

they will soon have a leader—*North Loup Loyalist*.

Dodge Center, Minn.

Pastor Charles Thorngate, who has been doing missionary work in northern Wisconsin and Minnesota and also attending the meetings at New Auburn, Wis., returned home on Monday. Mrs. Thorngate and Mary remained in Wisconsin to attend the wedding of a young lady friend of New Auburn and Mr. Wayne Rood, a young minister of the Seventh Day Baptist denomination.—*Dodge Center Star-Record*.

MARRIAGES

Harris - Harris. — Mr. Belford S. Harris of Salem, N. J., and Miss Ruth L. Harris of Deerfield, N. J., were united in marriage at the Shiloh Seventh Day Baptist church May 8, 1940. Rev. Everett T. Harris, brother of the bride, officiated. The future home will be in Salem, N. J.

Nagler-Olsbye. — In the Milton Junction, Wis., Seventh Day Baptist church, on June 1, 1940, Miss Ellen Olsbye, daughter of Clarence J. and Bernice (Miles) Olsbye, became the bride of James Nagler, son of Rev. and Mrs. T. C. Nagler of Evansville, Wis. The single ring service was read by the groom's father assisted by the bride's pastor, Rev. J. F. Randolph. They will reside at 2622 Fairfield Place, Madison, Wis.

OBITUARY

Collings. — Josephine Langworthy, daughter of Alfred and Jane Munro Langworthy, was born in New York City October 15, 1872, and died June 4, 1940, at Tomaquag in Hopkinton, R. I.

Her husband, E. Fred Collings, had preceded her in death three years, during which time she has been in failing health.

She joined the First Hopkinton Seventh Day Baptist Church by letter on December 31, 1921. She has been active in social welfare work, having honorary life membership in both the Grange and the Woman's Christian Temperance Union. Of the latter organization she has been a president of local and district union.

Farewell services were conducted by her pastor, Rev. Everett T. Harris, assisted by the state president and local members of the W.C.T.U. Interment was in First Hopkinton Cemetery, Ashaway, R. I. E. T. H.

Lewis. — Mary Ann, daughter of John E. and Mary E. Saunders Crandall, was born March 12, 1859, in Westerly, R. I., and died at the home of her daughter, Mrs. Lewis F. Randolph, in Ashaway, R. I., on June 14, 1940.

She was the widow of Roger W. Lewis and to this union were born the above mentioned daughter and a son, Harold M. of Hopkinton, R. I. Also surviving are two grandsons and two sisters.

Mrs. Lewis united with the Second Hopkinton Seventh Day Baptist Church by baptism May 16, 1881, and has been a faithful member through the years.

Farewell services were conducted by Rev. Everett T. Harris. Interment was in Oak Grove Cemetery, Ashaway, R. I. E. T. H.

Pierce. — Benjamin F. Pierce was born at Hartland, Minn., July 5, 1868, and died at Wichita, Kan., June 4, 1940.

January 19, 1893, he was married to Nora Brace in North Loup, Neb. While a young boy he was baptized and joined the Trenton, Minn., Seventh Day Baptist Church.

Surviving him are two daughters, Mrs. Eva Goodrich, North Loup, Neb., and Mrs. Frances Garver, Dodge City; a son, Lewis E. Pierce of Wichita; and two sisters, Mrs. Hattie Lane, Scottsbluff, Neb., and Mrs. Lyle Maxson, Littleton, Colo. There are thirteen grandchildren and six great-grandchildren.

Funeral services were conducted by Rev. E. F. Shank. Interment in Wichita Park Cemetery. H. L.

A PRAYER

God give me strength just to endure the common lot;

So much of sorrow, grief, and pain the years allot;
God give me strength when tragedies of life befall—

Strength to endure; to keep my laughter through it all.

The time will come when cherished dreams lie crushed and dead,

When treasured hopes and longings all are fled;
When disappointments grieve the heart and bring hot tears

And promised richness brings in bitter years.

The time will come when sorrow's heavy hand is laid

Upon me; those I love will weaker grow and fade;
Oh, life will seem a sword in unkind hands to rend

The soul to shreds, to hasten some dark end!

God give me strength just to endure the common lot;

So much of sorrow, grief, and pain the years allot;
God give me strength when tragedies of life befall—

Somehow—somehow! to keep my laughter through it all!

—Bertie Cole Bays.

“There is no aristocracy but the aristocracy of character, purpose and industry.”

The Sabbath Recorder

Vol. 129

PLAINFIELD, N. J., JULY 15, 1940

No. 3



White Pine Forest—Hearts Content
Allegheny National Forest, Pa.

—Taken by E. S. Shipp, U. S. Forest Service.

The Sabbath Recorder

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

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

L. H. NORTH, Manager of the Publishing House

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EDITORIALS

"FROM FEAR SET FREE"

A result of war, even more devastating than bombs, is hate, born where love should be. "Love your enemies," words of Jesus, must blast away at the citadels of hatred and selfishness until his kingdom is achieved.

Nearly four hundred years before Christ, a noble Greek, Euripides, prayed this prayer:

To stand from fear set free,
To breathe and wait,
To hold a hand uplifted over hate.

Christians should beware of the crouching sin of hatred at our doors.

The other night, we were thrilled with an address by Doctor Koo of China—Christian evangelist and scholar—who spoke of the background of China's war resistance. The information of his people and their patience, endurance, and courage, intrigued us; but most impressive of all was his doctrine and practice of refusing to hate China's invaders.

We can't have two compartments for our religion, he said: in one compartment a God of judgment, revenge, punishment for the Japanese; and in another a God of love, mercy, and forgiveness for the Chinese. A unity in religion rules out hatred and fear, and inspires love and peace. Kagawa is an outstanding example in Japan, Philippe Vernier in France, and Siegmund-Schultze of Germany—now in exile. Let us think of what these Christians have borne and are still suffering for their literal Christian principles. They encourage us to stand fast and fearless in these troublous times. "There is no fear in love; but perfect love casteth out

fear." (1 John 4: 18a.) In love—not in hatred—men are able to progress "from fear set free."

CENTRAL ASSOCIATION (Continued)

Sabbath Eve

The conference meeting, without which something would surely be missing at one of our annual gatherings, was led by Rev. Paul S. Burdick. He reversed the order of general procedure and asked the ministers to withhold their testimonies until others had spoken. The first to take part was a very recent high school graduate who plans to enter college in the fall, and later the Theological School. Called out by ages and by other classifications, many made valuable contributions. Mirabile dictu! The editor managed to keep still to the very end and was the last to speak. Leading up to the conference, Rev. Herbert L. Polan preached a strong message from 2 Peter 1: 10, "For if ye do these things, ye shall never fall." "These things," are listed in the preceding verses, "add to your faith virtue, and to your virtue knowledge . . . and to brotherly kindness love." With helpful illustrations he pointed many practical lessons for the spiritual life necessary and helpful in meeting the challenge of Christ to the rural church, to any church of today.

Sabbath at De Ruyter

The auditorium of the De Ruyter church is of the type designed by Sir Christopher Wren, the pulpit between two doors of entry, and the circular balcony. The room was filled to capacity Sabbath morning. It was an in-

spiring audience that faced the speaker, Rev. Everett T. Harris, delegate from the Eastern Association. Well did he rise to the occasion as the worship service was concluded. From the text, "Upon this rock will I build my church, and the gates of hell shall not prevail against it," Matthew 16: 18, the sermon was preached. He felt sure that the other disciples were in accord with Peter in his declaration as to the person of Jesus. Their later lives gave such assurance. Upon the expressed and confessed faith in Christ as a Son of God was Christ's Church founded. The true Church is made up of all who believe in Christ and accept him. It is the body of him who is the Head—not just names on the church book. The members are the hands who work for Christ, the feet that run his errands, tongues which tell of his love. The members bring to the body either honor or dishonor. The strong arm of a ball pitcher does not get the credit, but the whole man as a skillful player. A smashed finger does not go off by itself to hurt, the whole body hurts with it. So of this body of Christ. The Church claims divine origin, the power for ultimate triumph over evil, the right to decide on questions of right and wrong. Our church does not exercise this right as it ought. Too often, if a member goes wrong, it suffers him to go. There is so much worldliness in our lives that we hesitate to pass judgment. Are we not set apart for such service? It is hoped the time will come back when the Church will exercise this right in the spirit of Christ. The Church claims divine guidance and divine power. Said Columbus, sailing across the mouth of the mighty Amazon, "This river drains a continent." Its width, depth, and current testify to that. So the Church drains the continent of God's love and power. The Church claims our respect and reverence, our wholehearted loyalty and co-operation. Everyone has a place and responsibility. The last we heard of Mary, Jesus' mother, she was in the upper room with the other disciples. She was not heard of afterward. Our work may be absorbed in the whole of the Church, but it has its place of importance. "This is holy ground," and there is no greater privilege than to lose our life for the Church, the body of Christ.

