

The Sabbath Recorder

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No. 1

HOLY PLACES

Wherever souls of men have worshiped, there
Is God: where old cathedrals climb the sky,
Or shining hillsides lift their heads on high,
Or silent woodland spaces challenge prayer,
Or inner chambers shut the heart from care;
Where broken temples of old faiths now lie
Forgotten in the sun, or swallows cry
At dusk about some crossroads chapel bare,
Alike of bells and beauty; where saints walked
Of old, with speaking presences unseen,
Or dreaming boys with quiet voices talked
In pairs last night on some still college green;
Where Moses' Sinai flamed, or Jesus trod
The upward way apart: there, **HERE** is God!

—*Herbert D. Gallaudet, in
Adams Center Church Bulletin.*

The Sabbath Recorder

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EDITORIALS

LIBERTY BELL AND FREEDOM



Sad must any liberty-loving people be today in contemplating free peoples overrun by a ruthless totalitarian dictator—in Poland, Denmark, Holland, Belgium, France, and other countries. Sad would be the tones of the Liberty Bell were it to speak out at this year's Independence Day. Especially sad would it be because of the subjugation of the brave, sympathetic country that came to America's aid in securing liberty and freedom.

It was a remarkable document—Declaration of Independence—that was signed 164 years ago by men of courage and vision. In it are the statements of the ideals of democracy. We do not always appreciate it. Well for America, if this year an observance of Independence Day be marked with a better understanding of what this Declaration of Independence stands for.

There is need of checking up on subversive influences, and of every precaution to protect all our interests and institutions. There is no room in America for Trojan Horses or fifth columns. But, there should be exercised a care lest injustice be done innocent people and they be subjected to slander and insult. In our country during the former World War there was much head-losing and gross injustice practiced in the name of patriotism. We should safeguard the rights of all. False charges are easy to make and gullible people

are easily swayed from reason. The very morning this editorial is being written there comes to the desk a well-printed eight page sheet—larger than the RECORDER—charging the Federal Council of the Churches of Christ in America with Communism and other subversive activities. Those in close relations with this organization know how utterly false such accusations are.

But the charges are a part of the very intolerance against which the Liberty Bell speaks and which the Declaration of Independence decries. Truly, times like these demand sane thinking and level-headed procedure.

This Independence Day comes in with much enforced flag saluting and vocal patriotism. But what good can come from penalizing a child in the school who for some religious reason, however misguided and mistaken, refuses to salute the flag? We love, honor, and salute it; never did it appear more beautiful and significant than to many of us returning from overseas service twenty-one years ago as we saw it waving "o'er the land of the free and the home of the brave." But you cannot create or enforce loyalty by persecution and injustice. The mere physical act of saluting the flag does not mean much, as intelligent people realize. Some of the worst scoundrels and cheapest skates of the country make loud demonstrations of flag waving, and are vociferous in asserting their loyalty—all the while undermining the very principles for which the flag stands.

Let this Fourth of July be dedicated to a re-evaluation of the platform of liberty and union on which we stand—"liberty for all

and all for liberty." On this day let us dedicate ourselves "to independence and to the recognition of independence," as the *Christian Leader* puts it. The famous phrase by Webster should take on new meaning for many—"Liberty and union, one and inseparable, now and forever." To such an end and for such a cause may the old Liberty Bell, pictured above, ring out its message to all America and to all the world.

SEVENTH DAY BAPTIST MINISTERS' CONFERENCE

The Sabbath is bigger than we have thought. Sabbath truth is undenominational. Through the Sabbath we find one of our best approaches to God.

The Sabbath a part of God's character and plan.

A just appreciation of the Sabbath would do away with war.

The Sabbath was here before we came; will be here after we are gone.

Our greatest difficulties concerning the Sabbath are within not from without.

If we can not find a sufficient way to proclaim the Sabbath, then we as leaders are to blame.

Such are some of the sentiments expressed in the Conference of Seventh Day Baptist ministers at Alfred, N. Y., held June 17-19.

Twenty-five ministers, with four or five others including young theologs or near-theologs, were called to order by Dean Ahva J. C. Bond, Monday night, June 17, at 8 o'clock. He made a few introductory remarks and presented Dr. J. Nelson Norwood, who extended a welcome to the group in his own characteristic, happy way, to the university campus and to the village. You are welcome, said he, because of what you are, because you are where you are, because of the purpose for which you are come, and because you are from where you came from.

Attendance

The attendance was good and well sustained throughout. The largest number at any one meeting was about thirty. It was regretted that but one—Mr. Hargis—from west of the Ohio River, was present, and that several east of that river were unable to attend. From Ashaway, R. I., came Pastor Everett T. Harris and Secretary William L. Burdick; from Westerly, Pastor Harold R. Crandall; from Dunden, N. J., Pastor Trevah R. Sutton; from Plainfield, Pastor Hurley S. Warren and Secretary Herbert C. Van Horn; and from Maplewood, N. J., Tract Board President Corliss F. Randolph. From central New York

there were Pastors Alva L. Davis, Verona; Herbert L. Polan, Brookfield; Neal D. Mills, De Ruyter; and Paul S. Burdick, Leonardsville. Pastor James L. Skaggs came from Salem, W. Va., and Pastor Marion C. Van Horn from Salemville, Pa. In western New York there were in attendance Pastor Walter L. Greene of Andover-Independence; Pastor Harley H. Sutton, Little Genesee; Pastor Elmo Randolph, Alfred Station; and from Alfred, Pastor A. Clyde Ehret, Dean Ahva J. C. Bond, Dr. Edgar D. Van Horn, Dr. S. S. Powell, Dr. George B. Shaw, Conference President Ben R. Crandall, Paul L. Maxson, Charles Bond, and David Clarke; from other points, Pastor Gerald D. Hargis, Walworth, and Dr. Jay W. Crofoot, special Conference finance representative. With a rare exception or two, these men attended every session of the regular six.

Program

The program consisted of an address and discussion in each of six full sessions of two to two-and-a-half hours each. A devotional period of twenty minutes was held in the Gothic chapel once each day. The other meetings were held in Dean Bond's classroom in the Gothic. The addresses were all carefully prepared beforehand, as were the leaders of the various discussion periods. Every appointee had taken seriously his responsibility and made careful preparation. The addresses were excellent, and the discussions with a surprisingly small amount of digression led into high levels of thinking and experience.

It had been feared by the program committee that attention might be hard to sustain through six full sessions devoted to one theme—such as the Sabbath. Perhaps one of the best experiences of many was the discovery that the Sabbath is a "larger subject than we thought."

Each subject of the general theme led into vital and fruitful fields. "Present Attitudes Toward the Sabbath" was the first topic—treated in an analytical manner by Pastor Alva L. Davis, who spoke out of recent experience in his own ministry in his community. The "Contribution of the Sabbath to Christian Living" was presented by Pastor Everett T. Harris.

