Greene, Secretary.

"And the people answered and said, God forbid that we should forsake the Lord our God. He it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight and preserved us in all the way wherein we went and among all the people through whom we passed."

And Joshua said unto the people, "Ye are witnesses against yourselves that ye have chosen you the Lord to serve him." And they said "We are witnesses." These were the words of a great man spoken in full assurance of God's love and infinite wisdom. "And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old."

Strange to us seem the choices made by the idol worshipers in the days of old, but even today we worship strange gods unknowingly. If we fail to choose when the moment comes to make a decision for God, then we will find some other gods drifting in to take the empty place which should be filled with his love.

The god of materialism holds first place in the lives of so many who have become absorbed in laboring for necessities and have confused them with desires; then greed and avarice creep in. We find no time for keeping God's holy day. Reading the Scripture, prayer, and quiet meditation are crowded out. We fail to do the kindly deeds which develop our higher natures. Our spiritual lives become stunted and neglected. All this happens because we become so involved in our own worldly affairs. We forget the words of our Master, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven . . . For where your treasure is, there will your heart be also." Are we serving the god of materialism to the exclusion of the great Giver of all good and perfect gifts? "What profiteth a man if he gain the whole world and lose his own soul?"

There are other strange gods that are being served in the world today. Some of them are selfishness, impatience, thoughtlessness, cowardice, aimlessness, and faithlessness.

The matter of choice is well summed up in these three verses of James Russell Lowell's poem, "The Present Crisis."

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

Hast thou chosen, O my people, on whose side thou shalt stand,
Ere the Doom from its worn sandals shakes the dust against our land?
Though the cause of evil prosper, yet 'tis Truth alone is strong;
And albeit she wander outcast now, I see around her throng
Troops of beautiful, tall angels, to enshield her from all wrong.

Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne—
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own.

So let us choose this day whom we will serve, and when in wisdom and faith we have chosen anew to serve the Lord, let us say as did the Israelites, "We are witnesses against ourselves" that we have made this choice.

A CARAVAN FOR CONFERENCE

Only ten weeks to Conference! What a thrill and what a warning there is in that statement! Have you made your plans to be at Battle Creek, August 20-25? It will be one of the most inspiring and profitable events in your vacation. Much of the program is already prepared. The heads of the twenty-eight boards and committees have been notified to have their reports ready for the opening session. What an opportunity to learn what Seventh Day Baptists are doing. The Conference theme is "Vision for a New Day," based on the Scripture, "Where there is no vision the people perish."

The good friends in Battle Creek are not leaving a stone unturned to make this a most enjoyable and successful Conference.

Are you preparing a "Caravan for Conference"; now is the time to begin in your church or community.

The pre-Conference Young People's Training Camp is an assured undertaking and a splendid introduction to the meetings that are to follow. We need the enthusiasm and courage of these young leaders. They need the experience and information we can furnish. May the coming Conference be a happy blending of all our interests, with every delegate feeling a personal responsibility and all our people taking a lively interest in his work as we interpret our responsibility in Christian service.

Let us meet at Conference.

Ben R. Crandall, *President,*
General Conference.

DENOMINATIONAL "HOOK-UP"

An Appreciation From British Guiana

Christian brethren and friends, we take opportunity through this RECORDER to thank all those who have assisted in the project of giving us a splendid organ for the use in God's house. This instrument has caused persons who have stepped into our church since the organ came, to be regular visitors, and makes us hope for their conversion. We know it meant much to you people to part with such an instrument, therefore it proves to us your love in God's work.

We cannot express our thanks and appreciation more than by assuring you that the instrument will be well cared for, and as that duty falls on me I shall exert all possible care in preserving its use. We know in team work there is hardly discrimination, but we ask special privilege of thanking the young people for such a valuable contribution. Why we have picked them out is that there is always a tendency in young people to be neglectful in God's work. But this proves there is a group who are standing for the furtherance of God's work. May they ever continue. We ask that you all accept these words in the spirit of deep love from your less fortunate brethren.

George A. Berry.

Maria Johanna Village,
Wakenaam, B. G.

Nortonville, Kan.

Allen Bond preached the sermon last week. He narrated his experiences and told of the events leading up to his conversion.

The Seventh Day Baptist C. E. was entertained with a party the evening following

the Sabbath in honor of Loren Osborn, who left Monday for his new home in Shiloh, N. J., and Ethel Wear Tomlinson and her husband.

After an evening of games in the form of a track meet, refreshments were served by Wendell Stephan and Audrey Wheeler.

—Nortonville News.

O B I T U A R Y

Batten. — John Edwin, son of John Middleton and Sallie Robinson Batten, born November 25, 1872, passed away April 23, 1940.

September 15, 1897, he was united in marriage to Miss Mary Della Paugh. To this union were born Wilda Batten Gatrell, James, William, John Edward, Jr., and Mary Gail.

Mr. Batten has been a member of the Seventh Day Baptist Church of Lost Creek, W. Va., since early manhood.

Farewell services were conducted by his pastor, Rev. E. F. Loofboro, assisted by Rev. Reece Burns. Burial in Brick Church cemetery. E. F. L.

Greene. — Fred M., son of William and Fidilia Greene, was born September 19, 1857, at Wasioji, Minn., and died at the home of his daughter, Mrs. Guy Chapman, New Auburn, Wis., May 25, 1940.

In 1891, at Dodge Center, Minn., he was married to Ora J. Greene. Five children were born to them, all of whom are living. The family home was in Dodge Center until 1902, when they came to Menomonie, Wis., and two years later to New Auburn.

The children are Harley, George, Myrtle, Ben, and Ethel (Mrs. Guy Chapman). There are six grandchildren. Two sisters also are left, Mrs. Myrtle Loofboro of Westerly, R. I., and Mrs. Ella Beiloh, of Wauzeka, Wis.

Farewell services were conducted by his former pastor, Rev. C. B. Loofburrow, at New Auburn, and the body laid to rest in the cemetery south of the village. C. B. L.

Rogers. — Mabel (Bassett) Rogers, daughter of Frank M. and Marcella (Crandall) Bassett, was born in Independence, N. Y., February 2, 1874, and died in Andover, N. Y., June 7, 1940.

She was united in marriage to E. Parke Rogers, May 2, 1902, and of this union there is one daughter, Mrs. Marian Rogers Thetgee. Mr. Rogers died in 1935. Besides her daughter and two grandchildren she is survived by two sisters, Mrs. Florence Bines and Mrs. Martha Bloss of Andover.

She united with the Independence Seventh Day Baptist Church in 1890, and by letter with the Andover Church in 1902, of which she was a loyal and devoted member.

Funeral services were conducted by Pastor Walter L. Greene, assisted by Rev. L. N. Kerns. Interment in Hillside Cemetery, Andover. W. L. G.