Women and Finance

An interesting women's program was conducted Sabbath afternoon by Mrs. Alva L.

Davis. Mrs. Jennie Seamen of Syracuse read the hundred and third Psalm and offered prayer. Jean Scholtz of Verona gave a brief reading, "The Country Church." Another suggestive reading, "Business Houses and the Church Go Forward," was given by Mrs. George Davis. Two excellent papers, "The Rural Church and Missions" and "The Sabbath in the Christian Home," were given by Mrs. Viola Davis of Oneida and Mrs. Sadie Whitford of Adams. These papers will later appear in the Woman's Work Department of the SABBATH RECORDER.

On finance, Rev. J. W. Crofoot appeared in an inspiring address, "Sowing Bountifully." We feel sure the cogent and illuminating presentation of our needs, methods of raising money, and commitment of all our churches and members to an adequate support of the Denominational Budget will stimulate generous giving among our churches in the Central Association. We believe the Commission has made no mistake in its appointment of Doctor Crofoot to his present position.

Youth at De Ruyter

We view the large number of young people at the association with growing appreciation and encouragement. Their interest was apparent. A fine vesper service the night after the Sabbath was led by Mary Ellen Greene assisted by Agnes Smith, Geraldine Thorngate, Esther and Emma Burdick, Welcome Bakker, and others, in solos, duets, musical reading, trombone, and songs. Rex Burdick led in the further worship program of Scripture and sentence prayers. Rev. James L. Skaggs, representative from the Southeastern association, then brought a thrilling and stirring message especially addressed to young people. He used the text from Philippians 4: 13, "I can do all things through Christ which strengtheneth me." Three vital elements, the speaker declared, in achievement are confidence, responsibility, and a good name. "Mastery is gained in the realm of character." With the above assets youth can face the world with confidence, a proved and wonderful asset to the church and community. Our churches can be revived and built up if young people, possessed with such character as suggested, accept responsibility. May we all consecrate our lives. "Lord, from this day let us be wholly thine."

The young people's program was completed Sunday morning at beautiful Highland Park, near De Ruyter, when thirty-five of them plus a few gray heads met for an early campfire breakfast. In such spots our folks everywhere are helped to know and to feel "This Is My Father's World." Following a bountiful breakfast of fruit, egg sandwiches, milk, coffee, and doughnuts, a brief worship of song, Scripture, and prayer was led by Alva Warner of Verona. Everyone present must have felt closer to each other and to the Creator of the universe as Geraldine Thorngate led in the closing song, "Nearer My God to Thee."

Other Problems

The sermon Sunday morning was by Secretary Van Horn, who spoke on Christ's challenge to our church through our problems. A number of problems were mentioned and some solutions suggested. Particularly the difficulties of the Missionary and Tract Boards were dwelt upon. The work of these boards is largely one as they work in co-operation. The general subscription to the Denominational Budget will help in solving the great financial problems. There is a way if we have a will. He who said "go," said also, "I am with you to the end," till the world shall be evangelized. In the midst of our problems let us see him again and take courage.

Resolutions

Among the resolutions passed was one recommending the recall of Myron C. Taylor as ambassador to the Vatican; one voicing our firm opposition to the use and sale of alcoholic beverages; and another as follows:

It is with apprehension that we view the trend toward militarism in our country and the apparent dependence upon force for our national defense. In contrast to this tendency we reaffirm our faith in spiritual values and in the keeping power of Almighty God as our nation's best defense. Therefore, be it

RESOLVED, (1) That though not entirely condemning military defense, we affirm our hearty disapproval of war, since we regard it not only as contrary to the ideals and teachings of Jesus Christ, but also as destructive of Christian brotherhood, democracy, and civilization; (2) That we express our feeling of humility and penitence for the racial and national bitterness that is being promoted in our land; (3) That we disapprove of compulsory military service for all, especially for conscientious objectors; (4) That we believe it to be the best defense of freedom and democracy to order our country's social and economic life

so as to assure to all the opportunity to earn their daily bread in security and to enjoy the freedom of speech and of assembly, the supreme right of the individual conscience, and the freedom of the unhampered worship of God.

Other Matters

"What is so rare as a day in June?" Rain was not a rare experience—falling in abundance parts of every day of the association. In spite of that, the attendance was good, and spirits undampened.

It was felt by all that the executive committee had done a fine piece of work on its program, which was carried through essentially as printed.

The moderator, unfortunately, suffered a severe attack of laryngitis and was compelled to go home Sabbath afternoon. His place was ably taken by Raymond Burdick of the local church.

The auditorium was beautifully decorated by loving hands, with huge baskets of delphinium, canterbury bells, peonies, and smaller bouquets of fragrant roses.

A new rest room with lavatories has been created by remodeling the garage — which added greatly to the convenience and comfort of the guests and delegates.

The offerings for the Denominational Budget on Sabbath and Sunday mornings amounted to \$45.50.

The 1941 meeting will be held at Brookfield, N. Y., June 6, 7, and 8—preceding the Eastern Association at Plainfield, N. J., June 12-15. The moderator is Mrs. Clarke Stoodley of Adams Center, and the secretary Miss Agnes Smith of Verona; corresponding secretary, Mrs. Neal D. Mills of De Ruyter.

A Consecration Service

The association closed on a high note with a candlelight consecration service. It was led by Pastor Mills, assisted by seven young women from different churches. The pageant was entitled "Light of God in Rural Paths." One by one candles were lighted from the candle symbolizing the Soul of the Rural Church — which is the abundant light in Christ. The tapers represented worship, play, love, Christian education, co-operative service, and complete vision. The session and the association closed with the benediction by Rev. James L. Skaggs.

"Today is an isthmus connecting the continent of memory and hope."

CONFERENCE

By Ben R. Crandall, President

Conference is just around the corner. Are you thinking of Conference and praying for it? There are many matters of great consequence that must be squarely met and wisely decided. It is time to select delegates and send a good cross section of your church membership from the young people to the adults to represent you in these deliberations.

The president would greatly appreciate any suggestions or recommendations that would help to make Conference more interesting, instructive, and inspiring. Your presence and lively interest in denominational affairs will be the greatest inspiration.

Many of the numerous programs have been arranged, and should be reported in writing to the president to be turned over to the printer at an early date.

Those in charge of the various programs are also responsible for their music. Any one needing help along this line should notify Dr. Benj. F. Johanson, Battle Creek, Conference music director.

In addition to the ablest men and women of our own denomination you will have the privilege of hearing Dr. F. Ernest Johnson, executive secretary, Department of Research and Education, Federal Council of Churches, also Doctor Meyer, the new president of Milton College.

The Young People's Pre-Conference Leadership Training Camp will be in charge of Dean Bond, Rev. and Mrs. Harley Sutton, and Rev. Elmo Randolph. This is a great opportunity for our serious, capable young people of leadership ability. Applications should be sent to Burton B. Crandall, president Young People's Board, Alfred, N. Y.

If you have not already made plans, begin to plan your "Caravan for Conference" now. Terminus—Battle Creek, August 20.

A CORRECTION

The date of the 1941 Eastern Association is June 12-15, instead of June 19-22—as announced in SABBATH RECORDER of June 24, page 430, under "Sunday Sessions."

The editor apologizes for his error. The action for beginning the session reads, "the Thursday before the second Sabbath in June."

MISSIONS

IS EVANGELISM UNNATURAL?

There seems to be an idea, often expressed, that evangelism is an unnatural affair; but it is not. Nothing could be truer to a noble life or more in accord with the longings of a loving heart.

Evangelism is proclaiming good news and to do this is a natural desire of every heart that is not debased by selfishness. If the farmer finds a successful method of fighting the pests on his farm, he has a desire to tell it to his neighbors and urge that they use it. If you are sick with some malady and find a cure, you long to tell others about it. If you know your neighbor is starving, you cannot rest until you have carried him food. This is all natural enough—in accord with man's higher nature—and it illustrates what evangelism is. When one has experienced the help and joy of the Christian life, he wants to tell others.

It is also in accord with one's being that one should accept Christ upon the recommendation of others. We follow this principle in other things. For instance, if the farmer wants a machine, he investigates the usefulness of the various kinds and purchases the one which has the reputation of giving the best service. When people accept the Christian life, they do it upon the recommendation of others and because the soul longs for fellowship with God.