The very heart of the matter is found in the contribution the Sabbath makes to life. Not only does it provide opportunity for needed physical rest and spiritual development, it affords a real factor in making for family

solidarity. The Sabbath is distinctive in having been set apart by God instead of by pagans. A real test—does the Sabbath make of us better men?

The third presentation was by Pastor Hurley S. Warren—"The Sabbath in the Home." The effect of the Sabbath on the life of the home and of the individual in its physical, mental, nervous, moral, social, and spiritual values was stressed. In impressing the Sabbath upon others it must be remembered, he urged, that the help of God must be invoked to make the Sabbath principle active and effective.

"Developing a Sabbath Conscience Sufficient for the Times" was presented by Pastor Neal D. Mills, who quite skillfully applied the great principles of psychology in developing personality and conscience to the work as related to the Sabbath.

Pastor Trevah R. Sutton brought a thoroughly well thought out paper on "Graded Sabbath Instruction." A résumé of this, we hope to print elsewhere. It is especially important to this generation as well as to those who follow.

The first four of these addresses were upon the fundamental features of the Sabbath; the fifth and sixth were concerned with the teaching of this truth and with its promulgation. The sixth was "Proclaiming the Sabbath Truth," and was presented by Pastor Elmo F. Randolph. In this address was stressed the need of setting definite goals, evaluating our forces, and carefully re-evaluating our methods and means. He urged that the Sabbath truth is undenominational.

Observations

This was a good conference. The best, we believe, of the three of this kind. The spirit throughout was good. The fellowship was good. The thought was good. The discussions were to the point and illuminating. No oratory was indulged. Everyone felt free and had a sympathetic hearing when he spoke. The loyalty, faith, outlook, and optimism were especially marked among the younger pastors. We felt impressed that the outlook for our future leadership was exceptionally bright. We believe they will do far better than we have ever been able to do. God bless these young men—and us older ones.

The worship periods were really that. Led by Pastor Marion C. Van Horn, each time they helped us closer to God. His meditations fed, stimulated, and inspired. The edi-

tor has asked him for some telescoped version of these meditations, and hopes to have it before long.

It was an inspiration to get back to the old campus and the Gothic scenes of hallowed memories and experiences for many. No Seventh Day Baptist could go to heaven, it used to be said, except he went to Alfred first. Rather a facetious remark, and in a similar vein it is now suggested that the intermediate place is Daytona Beach. Be that as it may, it may be seriously said that such spots as the old Alfred campus and almost sacred buildings as the Gothic are great contributing factors in a life's preparation for the heavenly home—because, of course, of the experiences, training, and set-of life—received there.

It was suggested in the closing meeting that another year it would be well to have the ministers' wives attend, in a union meeting and in discussion groups of their own. We hope that suggestion may be carried through.

And So Forth

A seventh meeting was devoted (one afternoon) to listening to several men who are leading in matters of general interest outside that of the subject of the conference.

Dr. Ben R. Crandall spoke of Conference plans at Battle Creek. He has, we are sure, the sympathy, co-operation, and support of our ministers.

Harley H. Sutton spoke of the training camps for the summer, and the pre-Conference leadership camp in the vicinity of Battle Creek.

Neal D. Mills presented the Pastor's Record card index file material prepared by the Committee on Religious Life as directed by the Commission.

Secretary Burdick spoke of the contemplated union communion service scheduled by the Federal Council of the Churches of Christ in America next September 7 and 8. It is a simultaneous communion—in our own churches, rather than any effort at a great union effect. The editor was warned, at this particular session, of an off-the-record attitude. No notes were taken. He hopes he has these things right.

Elmo Randolph also spoke of the aims and technic of camp life and threw a few beautiful camp scenes on the screen.

Dean Bond presented to us his newly wedded wife, formerly Mrs. Agnes Kenyon

Clarke. We wish them happy days as they are on a far-western trip, and many happy, continued, useful years.

REPORTS—STATISTICS

Who cares about statistics or is interested in reports? Doubtless many—more than we think, perhaps. Sometimes people stay away from a certain meeting at association or Conference because it is expected there will be reports. People sometimes ask—Why do we have to have so many statistics in our printed minutes and annuals?

Reports and statistics are of interest because of the vast amount of information they contain. Some care for them just for this reason; because of the definite information to be obtained from them.

Lack of interest is likely the result of a lack of information. Who would not be interested in certain items in a Missionary Board report—if he knew a certain missionary was the beneficiary of a certain reported fund; or if he knew the local circumstances under which the beneficiary labored; or if he knew the need and longing of the people served? Of all these he is ignorant, and consequently uninterested. But the fact remains that all these things are implicit in that certain item of a dry (?) report. Now whose fault is it that anyone is not interested in a report? If we *knew*—there is something challenging, dynamic in a report.

This ignorance is often inexcusable. There are printed reports, there are the statistics, that tell their own story. Often attention has been called to the facts in the case by pastors and editors. Not long ago, a person remarked, "Why are we not told of these things?" The truth is that those very things—in one way and another—had been told from pulpit and paper, and in a variety of ways, and in various departments.

Perhaps from this the importance of reports and statistics may be seen. It follows, then, that those who compile these data should have a great care for accuracy and up-to-date-ness. Too often our annual reports are incomplete because some church or responsible party has failed in his duty. It has seemed of such little importance, why bother? But because of that, someone is going to be disappointed and someone's work crippled.

The time for annual reports is again soon here. We trust our church clerks will be true to their responsible positions.

CO-OPERATION

The Committee to Promote the Financial Program of the denomination has sent out numerous letters, material, and suggestions to the pastor and officials of each of our Seventh Day Baptist churches. The last and concluding effort has been the preparation of and sending to each church and to every lone Sabbath keeper, so far as the addresses are available, a folder presenting material of information, and it is hoped of inspiration.

All the thought, time, and expense put into these efforts will have been spent in vain unless every pastor, lieutenant, clerk, and treasurer or chairman of finance committee whole-heartedly and enthusiastically co-operates in helping to carry out the program and suggestions.

June 30 closes the fiscal year for our Conference reports! What kind of report will your church provide for the denominational records for 1939-40? Are you advancing or slipping backward? Have you been looking with discouragement into your own back yard or looking with appreciation and faith over the broad landscape of God's great fields of opportunity and blessings?

May we depend upon each pastor, official, and church member to so co-operate and do his utmost to let God see, at least, that he is a sound workman.

Waterford is the first church to send in its official returns on its "will endeavor" pledge for the 1940-41. Budget. The leaflets just distributed should help every church member to vote intelligently on this important, business-like, denominational undertaking.