The process of evangelism harmonizes with the laws of man's soul, whether we look at it from the standpoint of the evangelist or that of the one to be evangelized. The methods used sometimes may be artificial and unnatural, but evangelism is not. It is the order established by the infinite and all-wise Father, and his children and his Church should act in harmony with this plan. Miss. Sec.

THE SPIRIT OF OUR FATHERS

By Grace I. Crandall, M.D.

(Address delivered Missionary Hour at the Eastern Association, June 8, 1940)

Let me state in the beginning that the words here written are not at all in a censorious spirit. It is only that in examining myself and in studying our churches, I have felt that we are spiritually below par, many of us; that our churches and our denomination are not making full use of our own powers or the power of Christ in our work for his

kingdom, and hence are losing ground. I have been thinking much about it and searching for the cause. What follows is a record of some of the thoughts which, I believe, have been given me to pass on to you.

First, may we read three passages of Scripture: Revelation 2: 2-5; 3: 1-3; 3: 15-19. These passages are Christ's analysis of the spirit of the three churches addressed and his statement of the reasons for failure. The first was a hot-spirited, zealous church, hating evil and teachings which deviated from what they felt was the true gospel, critical, exacting, but lacking in love. The second had the form of religion without the life, and so was dying. The third was half-hearted, indifferent, and so of no value to the kingdom. Its beliefs were not vital. It did not care.

We often congratulate ourselves that we of this age have advanced spiritually because we do not have controversies in our churches as we used to have. We are much more tolerant of other people's opinions, so we have felt that we are more Christlike.

While in Milton, I heard a historical sketch of one of our stronger churches in which the many disputes and quarrels in the early church were emphasized. The critical attitude of the older ministers toward candidates for the ministry often resulted in a refusal to ordain them and so caused divisions in the church. But those old fathers cared for the Bible and believed the gospel they preached. It was precious to them—so precious that they could not bear to see anyone fall short of what they felt was the true interpretation. They were critical, but it was because they were zealous. They preached with power because they cared. They had faith in God, in the Bible, and in the gospel, and the churches grew, not because of the controversies but in spite of them.

That history is common to most of our early churches. As I listened, the question came to me, is our tolerance a tolerance of love or is it a tolerance of indifference? Are our beliefs vital to us or do we have the feeling that it doesn't matter very much, after all? If our spirit of tolerance is due to love and we can be strict with ourselves while tolerant with others, as Christ was, well and good. If it is due to indifference, we are useless to the kingdom and are doomed.

While in New York, recently, attending a medical missionary conference, I heard Rev. Theodore C. Spears, pastor of the Central

Presbyterian Church. He made the statement that worship, faith, and religion had become mere words in the church of today—that the form remains, but the life has gone. We are not willing to let our beliefs permeate our daily lives. They are not vital to us.

Is that true of Seventh Day Baptists? I know there are many among us who do care, who have great faith and live that faith, but what of the rank and file?

How about the Sabbath, which is our only excuse for separate denominational existence? Do we care that it is becoming more and more like Sunday—a mere holiday? Is it any great regret to us when our young people leave it? Do we feel that it is vitally important? To those of us who keep it, is it a burden? Do we feel that it is a hindrance, always keeping us from doing what we want to do? I have known more than one devout father or mother who were always deploring the fact that the children lost so many social and educational advantages because they could not go Friday nights. It is not often that the children of such parents continue as Sabbath keepers, or even as church workers.

Christ said the Sabbath was given for man and not man for the Sabbath—not a restriction but a gift. God knew that we needed a day set apart for spiritual refreshment, as our bodies need food every day and rest every night. Without that refreshment religion could not live. If the Sabbath is a burden, it is because we have forgotten its use or we do not care for the things of the Spirit. The Sabbath should be a day of relaxation and peace, a time when we can lay down the burdens of the week with relief and joy, because we know that he who careth for us has said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." It ought not to be a day of restrictions. It should be a day when parents have time to come close to their children and lead them to know what true worship and spiritual nourishment mean. How well I remember the Sabbath afternoons in my home, where mother had time to sit down and read and talk with us. I do not remember of ever feeling a dread of the Sabbath. Mother often read from the RECORDER, especially Doctor Swinney's letters from China, and that was when my interest in missions became personal. Of how much more value to us and our families is this spiritual closeness to one another and

to God than any secular advantages we may miss! If we do not care for the Bible, for prayer, and spiritual communion, something is wrong. Let us search our hearts and see if our spiritual appetites are gone. If they are, we had better get down on our knees and beg Christ to come back to us and heal us before we starve.

I attended a Sabbath Rally Day service at which the speaker urged the need of more emphasis on the Sabbath and advocated a series of Sabbath Preaching Missions from all our churches. That would be fine. Every church should be a center from which the Sabbath truth is spread. But even as I assented in my heart, there flashed into my mind these words of Christ, "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." If the Sabbath is a heavy burden that we cannot bear ourselves, we have no right to ask others to take that burden upon themselves. Unless the Sabbath is the blessing and joy that it was intended to be in our lives and makes us stronger and better spiritually, we cannot propagate it.

There has never been a time in the world's history when the true Sabbath, the gift for man of which Christ spoke, was more sorely needed. The world needs the quiet, the peace of a true Sabbath in which to find God and learn what is of value and what is chaff—where is salvation and where destruction. We have the Sabbath, made holy by God, not a burden but a gift to fill a great need. Such a Sabbath is important, is vital and a joy, a blessing. Such a Sabbath we can offer for the healing of the nations—but not the burden.

We have chosen Christ and his way of life. That choice must be wholehearted and honest and reach down into every act of our daily lives. Our true characters and beliefs show up in our unconscious acts, and not in studied poses. If our belief is so strong that we unconsciously live it, the Spirit and laws of Christ are within us and we shall radiate the truth that we profess to believe. We must care—more than for anything else on earth—and then we shall have power. Our churches will be alive and will grow, not as mere formal organizations, but as living witnesses for the whole gospel of Christ.

I saw the statement that in the United States one thousand rural churches are yearly being abandoned. Still attendance in the city

churches does not increase. If the churches were alive, people would come. True religion, warm, vital religion, absolute faith in God and his Word, always has been attractive. Men hunger for security—for something to cling to.

In the decay of the Roman Empire, that little group in the upper room were filled with the Spirit and went out and battled for the security of faith. The Church grew in the ruins.

Our civilization is crumbling. Even our small Seventh Day Baptist groups are far larger than that of the apostles. We have the truth, the machinery, but have we the Spirit? Do we care? Do we have faith in what we profess? Can we take hold of the power of Christ and rejuvenate our dying churches? All we lack is the Spirit.

"Lovest thou me, more than these? Feed my sheep."

TREASURER'S MONTHLY STATEMENT

May 1, 1940, to May 31, 1940

Karl G. Stillman, Treasurer,
In account with the
Seventh Day Baptist Missionary Society
Dr.

Overdraft May 1, 1940	\$—1,799.61
Julie E. H. Flansburg, Atlantic City, N. J., for foreign missions	1.00
First Hopkinton, R. I., Church, Grace I.	15.00
Crandall expense to Eastern Association	16.00
Pawcatuck Church, Westerly, R. I., Grace I.	5.00
T. A. Gill, Los Angeles, Calif.	40.00
Anonymous, toward Dr. Crandall's salary	4.00
Mr. and Mrs. Clifford Lamson, Raynham Center, Mass., Missionary-Evangelistic work	4.00
North Loup, Neb., Church	3.35
Milton Junction, Wis., Sabbath school	1.00
Friendship, N. Y., Church	1.50
Friendship, N. Y., Church, for China	250.00
Transferred from Debt Fund savings account, to apply on loan	103.12
Withdrawn from Dr. Thorngate China Fund, for Dr. Thorngate expenses	406.80
May share Denominational Budget receipts	243.55
Transferred from Permanent Fund income account	\$—705.29

Cr.	
Interest	\$ 51.75
G. D. Hargis, salary	93.75
Child allowance	12.50
Luther W. Crichlow, salary	83.33
Rent	20.83
Native workers	39.59
Verney A. Wilson	143.75
W. L. Davis	33.33
Ralph H. Coon	22.92
Clifford A. Beebe	22.92
Charles W. Thorngate	25.00
Marion C. Van Horn	22.92
Ellis R. Lewis, salary	22.92
Travel expense	30.00
A. L. Davis	52.92
W. L. Burdick, salary	10.00
Rent	25.00
Clerk	33.33
Office supplies	8.18
	179.01

Treasurer's expense, clerk	20.00	
China payments:		
Dr. George Thorngate	\$ 103.12	
Principal Boys' School	25.00	
Boys' School	12.50	
Rosa Palmberg	22.50	
Anna M. West	31.25	
Rev. H. E. Davis, salary and allow.	87.50	
Incidentals	18.75	
Grace I. Crandall	41.67	
	342.29	
Heinrich Chr. Bruhn	41.67	
Recorder Press, printing "1939 Budget Analysis"	12.80	
Debt Fund share May Denominational		
Budget receipts	52.20	
Payment on principal of loan	250.00	
Interest saved on notes transferred to Debt Fund	11.50	
Dr. Grace I. Crandall—Gifts of		
First Hopkinton Church	\$ 15.00	
Gifts of Pawcatuck Church	16.00	
	31.00	
R. J. Severance, salary and expenses May, 1940	128.95	
Ralph H. Coon, travel expenses in Colorado field	64.71	
Net overdraft May 31, 1940 (amount due		
missionaries and others for salaries and		
allowances but unpaid)	—2,354.10	
	\$—705.29	

DAILY MEDITATIONS

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

Theme for the Week—
He Leadeth Me

Sunday, July 14

Psalm 23

He leadeth me beside the still waters. Psalm 23: 2, last part.