Our field agent, Dr. Jay W. Crofoot, will visit as many churches as possible and also appear on most of the association programs.

Please remember July 1 is the dead line for your report to the denominational treasurer, Morton R. Swinney, and July 15 for your report for the 1940-41 Budget.

May we be generous and prompt in the Master's business.

Ben R. Crandall, Chairman,
Finance Committee.

"You spoke one day a cheering word
And passed to other duties.
It warmed a heart, new promise stirred
And painted life with beauties.
And so for the word and the silent prayer,
You'll reap a palm sometime, somewhere."

MISSIONS

WORLD WIDE COMMUNION SERVICE

A World Wide Communion Service is being planned by the Commission on Evangelism of the Federal Council of Churches. The churches of the Presbyterian, U.S.A., denomination tried the plan last year and it was so helpful that the Commission on Evangelism decided to ask all Protestant churches to adopt it this year as a means of promoting evangelism.

Because the writer is the Seventh Day Baptist representative on the Commission on Evangelism, he has been asked to promote the movement among Seventh Day Baptists. The subject was discussed by the Conference of Ministers in Alfred during its session, June 17-20, and it was unanimously voted to enter into the plan. Though only about a third of the pastors were present, it is hoped that all will unite in the movement. Literature explaining what is wanted is being mailed to every pastor or church leader.

The date set is the first week-end in October, and for Seventh Day Baptists this means October 5. At the recent Ministers' Conference in Alfred, it was found that this date corresponds with the regular time for the communion service in a goodly number of our churches, but the plan will require some of the churches either to change the date of their autumn communion service or have an additional one. This point can be adjusted if taken up in time.

The celebration of the Lord's Supper is a vital thing to the Christian Church. It was instituted by Christ because of its helpfulness, and its benefit is beyond measure. It presents the entire scheme of man's redemption through Christ—it portrays man's lost estate, the forgiveness of sin, the consecration of all to Christ, the growth into the likeness of Christ, and the joyous participation with him in his glorious triumph.

It often happens that the Lord's Supper comes to be considered as a mere routine affair and much of both its meaning and helpfulness are lost. There are several advantages in holding a World Wide Communion occasionally, and one of the chief is that it emphasizes as nothing else can, not alone the importance of the communion service, but also that which Christ hath done for the children of men. "Christ is all, and in all." Colossians 3: 11.

HERE, NOW

"Is my name written there?"

When you would travel, your passport must be signed before you leave New York to cross the sea. If our name is on the "Book of Life," it is written there while we are living here.

One's decisions are made here, not there; now, not then.

One never yet has reached a point north by going east; the time to change a wrong course is the moment we find we are not going right.

A. S. B.

MISSIONARY WORK ON THE PACIFIC COAST

(Condensed from a letter written by
Pastor Loyal F. Hurley)

Secretary Wm. L. Burdick
Ashaway, R. I.

Dear Brother Burdick:

Assuming that you are now home again from the trip to Jamaica, I am sending in a report.

Early in May there were insistent requests that I make a trip to Modesto to organize a Seventh Day Baptist Church. One of them was urgent enough to ask a telegram stating that I would come for the next Sabbath. Well, I didn't go then.

Brother Ballenger was making a trip North the last of May, so I decided after counseling with our officials that I should go also. We left Wednesday, May 29, making only one stop between here and Dinuba. While there we looked up a site for the next meeting of the association, and held a meeting in the little tabernacle, at which I spoke. Then Thursday we visited homes near Kingsburg, Fresno, Madera, Chowchilla, Turlock, Modesto, and Riverbank. That night we spent at the home of Brother J. B. Ashcraft in Riverbank. Friday we made some inquiry at different places near and in Modesto regarding the advisability of organizing a church, and it was decided that it was better to delay such action.

An interesting meeting was held in the country Friday night, at which I spoke. Then early Sabbath morning Brother Ballenger went on to Sacramento, leaving me in Modesto. We held the morning meeting in a little chapel belonging to the Baptist Church; one in the afternoon at the Montgomery home, while the evening meeting was at a Morrow home in the country. In all I gave five

different messages during the day, besides almost constant conversation with questions and answers. My advice to them was to organize a Sabbath school first; for all of them who so desired to unite with one of our Seventh Day Baptist churches; and then, when the work grew, we would gladly help them organize a church. A letter since I came home informs me that the Sabbath school is organized and will use helps put out by Seventh Day Baptists. And I believe a few of them will unite with the church here in Riverside.

I am especially glad to have stayed in the home of Brother and Sister Montgomery. They are a young couple who run a "Health Food" store, and are doing well. They were baptized just a few weeks ago, keeping their first Sabbath near the middle of April. Sunday I went on to Sacramento, where I gave a couple of talks that night to a very interested group of about eighteen. The next morning Brother Ballenger and I went on to Marysville, where we held an interesting meeting Monday night with the Church of God group. Brother Ballenger brought the main message. We received a cordial invitation to return.

Returning to Sacramento, Brother Ballenger took the bus to Placerville and I drove to Modesto for a meeting Tuesday night. There I received news that Mrs. Hurley and Miriam had been in an auto accident; also of the death of Brother Glen Hemminger, son-in-law of D. B. Coon. Mrs. Hurley is getting better rapidly, so we rejoice.

I received some money on this trip—not all my expenses, but enough that I am sending no bill for this trip. However, I made two trips to Venice this spring, and when you find the money, you might send me \$5 for the two trips. Camp is just ready to begin. Much to do yet, so I close.

Faithfully yours,

Loyal F. Hurley.

4415 Lemon St.,
Riverside, Calif.,
June 19, 1940.

AN EXCLUSIVE GOSPEL

From very early days, long before the Nativity which Christendom has been celebrating, the one message of religion that has brought hope to the world is the message that between men and their God the only obstacle is the will to do evil and the only condition

of union between God and men is men's will to do right. The water of life is free to every one who thirsts. Righteousness shall be given to every one who hungers for it. It was an old prophet long before the Christian era who said, "Ho, every one that thirsteth, come ye to the waters." And it was Jesus himself who said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

Again and again this news of hope has been proclaimed. If there is one duty that is laid upon the Church, it is the duty of proclaiming this good news. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed; judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." This same message was the burden of such parables as the Prodigal Son, the Last Judgment, and the Two Sons. If there is one message that is the same from the beginning to the end of the Bible, it is that men who seek God shall find him; that no form of words, no manner of ceremony, is of any use that does not help man in his seeking; and that every form of word and every ceremony is worse than useless that hinders him; that the letter killeth, while the spirit giveth life.—Selected.

DAILY MEDITATIONS

(Prepared by Nellie R. Kimshel, Durham, Conn.)

Theme for the week—Peace.

Sunday, June 30

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Isaiah 26: 3.

Peace—how fitting at this time to speak of peace. The biggest words in our evening paper are *death, destruction, fear, and war*. And yet most of the world desires peace. Is this verse in Isaiah a vain mockery?

Peace is not dependent upon outside conditions or favorable environment. Amid all the war and confusion, we may have peace. And how? Read the last clause of this verse—"because he trusteth in thee." We do not

fuss and worry about something we are sure of. And the Christian is sure that God's promises cannot fail—he "trusteth." He knows that this peace cannot be attained by outward acts of our members, or by constant repetition of the word "peace," as some suggest. But thou wilt keep him in perfect peace; and the "thou" means God, our Father. He and he alone will keep us in perfect peace because—and here is our part in this transaction—we trust in him. And we trust in him enough to believe that he doeth all things well and that he will never do anything but good for us.

He suggests the easy way—trust in him—and he will give wonderful peace.

Monday, July 1

I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. Psalms 85: 8.

We get the idea from this verse that God speaks to his people. He speaks to everyone, but only "his people" hear him. Many times you have heard a mother say to her son, "Johnnie, do you hear me?" She had no doubts whatever as to whether her son heard her. She didn't mean that. She meant, "Will you obey me?" or "Will my words have any effect upon you?"

When the angels sang on the hillside, "Peace on earth, good will to men," everyone did not hear it. Some poor shepherds heard it—not only with their ears—but their hearts were stirred. And why did they hear it and others did not? Because their ears and hearts were tuned to heavenly sounds. They had communion with God all the time. They were "his people" and he spoke "peace" to them.

So then it seems that the only difference between "his people" and worldly folks is that "his people" hear his voice and it speaks peace to them, while others, if they actually hear him at all, just overlook it, forget it, and go on as if nothing had happened.

So all have ears, but all ears do not hear the voice of God. In Revelation 3 we read the statement several times, "he that hath an ear, let him hear," etc.

We as God's people are eager to hear his voice for he speaks "peace unto his people."

Tuesday, July 2

Now the God of hope fill you with all joy and peace in believing. Romans 15: 13.

Notice these words "joy and peace in believing." Believing brings perfect peace, and here is a simple illustration. I want to go to California, so I go to the railroad station and put down my money and receive for it a piece of paper which says it is good for my transportation to California. Now I do not question this. I believe it with all my heart. I believe that there are railroad tracks laid from here to California, although I have never seen them. And I believe it so much that I board the train and entrust my life to the engineer and the railroad company, and I lean back in my comfortable seat and rest, confidently expecting to reach California soon and enjoy a wonderful vacation in a beautiful country that as yet I have never seen. But having read about it, and holding a little ticket in my hand, I have no doubts at all as to the existence of that grand place and my safe arrival there. That is *peace in believing*. How quickly and easily we believe almost anything except the word of God.

Let us trust God as readily as we do the railroad company and we shall receive that wonderful *peace* in our souls.

Wednesday, July 3

I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety. Psalms 4: 8.

It seems to me that to be able to lie down and sleep when there is seeming danger all around is the greatest manifestation of faith. I know some people who just cannot sleep when there is a thunder shower. They arise and dress and walk about as if they were waiting for and expecting some terrible calamity. They have no peace until the storm has cleared away; then they retire again and rest until the morning.

But David in this psalm said, "I will both lay me down in peace and sleep." And what reason had he for doing this? Because he believed that the Lord would make him dwell in safety. Have we that trust in our Father?

We have to go through many storms beside those of wind and thunder and rain. Each of us has trials and troubles that do not pass away as quickly as a thunder shower. And many of us let these things rob us of our needed rest.

Let us adopt David's way of living and say with him, "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety."

Thursday, July 4

And let the peace of God rule in your hearts. Colossians 3: 15.

It is very easy to have peace in our hearts while we are comfortably seated in church listening to good things, or when there is nothing to cause us to fear or worry. But this advice of Paul seems to tell me that the peace of God should not be something that comes into my heart *occasionally*. It must *rule* in my heart, or have complete control. Even when, seemingly, there is cause for fear or anxiety—even then—this peace of God should *rule*, or *overrule* the fears or unrest that would seek to creep in.

Yes, this wonderful peace of God is so great in the heart of a Christian that all the other things that seek to annoy are covered up and forgotten, and *peace* rules and reigns supreme. That is why martyrs could allow themselves to be burned at the stake. That is why Stephen could pray for his enemies while he was being stoned to death by them. The peace in his heart was far greater than the pain in his body, awful as that must have been.

Let us determine to let this *peace* of God rule in our hearts *today*, and we shall be able to smile at seeming defeat.

Friday, July 5

And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Philippians 4: 7.

We learn from this verse that God is the source of this wonderful peace and so it is handed down *from God, through Christ Jesus, to us*. Blessed, isn't it? God was so anxious that we should have this priceless gift, that he sent his Son down here to deliver it to us in person. At the birth of Jesus you remember how the angels sang that sweet message to the world—"on earth peace, good will toward men." Yes, the Lord Jesus brought this peace to us. In 1 Corinthians 1: 3 are these words, "peace from God our Father and from the Lord Jesus Christ." And before leaving this world Jesus said, "Peace I leave with you, my peace I give unto you."

So here is peace, sent down from God; his only Son delivered it; angels sang of it to the world; and it is here today, thank God, for those who wish to have it. Let us take it—this priceless gift so freely offered. The world goes on in worry and unrest, but we

will accept gratefully this present that our Lord Jesus brought us from our Father—*peace—wonderful peace.*

Sabbath, July 6

O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea. Isaiah 48: 18.

God is telling the Jewish people that if they had hearkened to his commandments, they would have had peace. Today the world tries to tell us that the commandments of God are done away—nailed to the cross, and that we are not obligated to keep them; and yet—as a result of this teaching, what have we? War and destruction and hatred on every side. In fact, it is so bad that even unbelievers fear that civilization is threatened. The commandments of God have been utterly disregarded by the world and as a result or natural outcome—war—the opposite of peace.

Let us who know God and love him with all our hearts sit down quietly on this day that he has blest and hearken. The past six days have been so filled with work—we felt we *must* hurry to do this and that, and it takes all there is in us to make a living these days—let us drop it all for a few hours, and not only fold our hands, but let us clean out our brain of all this worry and care, and open the blessed Word of God and *hearken*. Be still and let him speak. And as we hearken, that blessed peace of God will fill our souls as promised in Proverbs 3: 1, 2.

W O M A N ' S W O R K WORSHIP PROGRAM FOR JULY, 1940

By Mrs. T. J. Van Horn

"A servant by this clause makes drudgery divine;
Who sweeps a room as by Thy laws
makes that and the action fine."