Some people's lives are all confusion—they are always upset and never seem to be able to rest. But this Psalm is a testimony of David concerning his Father, God, and he says of him, "He leadeth me beside the still waters." And we are led to think of a calm, still lake on a pleasant day when there is no sign of storm. We love to get away from the hustle and congestion of the city and sit for a while by this quiet lake. Our nerves are calmed and we find real rest.

Ah! but that is finding rest only when outside conditions are favorable. But I know that God does something more wonderful than that for us. He leads his children beside still waters even in the midst of confusion and strife. There can be a calm, sweet peace in our soul that keeps us steady, even though all about us is clamor and noise. Let him lead you beside still waters today.

Prayer—Dear Lord, help us to be still today, and confidently trust thy leading. Amen.

Monday, July 15

Psalm 1

But he knoweth the way that I take. Job 23: 10.

I remember, when I was quite young, how frightened I used to become when riding on

a train and we came to a tunnel. The dread of those dark tunnels took the joy out of the trip. Suppose something should happen to the engine while we were there in the dark, and we couldn't get out. But nothing ever did happen, after all, and when we finally did come out in the sunshine again how bright it seemed, and how foolish I had been to be afraid.

Just so, some of us have, unconsciously perhaps, assumed the attitude that God doesn't know how hard we are suffering; he has forgotten us down here in this dark world, and everything is against us. Not so. He knows the way I take. He has been here himself and traveled this same road. He may have to lead us through dark places—it may be the best or the shortest—but if we lean back and trust to his leading we shall soon come out into the glorious sunshine.

Prayer—

Lead thou me on, and then my feet tho' weary
Shall never falter in life's rugged way,
And tho' my pathway lead thro' wilds most dreary,
Guided by thee my feet shall never stray.
Amen.

Tuesday, July 16

Daniel 6: 16-23

My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me. Daniel 6: 22.

Now Daniel had occupied a very high position in the government and he was "preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm." Daniel 6: 3. Very humiliating, to say the least, to suddenly find himself brought down from his high position and according to the king's decree to be thrown into the den of lions. The thoughts of that dark dungeon with hungry lions waiting at the bottom were anything but pleasant.

And yet Daniel could trust God for his future. He knew his Father would lead him right. And Daniel was not disappointed. God worked for him in a miraculous way. He was saved from the lions, and even the heathen king was led to say of Daniel's God, "He delivereth and rescueth." Daniel 6: 27.

Prayer—Our Father, we too know that thou wilt deliver us today from all evil. Help us to fully trust thee. Amen.

Wednesday, July 17

Psalm 78: 51-55

And he led them on safely, so that they feared not; but the sea overwhelmed their enemies. Psalm 78: 53.

What a wonderful example of God's protecting care! Here were thousands of people in a strange country, without maps or signposts to show them the way, but with a hope of a beautiful, fertile country somewhere ahead. There must have been many dangers there in the wilderness, of snakes and wild animals. They had no opportunity to raise any crops and they could not buy any food there in that wild country.

But we are told that God himself fed them for forty years, and their shoes did not wear out. And our text says, "he led them on safely." Surely we can love a God who can and will so wonderfully care for his people.

Prayer—

Let goodness and mercy, my bountiful God,
Still follow my steps till I meet thee above.
I seek—by the path which my forefathers trod,
Thro' the land of their sojourn—thy kingdom
of love.
Amen.

Thursday, July 18

John 10: 11-15

He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Isaiah 40: 11.

What a picture we get here of a gentle shepherd who, while leading the flock, remembers the little ones and stops and picks them up and tenderly carries them in his arms! We get the idea that he is not a hireling, but the sheep are his very own and he loves them, and as he leads on and they approach some steep or rocky place, he remembers those who are not able to withstand the rough journey, and he lovingly carries them.

Isn't that just like our heavenly Father? He knows just how much we can bear. He will not tempt us above what we are able to bear. If our way seems hard, we can rest assured that it is good for us, and if he sees us begin to sink, he will reach down and lift us up as he did Peter, for he considers our weakness.

Prayer—In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness. For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me. (Psalm 31: 1, 3.) Amen.

Friday, July 19

Proverbs 3: 1-6

In all thy ways acknowledge him, and he shall direct thy paths. Proverbs 3: 6.

How much joy we may bring to the heart of God today if we will acknowledge him in all our ways—if in all our tasks, our disappointments, or joys, we will lift up our hearts to him in praise and thanksgiving, knowing that he is sending everything for the benefit of his child!

This is a blessed condition for a child of God, and by conducting ourselves in this manner, we are sure that God will be well pleased with us and as he has promised, he will "direct our paths." He will lead us in the right way. And there will be great peace and satisfaction at the end of the day when we feel that God himself has been leading us all through the day.

Prayer—Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. (Psalm 61: 1, 2.) Amen.

Sabbath, July 20

Psalm 32: 6-8

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Psalm 32: 8.

We were once in a strange city and, wishing to see several historical and important points of interest, we obtained a guide to direct us about. He not only pointed out the things which he thought would be of interest to us, but as he did so he would stop and give us the history of each one and tell us many things about them that we had never known before.

And that is the thought that we get from this verse of Scripture. God has promised not only to lead us, but also to teach and instruct us as we go along. He tries to show us in our experiences each day how these things are related to the kingdom of God. We learn wonderful lessons in this training school, for our Teacher would not have us ignorant when we enter his kingdom.

Prayer—Lord, give us wisdom from above, this day, that we may understand thy will for us, and make us willing to learn the lessons that thou wouldst teach us. Amen.

"Worrying over yesterday's mistakes is a good way to spoil today."

YOUNG PEOPLE'S WORK

TWO MASTERS

(A short story by Rev. Trevah R. Sutton, February, 1940)

Part Two

Great billows of smoke now rolled from practically every door and window of the house. Flames were leaping from the back wall, and through the windows a red glow indicated the flames were rapidly creeping toward the part of the house into which James had entered. Firemen were donning gas masks in preparation for searching after the lad and baby. Just then James staggered through the door, thrust the baby into the arms of a fireman, and fell to the floor of the porch. Doctor Peterson and Pastor Jones who had been standing near by rushed to him and carried him to safety. As the doctor examined him, James opened his eyes and whispered, "The baby, where is it?"

"The baby is all right. Just lie still," responded the doctor, and turning to the pastor said, "He is all right—just a little too much smoke."

"Why not take him over to the parsonage away from the crowd?" suggested the pastor. At the suggestion the two men carried James to the doctor's car, but as they were ready to leave, Beverly Newton dashed up.

"Oh, Jimmie, that was swell of you. You are a hero. Doctor Peterson, is he hurt? Did he get burned?"

"No, Beverly, he isn't burned, and with a few hours rest he'll be all right."

James was taken to the guest room at the parsonage and instructed to lie quiet. The doctor and pastor returned to the scene of the fire where firemen fought in vain. Widow Mathew's baby had been cared for by a doctor across the street when the widow dashed over there as soon as the firemen handed her the baby. Concerned, however, by what she might do now that her home was gone, the pastor sought her out. Her sister had already arranged for her to go to her home, whither she had been invited after her husband died four months before.

As James lay in his bed his mind was racing. The rapid-moving events of the past hour flashed through his mind, but one word kept ringing over and over. It was "Jimmie." No one had called him that since he came to Middleton, except Sam Miller and his wife. "Jimmie." Of all people, it had to be Beverly who had said it. He had not paid much

attention to her. Her ideals were not his. Once he had tried to talk with her about accepting Christ, but she had lightly laughed at him. He knew that she was disappointed that the young people of the Christian Endeavor had all, except Bruce, declined her invitation to the party. Yet he felt they were right.