Prayer by leader

Hymn: Selected

Scripture reading: Romans 14: 1-17

Glorifying God

On the wall of the summer cottage someone with a clever crayon had lettered the words: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

The guests, lingering over the pleasant breakfast table, had turned to read the text.

One said, "I can understand how some brave deed, performed under stress and in the name of Christ, might glorify God. But that 'whatsoever' seems to include the daily functions of living, the drab monotony of routine tasks. How may one do all to the glory of God?"

"Eating or drinking—can one glorify God in that?" another asked.

Some one quoted Paul's words about "eating no flesh while the world standeth, lest I make my brother to offend." She added, "Even today, when women as well as men are seen in the barroom, can't we Christian women take a stand for the good of our girls and refuse to be drawn into such practices? For their sakes, not even a cocktail party, however charming, should entice us."

"Speaking of girls," a gentle voice was heard, "I have been so happy to find that my college girls respond to suggestions about God's love for the beautiful and the marvelous, when we take our bird walks." This from a lovely woman who for years has been leading her students' thoughts from nature up to nature's God. Her own personality is a beautiful tribute to the God she loves and glorifies.

It was the traveler who spoke next. With a quizzical smile, she said, "One of the nicest lessons on prosaic tasks came to me from a Negro porter, years ago. A company of us were spending a hot June day on a slow train, stopping at every station on the road through a mid-western state. Everybody was tired, bored, just at the last point of endurance, as we listened to the unintelligible station names as mumbled by the brakeman. Then came the surprise of the day; a Negro porter entered the car, closed the door behind him, and standing in the aisle, sang in a mellow tenor, "Kan-ka-keeee, Kan-ka-kee." The smile on his black face was responded to by every passenger in the car, and as he sang the name again, the car rang with applause. And we were all rested. That Negro had made a *delight* of a very prosaic duty. He had glorified his task.

"Thank you, friends, for this little chat over the breakfast dishes," said the hostess, as she rose and began to clear the table. "My little girl says that she doesn't mind doing the dishes when she can see God's rainbows in the suds."

Dear heavenly Father, help us to look for the rainbows in our daily tasks, and to remember that in "whatsoever we do" we may do even small duties "as to the Lord." Amen.

YOUNG PEOPLE'S WORK

The following paper was written by Elmo F. Randolph, now pastor of the Second Alfred Seventh Day Baptist Church. It was written while he was yet a student in the School of Theology. Pastor Randolph is the youngest and most recently ordained minister of our denomination. You will find his paper on the Sabbath stimulating and inspiring.

FROM EVEN UNTO EVEN WILL WE CELEBRATE OUR SABBATH

By Elmo F. Randolph

The sacred beauty of the Sabbath as a time for rest and worship is a priceless heritage given mankind by God at the dawn of history. In the twilight hush of the sunset hour beginning each new Sabbath it is our happy privilege to cease all labor and refresh our bodies, minds, and souls in the "peace of God which passeth all understanding." But when we have accepted and fully shared the joys of the spiritual heritage that truly belongs to all Christ followers, we have yet to fulfill a duty to God and to our fellow men. Ours is the duty and the opportunity of spreading the seeds of Sabbath truth in fertile soil, where they will burst into new life and grow into full harvest for future generations who seek the glory of God. The Sabbath takes on new meaning and greater spiritual depth as its central purpose is enhanced by every worthwhile experience of humanity.

"Build thee more stately mansions, O my soul,
As the swift seasons roll!"

In the memories of childhood that flood my mind, Sabbath observance with all the associated impressions is delightfully vivid and happy. Yet there is no time to which I can point as the awakening of my mind to Sabbath consciousness. The true beauty of the Sabbath is shown to the child of a happy Sabbath-keeping home by much the same process as that which brings him into an awareness of the fragrance and beauty of a lovely rose that has unfolded into full bloom during the night.

Is it not possible that the Sabbath consciousness of the Children of Israel may have developed just as naturally as does a rose? There is no more ground for discounting the value of the Sabbath because its origin is enshrouded in the dim vistas of pre-Hebrew tradition than

we would find in refusing to cherish and appreciate the sacrificing love of our mother because we are unaware of a particular time when we became definitely conscious of her love.

As Christians who accept the Hebrew race as having had a genius for religion—a keen insight into God's plans—we take the Old Testament as a history of the spiritual development of that people. By the very nature of such history, filled with the successful approach of a nation to God, we are able to use that history as a guide book and a source of faith and inspiration in our own quest for the kingdom of God.

How important is the role played by the Sabbath in this Old Testament drama that is God's? It is important enough to climax the "act of creation"; to serve as the symbol of God's guiding and protecting hand in the tumultuous "act of nationalization"; and to motivate each individual "prophet actor" as he takes the stage in the fervent interest of greater godliness. The Sabbath has its roots so firmly set in the legalistic soil of Judaism that it occupies a central place in the greatest of all moral codes, the Ten Commandments, from which position of prominence it permeates every phase of Hebrew life throughout the entire history of that nation.

God could show no greater love for any people, nor any deeper appreciation of the religious development exhibited by that people, than by choosing them as the race into which his Son should be born, a divine teacher and the Savior of mankind. Jesus was a Jew, trained meticulously in the rich traditions of his people, always at home in the synagogue on Sabbath. In fact, he was conscious enough of the divinely appointed significance and value of the seventh day of each week to make several special attempts to place a new emphasis on the Sabbath as a gift to man from God. "The sabbath was made for man, not man for the sabbath." The religion of Christ, it is true, is free from the paralyzing formality of legalism as practiced in the Jewish law—he reinterpreted and fulfilled it. And the process of that reinterpretation brought the beauty and value of the Sabbath out into a light in which it had had no opportunity to shine before. Perhaps there is no Jewish law or practice which adapts itself so completely and so perfectly to the "Gospel of Love" as does our time-honored Sabbath

as it was interpreted and observed by our Lord and Master.

"O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with thee
The silence of eternity,
Interpreted by love!"

The book of Sabbath history is by no means closed at the death of Christ. Bible scholars teach consistently that the immediate followers of Christ were observers and lovers of the Sabbath—the seventh day of the week. And Paul? There is certainly strong evidence in all of his writings leading us to believe that he never broke with the Hebrew day of worship nor advocated any change of rest day as a symbol of a new type of Christianity. Again and again there are clear references testifying to the fact that Paul took advantage of the opportunity to worship and to preach to the people, both Jews and Greeks, in the synagogue on the Sabbath.

The period of the Christian Church from the time of the change of worship to the first day of the week, or Sunday, to the present time, is not without a history of Sabbath believers and Sabbath keepers outside the pale of Judaism. A belief in the seventh day of the week as a God appointed time for cessation from labor and of spiritual refreshment, has been the issue responsible for the persecution and martyrdom of more than one loyal Sabbath keeper. How worth while is our faith and our religion when it can prove heroically that—

"Stone walls do not a prison make,
Nor iron bars a cage!"