Pastor Jones came in the room to see how he was. Jimmie wanted to go back to the farm but was persuaded to remain. If he felt like getting up he might come down and have supper with the family. Arrangements had been made with the Millers to give him a day or two vacation to be spent with the pastor's family.

There was a commotion on the stairs and the minister's eight-year-old daughter dashed into the room. "Daddy, may I go outdoors and play?"

The father studied the child a moment and replied, "Susie, I think you better not. Your cold isn't much better. Maybe James would like to play your question and answer game. That is, if he feels like it."

"I would be delighted. I feel all right now anyway. What is the game, Susie?"

"It's Bible questions and answers. Bobby is too young to play with me."

The pastor started to leave the room but turned and said to Jimmie, "I understand the society voted to assist with the mission. You seem to be well liked by my children and others I know of, and I am wondering if you would like to take over the Junior work at the mission."

"Pastor, I am willing to do what I can. I'll think it over and let you know in a few days."

"Do that, and I will see you about it at another time. Susie, supper will soon be ready. You and James come down when we call."

A noisy group of young people had gathered at the Twin Pines for Beverly's party. Most of the group were from Easton, the settlement across the river, where Beverly and her father had lived one year after her mother's death. In an attempt to have a big party she had invited these acquaintances, and rented a private room at the tavern. The Twin Pines was just outside the corporation limits of Middleton, for taverns were not permitted inside.

About midnight several of the young people had slipped into the other room for drinks,

and after some coaxing, and no little amount of ridicule, Bruce and Beverly had been persuaded to try a drink. But one drink had become two or three. After the others had gone, Bruce had taken some more. He had offered to drive Beverly home. But she realized that Bruce was in no shape to drive a car. Refusing to ride with him, she started to walk home alone. Bruce angered by this, tried to force her into the car.

Back at the parsonage James was awakened by a knock on his door. In response to his answer Pastor Jones came in. Jimmie noticed there was confusion in the room across the hall, and as the light was switched on he saw from the pastor's face that something was wrong.

"Jimmie," the pastor was saying, "Susie is sick. We are afraid that it is pneumonia. We tried to get Doctor Peterson but he is on a case at the Goodmans', and they have no phone. I shouldn't leave Mrs. Jones alone. Would you feel able to walk over there and find the doctor?"

Before the pastor had finished, James was dressing. "Where do they live?"

"It's out on the Bridgeport road—the second house on the right beyond the Twin Pines Tavern."

"Oh yes, I know the place—that's where the Millers used to live. I'll phone you if the doctor can't come right away."

"Do that. Phone from the filling station near there. It is open all night."

The mile distance was soon covered, as Jimmie ran most of the way. The doctor was there. He was taking the patient to the hospital, but that would take only a few minutes. He would leave the man at the hospital in care of a doctor there, and would go direct to the Jones home. He ought to be there in fifteen or twenty minutes. So Jimmie hurried to the filling station and phoned the message. As he started his return trip and was passing the Twin Pines he heard a commotion and loud voices.

"Let me go." It was a girl's voice. "I'll walk home."

"No you won't. I am going to take you home," responded a familiar boy's voice.

"Let go of me! Help!"

By that time Jimmie dashed across the road. Recognizing Bruce and Beverly as he grabbed Bruce by the collar, he soon had the two separated.

"Bruce Morgan, you leave Beverly alone. If she wants to walk home let her. You've been drinking."

"Well, if it isn't James Barton. This time you have spoken out of turn, and I am going to give you something that isn't as soft as religion." With those words he brought his fist with a hard blow across Jimmie's face.

Like a tiger Jimmie was upon Bruce and had him down on the ground. His days of hard labor on the farm had given him hardness of muscle, and his basketball experience, alertness. The two rolled on the ground, and as Jimmie about had Bruce defeated, a strong arm separated the two.

It was the state police!

(To be continued)

DENOMINATIONAL BUDGET

Statement of Treasurer, June, 1940

	Receipts	June, 1940	Total for 12 mos.
Adams Center	\$	171.15	\$399.60
Albion		48.00	176.63
Alfred, First		180.85	1,307.70
Alfred, Second			194.50
Andover		10.00	23.00
Associations, Groups, etc.			583.32
Eastern Association		83.42	
Western Association		38.10	
Central Association		45.60	
Battle Creek		107.55	490.55
Berlin		21.00	118.38
Boulder			157.10
Brookfield, First		28.08	145.21
Brookfield, Second		38.50	197.45
Chicago		24.00	72.00
Daytona Beach			242.47
Denver		11.00	151.55
De Ruyter		69.50	367.57
Dinuba			33.23
Dodge Center		11.50	51.00
Edinburg		6.00	67.00
Farina		59.00	161.50
Fouke		11.00	49.75
Friendship			28.15
Gentry		1.00	18.00
Hammond		25.00	30.00
Healdsburg-Ukiah			50.00
Hebron, First		9.66	30.88
Hopkinton, First		134.10	481.71
Hopkinton, Second		7.00	10.00
Independence			190.00
Individuals	1,026.00		3,617.49
Irvington			230.00
Jackson Center			10.00
Little Genesee		34.46	415.51
Little Prairie			26.00
Los Angeles		15.00	97.20
Los Angeles - Christ's		3.00	11.00
Lost Creek		58.10	108.70
Marlboro		67.28	361.51
Middle Island		2.40	33.61

Milton	162.95	1,588.08
Milton Junction	59.55	512.13
New Auburn		17.00
New York City	40.45	427.01
North Loup	32.75	297.00
Nortonville	20.00	100.00
Pawcatuck	750.00	3,005.00
Piscataway	12.92	162.72
Plainfield	131.43	1,408.48
Richburg	15.50	59.50
Ritchie	2.12	22.20
Riverside	95.00	437.73
Roanoke		10.00
Rockville	35.30	114.05
Salem	119.50	435.03
Salemville		17.87
Schenectady		5.00
Shiloh	158.50	958.84
Stonefort	6.50	21.50
Syracuse	25.00	25.00
Verona	17.95	238.36
Waterford	26.45	174.45
Welton		27.90
West Edmeston		15.00
White Cloud	52.58	229.23

Comparative Statement

	This year	Last year
Budget receipts—June	\$ 2,951.28	\$ 2,581.93
Special receipts—June	1,160.42	67.56
Budget receipts—12 mos.	16,731.39	16,218.39
Special receipts—12 mos.	4,316.96	1,640.68

Disbursements

	Budget	Specials
Missionary Society	\$1,370.19	\$708.12
Tract Society	348.61	4.30
Sabbath School Board	212.20	
Young People's Board	45.47	
Woman's Board	30.31	38.00
Ministerial Retirement	181.88	
Education Society	197.04	10.00
Historical Society	24.25	400.00
General Conference	363.77	
Seventh Day Baptist Building	257.67	

Morton R. Swinney,
Niantic, Conn. Treasurer.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

This is the second letter I have written to you. I like to read the Children's Page in the RECORDER very much. I read it as often as I can.

We have had a lot of rain here lately. I have been picking pickles.

I have four sisters and three brothers.

I go to church every Sabbath that I can. I also go to Sabbath school and Christian Endeavor. I will write more in my next letter.

Your friend,

Fouke, Ark. Billy Fitz Randolph.

Dear Billy:

I am so glad you have written again and also that you promise there will be a "next" letter from you, and I hope many "next" letters.

We, too, have had a good deal of rain lately and it has been too cool for comfort most of the time, but the last two days have been warm and pleasant and everyone remarks, "How good it seems." We haven't had any pickles to pick, but something I like much better, strawberries. Do you like them? Our little Joyce thinks there's nothing better.

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

What are you going to do the Fourth? At Jarvisville there will be an all-day meeting. It begins at ten o'clock. There will be seven soft ball games. The P.T.A. will sell ice cream, sandwiches, drinks, and watermelons.

I would like to have a picture of you.

Bible school starts Monday after the Fourth. Dad is going to take us. It starts at eight-thirty a.m. and last till eleven-thirty a.m.

The senior boys at Jarvisville are in a league. They have two games a week, one away and one at home. This week they lost their game away and won their game at home.

Your RECORDER child,

Bristol, W. Va. Mae Randolph.

Dear Mae:

What did I do the Fourth? I stayed at home, listened to the popping of firecrackers, and took care of our little granddaughters, Joyce and Gretchen, while their father and mother went to our neighboring town of Wellsville to celebrate. I think I had the very best time of all. In the evening, Joyce, little Sally next door, and I set off a few fireworks.

We start our Vacation Bible School in Independence the same day you do yours and on the same hours. I am to teach the primary grades, Miss Hilda Clarke the junior, and Pastor Green the intermediate.

Your true friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I would like to add another name to your RECORDER children. My name is Xenia Lee. I am twelve years old and will be in the eighth grade next year. I have three sisters

and three brothers. My sisters are Elsie Mae and Edna Ruth, who have already written to you, and Cleo Elizabeth, the baby, whom the girls have told you about. My brothers are Ashby Bond, Alois Edmond, and Rex Main.

I made straight A's on my report card all year through. The last day of school I got a medal for good spelling. On it, it said "Spelling." It had a picture of a dictionary on it also, which said on it "Webster." I am very proud of it. It is fixed so that I can put it on a chain.

Grandma Randolph gave us twenty-two baby chicks and an old hen, when we were up there last Sunday. We went up to Sutton, Sabbath evening, and stayed at Grandma Randolph's all night and all day Sunday. We came home that night. I had a very nice time. It was the first time I had been there since Thanksgiving.

Elsie Mae is writing you a letter also. I think she has told everything else. I am going to Bible school, also.

Your RECORDER friend,

Xenia Lee Randolph.

Bristol, W. Va.,
Route 2.

Dear Xenia Lee:

I am pleased to add your name to my list of RECORDER children, and here's hoping you will write often.

Hearty congratulations to you for your splendid record in school and the sincere hope that you will be able to keep it up through all of your school life. You may well be proud, too, of your medal for good spelling. It is a fine thing in everyday life to be a good speller, and especially so in business and professional life.

Sincerely your friend,

Mizpah S. Green

(Mrs. Walter L. Green).

Andover, N. Y.

THE SABBATH IN TIME OF WAR

By Rev. James McGeachy

(Concluded)

Another incident which throws light on our problem of the observance of the Sabbath in time of war is found in 2 Kings 11. There we are told how the young baby prince Jehoash was hidden in the temple, and so saved from the massacre of all the seed royal by Athaliah. There he remained till

he was seven years old, unknown to the wicked queen. In the seventh year Jehoiada, the high priest, decided to crown the boy, and proclaim him as Judah's rightful king. The priest, however, had to take precautions against Athaliah, and so in order to conduct the coronation in the greatest security he arranged that it should be done on the Sabbath day. The reason for choosing the Sabbath was because it was the day on which the temple guard was changed, and he would be able at the moment of the coronation to have both sets of guards present, those about to go off duty, and those coming on duty.

"He commanded them, saying, This is the thing that ye shall do: a third part of you, that come in on the sabbath, shall be keepers of the watch of the king's house; and a third part shall be at the gate Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house and be a barrier. And the two companies of you, even all that go forth on the sabbath, shall keep the watch of the house of Jehovah about the king. And ye shall compass the king round about, every man with his weapons in his hand; and he that cometh within the ranks, let him be slain: and be ye with the king when he goeth out, and when he cometh in. And the captains over hundreds did according to all that Jehoiada the priest commanded; and they took every man his men, those that were to come in on the sabbath, with those that were to go out on the sabbath, and came to Jehoiada the priest." (v. 5-9.)

The priest then crowned and anointed Jehoash. The guards shouted, "God save the king," and the people took up the cry. The noise brought Athaliah on the scene. When she saw the boy king she cried, "Treason, treason!"

Jehoiada commanded that she should be taken outside the house of the Lord and slain. His orders were carried out. The priest then caused the king and the people to enter into a covenant to serve Jehovah. This was sealed by the destruction of the temple and priest of Baal.

From this story it can be clearly seen that the people of Judah had no hesitation about carrying out military duties on the Sabbath day. This was in a nation where the Sabbath was recognized by the authorities as well as by the people. The temple guard was regularly changed on the Sabbath; the captains gave their orders and the soldiers obeyed;

and they did not hesitate to slay the queen on the holy day, and to carry out such a function as a coronation.

This was the attitude of Israel towards this question before the exile. We find, however, that after the return from the captivity during the times of the Maccabees, when Antiochus Epiphanes persecuted the Jews, that they took a stricter view of Sabbath observance, and would not even defend themselves at first when attacked on the Sabbath. They were commanded to "profane the sabbaths." (1 Macc. 1: 45.) Mattathias, the priest, led those "zealous of the law" into the wilderness for safety, but the king pursued them, and "having overtaken them made war against them on the sabbath day." They were invited to surrender, but replied that they would not, "neither will we do the king's commandment, to profane the sabbath day. So they rose up against them in battle on the sabbath, and slew them to the number of a thousand people." (1 Macc. 2: 27-38; 2 Macc. 6: 11; 15: 1-7.)

Mattathias was not with the party that thus suffered, but when he heard of it he gave this advice: "If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth. At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath day, we will fight against him; neither will we die all, as our brethren that were murdered in the secret places." (v. 40, 41.)

Mattathias was the father of Judas Maccabeus, the great hero of that time who led the successful revolt of the Jews, cleansed the sanctuary, and restored freedom to exercise their religion. He and his men followed this advice and fought on the Sabbath when it was necessary. In 1 Maccabees 9: 43-49, we read of how they fought Bacchides on the Sabbath day, and slew a thousand of their enemies. On other occasions they avoided fighting on the Sabbath when they could, as in 2 Maccabees 8: 26-29; 12: 38, when they ceased to pursue their enemies because the Sabbath would soon begin.

They concluded that it was necessary even to fight on the Sabbath in order to preserve the laws of God, and maintain the freedom to keep the Sabbath, and all other requirements of God. If they had refused to fight on that day their enemies would have taken advantage

of that fact to wipe them out, and so destroy the witness for the law altogether.

These events were connected with the primary fulfillment of the prophecy of Daniel 8 concerning the cleansing of the sanctuary from the defilement caused by the little horn, or Antiochus. Daniel 11: 30-35 refers to the same events. Of the Maccabees it says, "the people that do know their God shall be strong and do exploits." Hebrews 11: 33-38 includes references to these heroes, who through faith "turned to flight the armies of the aliens, waxing valiant in fight."

It would therefore seem justifiable to fight and do everything necessary, even on the Sabbath day, when it is necessary to do so in order to preserve liberty and keep alive the knowledge of God's truth, and freedom to obey his laws in the earth.

Our attitude to this problem will therefore be governed by our convictions regarding the principles for which our nation has taken up arms, and also by our views of the relations which should obtain between the Church, the body of Christ, and the nations of this world. The latter point, of course, is a complicated question, which can be reserved for future discussion.

WANTED

By a twelve-year-old Sabbath-keeping boy, a home with Seventh Day Baptists. His guardian uncle of Swansea, Wales, is E. J. Hopkins, owner and principal of a school preparing young men for Cambridge and Oxford.

He is facing the problem of evacuated children, and is anxious that this lad, if he comes to America, may be placed with Seventh Day Baptists. As we, with others, have a responsibility for refugees from war-torn lands, we should feel an added interest in those of our like faith.

For more than two years the corresponding secretary of the Tract Board has been in sympathetic touch with Mr. Hopkins. At his suggestion Dr. George Thorngate, en route to China, visited Swansea and was favorably impressed with the Hopkins family.

We should find a place for Mr. Hopkins' nephew, should he come to America, and the undersigned will be glad to act as an intermediary. Address inquiries or offers to the undersigned.

Herbert C. Van Horn,
510 Watchung Avenue,
Plainfield, N. J.

OUR PULPIT

OUR MISSION AS A PEOPLE

By Rev. Lester G. Osborn

(Address at Tract Board hour at Eastern Association)

Introduction

Here we are, delegates from the Seventh Day Baptist churches in the Eastern Association, meeting in a church constituted 232 years ago, part of a denomination with an organized history in the United States of 269 years, and looking back 323 years to the organization of the first church of which we have any record, that of Millyard, London, in 1617. We trace our ancestry back through Karlstadt in the Reformation, through the Anabaptists, and through the Waldenses and other dissenting sects, to Paul and the New Testament Church. We trace the history of the Sabbath back to the beginning of time, and find that for centuries it was the only day of rest and worship. We are proud of our history!

We are one of the smallest of denominations. Our Denominational Budget, when compared to those of other denominations, looks almost diminutive. Our *Year Book* for several years shows a net loss. Yet for nearly three and a quarter centuries God has allowed us a separate existence denominationally.

It appears that our only excuse for existence is the Sabbath, for except for this one truth, we are like the other Baptists in belief and polity. Apparently our continued existence, and the reason for it, has something to do with this distinguishing belief.

What contribution has our denomination made?