What of the present in relation to Sabbath keeping? How does my life fit into the scheme of modern society as I hold fast to the faith of my fathers that continues to hold truth for me today? These problems are really of vital importance to Seventh Day Baptists, and to all Sabbatarianism as we face modern life in all of its complexities and its social and economic demands.

It is true that those of us who keep the seventh day of the week find ourselves often embarrassed by necessity. The Sabbath is very often not an expedient tenet. But despite the difficulties that may fall in the pathway of him who would follow the dictates of his own conscience and keep the day of rest that is "in harmony with the Bible, religious history, and experience and reason," there are

definite advantages that obtain for the man who first serves God and then chooses to walk with men.

Too often we are apt to make the serious mistake of looking for the benefits that fall naturally in the realm of spiritual things, to manifest themselves equally with things observed in the realm of the physical realities, as we see them in our everyday living. If we conceive of the Sabbath as an institution by the observance of which we may expect material reward, then the fault is not with the Sabbath, but rather with our narrow, unintelligent concept of its significance and meaning.

Has it ever occurred to you that possibly we have been putting so much emphasis on the hashing and rehashing of the Sabbath question, and upon the Sabbath-Sunday discussion, that it has been a hollow re-echoing of much abused doctrinal material for lo! these many years?

Let us, as Sabbatharians, wean ourselves from what may be called a minority-group complex, that tends to bring us away from the lofty beauty and spiritual truth of our Sabbath into a pettiness of trite discussion. Is it not probable that we may find the fullest value and meaning of our Sabbath by dismissing as much of the discussion as can be done gracefully? Perhaps we would come nearer to the true Sabbath spirit if we were to follow the example of the ancients who left no room in their theology of God for idle speculation.

I would plead for a Sabbath observance that would stand on its own merits, without need of defense or proof. Let us plan our Sabbath so that we will always look forward during the week to the sunset of Friday evening as a time when we will come into a peaceful consciousness of God's presence as we sing—

"God of the Sabbath, unto thee we raise
Our grateful hearts in song of love and praise.
Maker, Preserver, all to thee we owe:
Smile on thy children, waiting here below."

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Here comes a new RECORDER friend. My grandmother takes the SABBATH RECORDER and I like to read the Children's Page very

much, so as I have nothing to do now I will write a few lines.

I live in Berea and am going to Bible school there. We children are taking pennies to save up for the Red Cross. There are thirty-five pupils in all.

I was promoted to the fifth grade in school this year, but have to study sixth grade work.

As this is my first time writing, I will try to do better next time.

Your RECORDER friend,

Berea, W. Va. Arleta Mae Bonnell.

Dear Arleta:

I am pleased indeed to welcome a new RECORDER friend. I hope the next time you write you will tell me more about yourself, who your parents are, etc. Is Dortha Lee, who used to write to me about five years ago, your sister? Tell her we miss her letters.

Do you mean that you must do both fifth and sixth grade work next year? If so you will certainly be a very busy girl next year, but I hope not too busy to write for the RECORDER.

Perhaps you have read on the Children's Page about my little granddaughter, Joyce. Here is one of her cute sayings, when she saw me gnawing the meat off of a bone, "Grammy, are you a dog or something?" Can you not think of some of the cute sayings of some of your little friends, and send them to the Children's Page?

Your true friend,
Mizpah S. Greene.

Dear Mrs. Greene:

We are having a good time these days. Vacation Bible School started Monday. There are one hundred five enrolled. There were ninety-nine there today. Measles are around. Five or six families have them or there would be more children in the school.

We have a good teacher. Her name is Miss Minnie Reefman. We are learning Psalm 103 for our memory work.

I like it here at White Cloud. Mother and Daddy and Ronald went to Jackson Center for the week-end, but I stayed with one of my friends.

Your RECORDER child,
Lucille R. Maltby.

White Cloud, Mich.

Dear Lucille:

You surely have a nice large Vacation Bible School, even with those bothersome measles around. I hope you do not get them. We are to have Vacation Bible School in Inde-

OUR PULPIT

DESERVING OUR HERITAGE

By Rev. Neal D. Mills

Pastor, De Ruyter, N. Y., Church

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. Isaiah 58: 13, 14.

I recently read that the author, the publisher, and the movie producers of "Children of God," a story based on the history of the Mormons, are being charged in court with defaming a religious sect. It occurred to me that Seventh Day Baptists need have no fear of any fair and honest disclosure of our history. We have a heritage of which we can be justly proud.

But that heritage is not really ours unless we earn it. We often act as though we believed that our cause will go forward on the strength of its glorious past, without much help from us. It may go on to victory in spite of you and me, but you and I cannot inherit the rich blessings of Seventh Day Baptist heritage unless we follow the oft-times arduous and dangerous way of our past heroes.

Our text voices a promise dependent upon certain conditions. It is an agreement or contract proposed by God to his people, stating what he will do if they will do their part. "If thou turn away thy foot from the sabbath." Isaiah is telling his people that they are trampling on the Sabbath and that God is calling them to turn away their feet. If Isaiah were living today I presume he would find occasion to preach that same sermon even to Seventh Day Baptists. Some would want to ask the prophet why. Why should we observe the Sabbath? Our young people who must make considerable sacrifice in order to observe the Sabbath want a justifiable reason.

People differ as to the most important reason for Sabbath observance. Some will say, "It is a divine command and that is enough." But others will insist that the Ten Command-

pendence early in July, and in Andover in August. In Independence we will have about thirty children from our church and the surrounding farming community; but in Andover the children come from five churches, so the attendance will be over a hundred, at least it was last year.

I am glad you like it in White Cloud, and hope you and all your family will be very happy there, but I know they are missing you in Shiloh. Did you learn to know my big doctor boy who, I believe, joined the Shiloh Church the last Sabbath you were there?

Your true friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I have been attending Bible school this week in White Cloud and am enjoying it very much. I am in the high school class and Mrs. Maltby is our teacher. We are studying the Book of Acts and making notebooks about it. Our class recited Philippians 2: 5-11 in assembly today. There are eighteen in our class.

This is the largest Bible school we have had in White Cloud. In assembly we have a good time singing choruses and Mr. Maltby tells us nice stories, so we all want to listen. Friday will be Missionary Day, and we are all anxiously looking forward to it.

I live about seventeen miles from White Cloud, so have never attended before, but I am staying at the parsonage this time. Lucille and I have many good times together.

Every week I am glad when I can read in the SABBATH RECORDER, especially the Children's Page and the Denominational "Hook-up."

Your RECORDER friend,

Dorothy Blake.