Small as we are, our denomination has made its contribution to the history of our country. Samuel Ward was an important member of the Continental Congress, and a colonial governor. A Seventh Day Baptist press printed the Declaration of Independence, and a Seventh Day Baptist minister, Peter Miller, translated it into the principal European languages. This same man conducted the international correspondence of the Continental Congress. It would be like bringing "coals to Newcastle" to mention the Utters here in this place, and their contribution to American history.

We have made our contribution to the work of the Lord in the world. Surely the Church would be poorer without the hymns

of the Stennetts and others. One of our early missionaries, Rev. D. H. Davis, helped translate and revise the Bible in the Chinese language. The examples of martyrs like John James, and of loyal Christians like the Traskes, have left their imprint on the Christian world.

Does God need us to work for him now? If not, why does he permit us to continue? If he has a work for us, what is it?

In common with other churches

There are many views of the church. One looks at it as a kind of "insurance policy." He wants his name on the roll so that he will be sure of heaven. Another thinks of it as a social club where he can meet and visit with friends. Some think the church should be a place of entertainment. But the church should not try to compete with agencies which can do the job much better. The church in every program, every auxiliary, should deal with things not found elsewhere. Many view the church as a "sanitarium," a place for spiritual rest and recuperation, a place to gain spiritual health and fitness. Perhaps there is something to be said for all of these, much for some of them. But after all, the Church is the body of Christ, and a body is for work.

The work of the Church is serious work. This serious work is to meet the serious needs of the world. God has given us a message to be delivered, a message for hungry hearts. And we must reach these hungry hearts with the message of Christ. As someone has put it, we must "shed the radiance of the Sun of Righteousness on the sin-beclouded souls of men." The Church is to deal with spiritual things, to interpret life in terms of the reign of righteousness. We must help people to meet the problems of life, to get in touch with the source of power for right living. We must give them something to satisfy that feeling of need which is indicated by the present-day rush and hurry, the feverishness of our age.

That is the work of the Church, and the work of Seventh Day Baptist churches in common with all others.

Where does the Sabbath fit into this task?

Does the Sabbath contribute to the accomplishment of this task? Is it a help? Does the world need it? Will it help satisfy hungry hearts? Will it help in the interpretation of life? Is it a means of contact with the source of power? Does it do these

things better than some other day? We claim to believe that it is and does, that it is a distinct contribution, that the world needs the Sabbath.

Is our claim true? Think first of yourself. Would you suffer loss by giving up this distinguishing belief of Seventh Day Baptists? I believe that you would. Observation has shown me that people who accept the Sabbath are usually our most loyal and dependable workers, while people who leave the Sabbath, even to join other churches, more often than not lose regard for any day. Desecration of the Sabbath seems to be the entering wedge to loss of spirituality. It is part of the cost of not doing the will of God.

Do other denominations need us? Would Christendom be more spiritual if it observed the Sabbath? Would the Protestant world take advanced ground by accepting the truth which we hold? I believe that the high spiritual tone of the period when Puritan England applied Sabbatarian principles to Sunday is an incontrovertible argument in support of our claim that the Church does need the Sabbath.

What, then, is our mission?

In the light of our claims, our mission as a people is to add the Sabbath message to the message of the Church as a whole, to make it a part of the service which the Church is here to render to humanity. We must convince Christians that Sabbath observance is part of God's will, and that not to keep it is a grievous sin—as grievous as violating any of the other commandments.

Perhaps some years ago there was stress put on the Sabbath message at the expense of the gospel message of the Church. I say perhaps. But by the same token, it seems that more recently we have neglected the preaching of the Sabbath. Our neighbors take our "peculiarity" for granted; and we, in turn, take it for granted that they are not interested, and could not be convinced of the Sabbath truth.

Dr. Corliss F. Randolph said at Conference last year, "We have set out to restore the Sabbath of Christ to the Christian Church." If we are to do that, we must put more stress on the Sabbath truth. We must preach the Sabbath from our pulpits and in special meetings. I think that every church should put on a Sabbath promotion campaign of some kind. I like Pastor Claude Hill's sug-

gestion that each church put on a "Sabbath Preaching Mission."

We must not only work more zealously in the distribution of our present tracts, but must publish tracts of a different type, and more of them. We must make our RECORDER appeal to more than just our "immediate family," and find some way to get it, with a strong gospel and Sabbath message, into the hands of the people.

Probably the underlying thing is to live the Sabbath, to keep it more sincerely, to enter into its blessings in such a measure as to show people by the difference in our lives that it is an important thing, a help to better Christian life and service. Earnest Christians are looking at us to see if the Sabbath makes us more spiritual. We must stand out from the world, from the Christian world. We cannot expect to impress and convince people of the value of the Sabbath while we use it for work, for pleasure, for our own pursuits—while accepting Sunday keepers' standards in its observance. Dr. Grace Crandall said this yesterday much better than I can. She also spoke of the way in which standards of Sabbath observance have dropped among us. I wonder if that is one reason why we haven't grown during the past quarter century. We must show the Christian world by our lives that the Sabbath is vital, a blessing, a means to higher spiritual life, so that they will say, as someone put it the other day, "You have something I haven't. I want it."

But living the Sabbath and testifying to its value by our lives does not excuse us from teaching it at every opportunity by every possible means at our command.

THE MINISTERS' CONFERENCE

What I liked especially in the Ministers' Conference

1. That so many of our ministers could come together in a fine feeling of Christian comradeship in a conference held in the Gothic, where so many of them had been trained for the ministry in days gone by. It was a delightful experience to sit down again in the same classroom where we had met so many times in our theological days as we studied the Bible, on the great themes of God's revelation—God, Man, Sin, Salvation, Christ, The Holy Spirit, Baptism, The Sabbath, and many others as we tried to

DENOMINATIONAL "HOOK-UP"

Verona, N. Y.

Church night was held in the church parlors on the evening of June 1, with Mrs. Anna Davis toastmaster and Alva Warner leader of pep songs. Following the supper, the program consisted of reports of the County Youth Council, held at Boonville, by several of the young people who attended. Also a duet, a sextet, and chorus singing. After remarks by Pastor Davis, all sang "God Bless America," for the closing number.

The Young People's Social Club met in the church parlors for their June meeting. Following a short program of readings and musical numbers the young people enjoyed games.

On the evening of June 15, several friends of Rev. and Mrs. R. R. Thorngate met at their home in Oneida, to help them celebrate their eighteenth wedding anniversary.

Children's Day exercises were held in the church June 22, after the sermon by Pastor Davis. Songs, recitations, and exercises were given by the children and a trombone solo by Paul Sholtz, with Mrs. Raymond Sholtz at the piano.

Pastor Davis attended the third annual Ministers' Conference held at Alfred June 17-19.

The "Doers" Sabbath school class was entertained at the home of Mr. and Mrs. Stuart Smith on the evening of June 15.

Correspondent.

Little Genesee, N. Y.

For some time it has been upon the hearts and minds of the people of Little Genesee that the Western Association would convene here June 14-16. This may account for the fact that these meetings, together with those preceding, have brought a great spiritual blessing. Acting upon the suggestion of our pastor, Rev. Harley Sutton, it was unanimously voted to invite Rev. G. D. Hargis, our former pastor, to hold a three-day Preaching Mission with us. Generous givers provided funds which made it possible for Mrs. Hargis and their little daughter to come, also. Those three days of visitation in our homes, the publicity and invitations given, resulted in large interested groups coming from far and near, each evening.

At twilight on Friday evening, the first session of the association convened for the service of dedication of the new "Orgatron," recently installed. It has been the purpose

prepare our minds and hearts for the ministry.

2. I liked the theme which occupied our time and thought for these three days together, "The Sabbath." To some it might seem petty that we should spend so much time on such a theme when the nations of the world are suffering the devastation of a terrible war. But, like Israel of old, we have lost the way because we have forsaken God's law, a law which was given that we might have life, peace, fellowship with each other and with the Father. When we return to the law of God we shall find the Sabbath at its heart and that will be a benediction to a tired and sin-sick world.

3. I liked especially the frank, sincere, open-hearted manner in which these twenty-five men could approach this subject in its varying phases. The discussion was free from any contention and was carried through with only kindly consideration for varying points of view. How different from controversies of old. Christian fellowship and love characterized every session.

4. I liked this conference because every man to whom parts had been assigned had taken his part seriously and gave us his best thought. In each case that thought was constructive. The viewpoint was always forward looking and hopeful. Seventh Day Baptists will be the better, if they see in the Sabbath what their leaders see, the purifying presence and blessing of God.

5. And I liked this conference, especially because it brought us closer together on the central truth which marks us as a distinct denomination. We may and do have fellowship with ministers of other faiths, but this group of Seventh Day Baptist pastors felt a unity and solidarity that was uplifting. We hope that at some future conference those who were not permitted to be with us at this, may have the blessing which we received in our recent gathering.