R. 2, Bitely, Mich.

Dear Dorothy:

I was very, very glad to hear from you again for you have been one of my most helpful RECORDER girls, and seem like an old friend. But I have reached the end of my page so I'll have to wait until next week to answer your letter at length.

Sincerely your friend,

Mizpah S. Greene.

Write it in your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday.—Emerson.

ments are Jewish law and are not binding upon us. It is true that Jewish law is not binding upon us, but a study of the Ten Commandments will show that they are really a part of the fundamental law of the spiritual universe. They are the kind of law that, like the law of gravity, is discovered rather than legislated. It would be just as wrong to steal if no law had ever been passed on the subject. All of the Ten Commandments are essential to the well being of the human race.

Jesus seems to have kept the Sabbath not just because it was the law but because of its inherent value. He proved on more than one occasion that he was not a slave to the Sabbath. He made use of it because it filled a human need. "The sabbath was made for man, not man for the sabbath, therefore the Son of man is Lord even of the sabbath," he said. That is a point of view that many of us fail to catch. The Sabbath is not something to be worshiped, or feared, or even obeyed, but something to be made use of and loved because of its usefulness and its meaning.

Then if the Sabbath filled a life need for Jesus, we surely need it, too, as an aid in achieving the abundant life. "If you would enter into life, keep the commandments," said the Master. And if we cannot see that we need the Sabbath, or that it has really helped us spiritually, we ought to keep it out of sheer love for the Savior, who so loved it and faithfully used it. In fact, the Sabbath is a test of our love for him. "If you love me you will keep my commandments."

Now just how do we trample on the Sabbath? The answer in our text is by "doing thy pleasure on my holy day." In a recent SABBATH RECORDER there is a Chinese preacher's parable according to which a man once started to market having a string of seven copper coins. Seeing a beggar crying for alms he gave him six of the seven coins. Later the beggar slipped up behind the man and stole the seventh coin. When we call that beggar an abominable wretch we condemn ourselves, for we received from God six days for our own use, yet we steal from him the seventh also!

We steal from God when we do our own business or pleasure on his day. When we farmers load up with such a big dairy that it keeps us home from church to take care of it, we steal God's day just as much as the man who goes to work in a factory on the

Sabbath. When we miss Sabbath worship to go visiting just once in a while, it probably outweighs the influence of many Sabbaths well kept. We would have little confidence in a man who was dishonest occasionally, even if he were strictly honest almost all of the time.

A few years ago a minister came into contact with Seventh Day Baptists and, being a conscientious man, he became quite concerned about the Sabbath. But he saw that the Seventh Day Baptists whom he observed didn't keep the Sabbath as well as he kept Sunday, so he didn't embrace the Sabbath. It didn't mean enough in the lives of people to impress him.

"Doing thine own pleasure"—that is a clue to the problem of how to keep the Sabbath. It is a matter of the spirit. It isn't so much what we do as how and why we do it, as Jesus taught when he defended his disciples who plucked the grain and ate it on the Sabbath. They say that once the Alfred Church adjourned its service and the men took tools and went out and did carpenter work on the Sabbath! But their conscience was clear, because it was an emergency when a cyclone had destroyed many homes, leaving families without shelter. Those men were not doing their own pleasure but serving humanity.

Next we have in our text some positive suggestions: "call the Sabbath a delight, the holy of the Lord, honorable." The Sabbath need not and should not be a drab and dreary day, but a delightful and holy day. We should try to find ways of making it that. Some families have lighted candles on the supper table for Sabbath evening, special good things to eat on Sabbath, a regular appointed time for family fellowship about the fireplaces or out of doors, stories, Bible reading, special Sabbath day games, or some other means of making the Sabbath a delight and holy. The Sabbath should provide special opportunities for spiritual growth and Christian service.

One important point too much neglected is to "call the Sabbath a delight," that is, to advertise it. Many of us who find great delight in the Sabbath fail to let others know it. I wish that we might invite our friends and neighbors to attend church with us more often. We might invite people into our homes for the week-end and try to show them what Sabbath means to us. In doing that we must be careful to put the emphasis

on the Sabbath and not upon entertaining company.

One effective way in which we can help to advertise the Sabbath is to support the SABBATH RECORDER, by having it in our own homes and helping to send it into other homes. If we save our own copies we can order extra copies to give to our friends or send their addresses to the RECORDER office. The SABBATH RECORDER is like a trade paper; it is just as important for us all to have it and read it as it is for lawyers, doctors, or engineers to have their trade papers. A thousand new subscribers are needed. How many of them can be found in our church?

We need to get out of our ruts and begin to do some positive aggressive work toward winning people to Christ and the Sabbath in all our churches. We cannot increase our numbers simply by birth, for our birth-rate is not sufficient even to maintain a level. We must gain converts from the people of our own communities. And we need have no qualms about proselyting from other churches, for nearly fifty per cent of the people in most communities are not connected with any church. We have just as great a responsibility to reach the unchurched in our own neighborhoods as we have to reach the Chinese, Jamaicans, or any others. Let us make use of our Sabbath schools, vacation schools, and any other agencies we have to bring the gospel including the Sabbath to God's needy children all about us. In a statement adopted by the Commission at their meeting last December, they express their view of our task. The closing paragraph says:

If the Sabbath is the distinctive contribution which Seventh Day Baptists are to make to the Church of tomorrow, then it is high time for us to go to work to make a thorough survey of our field, to take a careful inventory of our resources, to organize our evangelistic forces, and then to place the major emphasis upon our distinctive message—the winning of men to Christ and the Sabbath.

The world needs the Sabbath. Sunday does not take the place of the Sabbath for building spiritual character and promoting the kingdom of heaven. The Sabbath has a firm foundation in Scripture. It is the Sabbath of Moses and the prophets, of Jesus and his disciples, of Paul and the Christian Church of the early centuries. It is a rich heritage for us to enjoy, to use, and to share. It is

our distinctive contribution to the world of tomorrow. Let us turn away our feet from the Sabbath, from doing our own pleasure on God's holy day, and begin to call the Sabbath a delight, the holy of the Lord, honorable. By so doing we will fulfill the conditions and so be able to claim our heritage.

DENOMINATIONAL "HOOK-UP"

Jamaica, B. W. I.

We here in Jamaica enjoyed Secretary Burdick's visit no end. To most of our folks his name was only so many words, but now that they have seen him again I think I can safely say they have grown to love him again. It was in 1923 that he was last in Jamaica, and in the interim our work has grown quite a bit. Likewise some of the folks who met him then have died. There are only a few who remembered him. But he made a good impression on everyone, so much so that especially in the country churches they continually ask about him, wanting to know if he reached home safely and whether he is all right after his strenuous visit here. He and I traveled over a thousand miles in the brief month he was here, visiting many of our churches. — *From a letter of Brother Crichtlow.*

New York City

The last Sabbath service of the New York City Church before the summer recess was held June 22, and was followed by a fellowship luncheon in a nearby restaurant. Rev. William H. Collinson, one of the oldest members of the church, took part in the service and spoke briefly at the table.

Following the luncheon each one present was asked to speak briefly of his plans for the summer, and it was observed that the church fellowship is to reach from Maine to the Middle West. Mr. Esle F. Randolph, treasurer, spoke of the need for regular contributions for the Denominational Budget and for current expense during the vacation period.

Pastor Rogers and family are leaving shortly for Wisconsin, where Mr. Rogers will serve the New Auburn Church through arrangements made by the Missionary Society. Rev. Herbert C. Van Horn has graciously consented to render any pastoral service which may be needed in the New York parish during July and August, and Sabbath services will be resumed on September 14. A. N. R.

White Cloud, Mich.

Four members of the church attended the semi-annual meeting of the Michigan-Ohio churches held at Jackson Center, Ohio, recently. We are now in the midst of the annual Vacation Bible School, which our church sponsors for the whole community. The school is reaching a large number of children who have never been to church. The attendance the first week averaged ninety. We are continuing through June the Sabbath evening preaching services, which have brought blessing to a number of people. The mid-week cottage prayer and Bible study meetings at Fremont continue with very good interest.

Correspondent.

Welton, Iowa

Our church holds services every Sabbath and the Ladies' Benevolent Society meets twice each month. Professor D. Nelson Inglis of Milton, Wis., conducted the services May 18, bringing to us a helpful presentation of the interests of the Tract Society and the SABBATH RECORDER.

Mr. Severance is much better and was able to take his place in the pulpit last Sabbath, June 15, for the first time since his illness. He hopes soon to be at his field work again. Our church entertained the quarterly meeting of the Iowa churches, Sabbath, May 4. Pastor Charles W. Thorngate of Dodge Center, Minn., was with us and gave us some very helpful messages.

Correspondent.

Milton Junction, Wis.

June 8 was Children's Day at the Milton Junction church. The primary department of the Sabbath school had charge of the Sabbath morning service, under the leadership of Mrs. Lillian Campbell.

Vacation Religious Day School is being conducted in our church June 10-28. The school is not so large as in the past two years, but good work is being done. The primary grades are in charge of Miss Jean McWilliam and Miss Bettie Scholl. The junior grades are in charge of Miss Elizabeth McWilliam, and the intermediate class, as well as the supervision of the school, is in the hands of the pastor.

Correspondent.

Denver, Colo.

Our Religious Vacation Day School is now being held for all children in this part of the city. Our enrollment is of fifty children, many of whom are otherwise unchurched.

We are looking forward to having Dean A. J. C. Bond with us in the work of our teenage Rocky Mountain Camp, held up beyond Boulder, beginning July 16.

Mrs. Erlo Sutton is slowly gaining from a long siege of arthritis. We have greatly missed her in our midst and hope soon to have her back in our numerous activities. The church members were happy to join in the celebration of Deacon and Mrs. O. G. Burdick's golden wedding May 30.

Correspondent.

Nile S. D. B. Church

We were privileged to have Dr. Ben Crandall and his wife with us the second Sabbath of April. He presented the denominational work and needs in a unique manner. We heartily agree with him: tithing is God's plan of supporting the gospel work. When Christians adopt this plan there will be little or no need for church dinners and bazaars in the church parlors for the purpose of raising funds to carry out the program of work. May God hasten the day when all Christian people may have that deepening sense of true Christian living, and make giving for the cause a Christian privilege.

On May 18, Sabbath Rally Day, Pastor Bottoms went to Independence and Andover churches to present the Sabbath truth, while Mr. Paul Maxson was our visiting pastor. Mr. Maxson presented the Sabbath in a very interesting way. He illustrated the fourth commandment as forming an arch for joining the first three and the last six. In other words, the Sabbath commandment formed the arch over the two upright posts.

We are glad to know that Mr. Maxson and his wife are soon to go to Berlin to take up their pastoral work there. Many are deeply interested in their success in the gospel work.

Our church work is going along in the usual way. The attendance is comparatively good with some demonstrations of renewed interest. We have a full program of work for the summer.

Our Vacation Bible School is to open on July 1, and run for two weeks. Some of our young people who have been away for the winter, some teaching and others going to college, will be home to assist in the Vacation School teaching. We are hoping that we may have a full school.

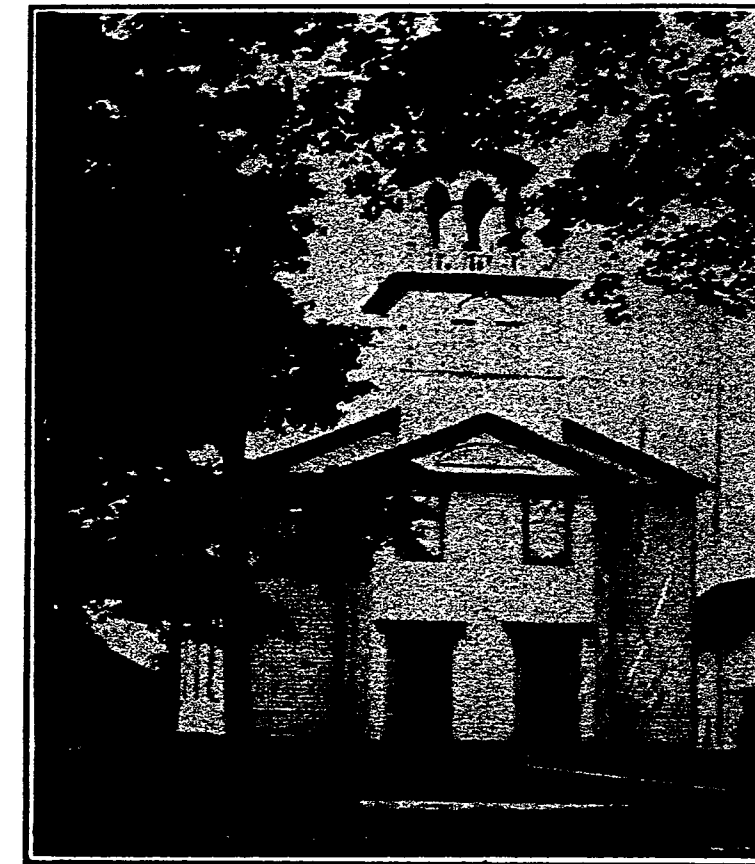
Correspondent.

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1806 SEVENTH DAY BAPTIST CHURCH 1940

DE RUYTER, N. Y.

Rev. Neal D. Mills, Pastor

Entertains the Central Association,
June 28-30, 1940

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