Edgar D. Van Horn.

Dear Brother Van Horn:

You asked me to give my impression of the Ministers' Meeting recently held at Alfred. Here it is:

I was pleased and encouraged by the thoughtful, enthusiastic, and hopeful interest in the Sabbath and its promotion that was shown by our younger ministers.

Fraternally,

Alfred, N. Y.

George B. Shaw.

of the people of Little Genesee, for the past few years, to make the church auditorium more conducive to real spiritual worship. Gradually this has been accomplished. First, the dorsal and lighted cross, gifts of Dr. and Mrs. Hulett, were placed in the center background; the platform was enlarged and furniture rearranged; choir robes were made by an interested group; memorial windows were added; new hymnals containing better church music were purchased; and last, came the installation of the new "Orgatron." The purchase of this sweet-toned instrument, resembling the pipe organ, was made possible by two generous givers, Professor and Mrs. J. Fred Whitford, plus many smaller contributors and the untiring efforts of the Sunshine Society. This opening service, in charge of the Young People's Board of the Western Association, was a History of Church Music, narrators being Burton Crandall, president of the Young People's Board; and Leta Crandall De Groff, musical director of the Little Genesee choir.

The following program was given in the dim candlelight from seven candelabra:

Deacon, "lining out" a hymn Rev. Elmo Randolph
"Tuning fork"—"Take My Life and Let It Be"

Octet by young people in olden costumes
Flute accompaniment—hymn—"A Mighty
Fortress Is Our God"

William Whitford and David Clark
Reed organ—"Jesus Savior Pilot Me"

Mr. and Mrs. J. F. Whitford
Piano—the gospel song, "Sweeter as the
Years God By"

Congregation
The Orgatron—4 selections Mrs. J. F. Whitford
Remarks by Pastor Harley Sutton
Litany of Dedication—Leader and congregation
Prayer and benediction

The weather throughout the entire session was ideal and Sabbath morning brought people from far and near, until the auditorium was full to overflowing. Rev. G. D. Hargis' address on the work in Jamaica was most interesting and enlightening. All who heard him speak know that his heart and interest lie in that field.

Very helpful addresses were given or conferences led by such leaders as Dr. Ben Crandall, Dean A. J. C. Bond, Rev. A. Clyde Ehret, Dr. J. Nelson Norwood, and Rev. Harley Sutton.

The people of Little Genesee feel they have been richly blessed by the meetings of the association and the return visit of their former pastor and wife, Mr. and Mrs. Hargis.

Correspondent.

Nortonville, Kan.

Sons of Mr. and Mrs. Terry Wells of Los Angeles, Calif., are visiting in Nortonville. Willard preached an inspiring sermon on Prayer. In the selection of officers of Christian Endeavor, Eugene Stephan was elected president; and of the Sabbath school, Miss Nannie Greeley, superintendent. Boyden and Herbert Crouch, college students from here, have returned to Milton, after a visit at their homes. They have work in Milton for the summer.

Correspondent.

Leonardsville, N. Y.

At the recent annual meeting of the Women's Benevolent Society the following officers were elected: President, Mrs. Paul Burdick; secretary, Mrs. Hobart Baldwin; treasurer, Miss Glenice Welch; treasurer of sunshine committee, Mrs. Chris Schrag. Plans are being made for the annual July picnic to be held at the home of Mrs. Donald Greene in Hubbardsville.

Correspondent.

Marlboro (Bridgeton), N. J.

We rejoice that during the Conference year, closing June 30, the church has received into its membership nineteen people: eight by baptism, ten by letter, and one by testimony. One person was also baptized who did not join the church.

Pastor Cottrell's family are spending the first two weeks of July with Mr. and Mrs. Royal L. Cottrell and family at Cobbossee Colony, Monmouth, Me.

—From Church Bulletin.

Milton, Wis.

It was just seventy years ago this June that Milton College graduated its first college class. The graduating class of 1870 consisted of only two young men. A small beginning, you might say. But was it? Each of these two young men went on to make careers that brought a great deal of credit to themselves and distinction to the college—one as the president of the institution we now know as Whitewater State Teachers College, and the other as a great teacher of mathematics and later as superintendent of Public Instruction for Wisconsin.

Today, as in 1870, it is not numbers of students or the size of the graduating class that count. It is the quality of its students that gives a college its measure of prestige, and the achievement of its graduates which

brings it distinction. A person of intelligence in choosing a college does not ask how large it is, but seeks to determine how good it is. In judging a college one does not base his conclusions on the number of graduates, but rather on the accomplishments of these graduates. "By their fruits, ye shall know them."

In extending my greetings and good wishes to the graduates of the Class of 1940 and to all the other members of the great family of Milton College, its alumni, its students, and its faculty, I am happy to be able to look back over the college's distinguished past and see that quality has been the college's criterion through the years. In taking office as the president of Milton College, I pledge with your help to maintain this standard.

"The future of the small college is a great future," a distinguished educator once remarked. May that be increasingly true of Milton!—An Editorial by Dr. Meyer, in Milton College Review.

Scottsbluff, Neb.

Tonight, in an amphitheatre near a tall stone needle that is soon to be made a national monument — Chimney Rock — the North Platte valley's 1940 passion play series opens. "The Gift of God" presentation is an annual event at the Bayard landmark and to Americans is nearly as famous and well respected as the older drama which used to come once each decade at Oberammergau, Germany, Europe's passion play center.

Always an outstanding production, the pageant bids fair to surpass this year the near-perfection of previous years. Rehearsals began earlier this spring and were more intensive. Acoustic and lighting engineers have been at work more than a month in an effort to bring to the outdoor stage the best in theater facilities. One of the most popular scenery features, incidentally, is the flood of colored light that plays over the stage in varying shades to fit the mood of the individual episodes.

The cast of a pageant that has drawn 150,000 witnesses in the past ten years is made up entirely of valley people, most of them hailing from Bayard. Taking part in many of the episodes is a chorus composed of the finest vocal talent in valley churches—Paper clipping sent by a faithful supporter of the Sabbath Recorder.

For China

Word is at hand that Dr. Grace I. Crandall is scheduled to sail for China from Vancouver on the S.S. *Empress of India* July 13. —Out of the mail bag.

GRADED SABBATH INSTRUCTION

By Rev. Trevah R. Sutton

(Resumé of address given at Ministers' Conference, Alfred, N. Y.)

Graded religious instruction is practically universal today. Most churches use some form of graded lesson material, either of the closely or group graded systems. Even for those who still use the uniform lessons throughout a school, there has been an attempt at grading. But for the most part our Sabbath instruction is still hit-or-miss. We lack such material except for adults. If we are to hold our youth to the Sabbath, we must make this important phase of our instruction appeal to them.

For this purpose I would suggest we furnish materials which may be used in the home and in the church, which are adapted for various ages. For the home, some kind of manual, as a parent's guide, might be prepared—possibly mimeographed—which would give suggestions for Sabbath activities in the home, and outlines of the church material seeking the co-operation of parents.

In the materials for Sabbath instruction in the church—which may be used in Sabbath schools, Vacation Bible schools, young people's societies, or camps—we might prepare four teacher's manuals, which also may be mimeographed. In the teacher's manual for the primary should be included simple Bible references with some memory passages, and Sabbath stories. In the junior teacher's manual suggest outlines for Bible Sabbath studies, including longer memory work and giving emphasis to Jesus and the Sabbath, a brief history of the Sabbath and Seventh Day Baptists, Sabbath stories including real experiences, outlines for discussions on Sabbath keeping, and suggested Sabbath projects.

In the manual for intermediates include a study of "Why the Sabbath?" from three angles: as revealed in the Bible, as revealed by history, and as revealed in experience; study of the history of the Sabbath and Seventh Day Baptists, in more detail, giving some attention to history of the local church and denominational organization and belief; outlines for discussions on the Sabbath-keep-

ing problems of the junior high student; and suggested projects.

In the teacher's manual for young people would be a review of the question, "Why the Sabbath?" giving opportunity for Sabbath research work; a more detailed study through research on the history of Seventh Day Baptists, including biography; suggestions for leading youth in finding Sabbath experiences, and opportunity for exchange of these experiences; outlines for discussion of the problems of Sabbath keeping; and a study of current denominational programs.

For the pupil material it would be best to have only that which is printed. In this respect make use of existing materials which could be graded with careful study. Some new materials would be needed to fill in gaps. Of such, one of the most important would be the preparation for junior and intermediates, in their language, a history of the Sabbath and Seventh Day Baptists—so narrated and illustrated as to gain the interest for frequent reading—written in story style.

If we Seventh Day Baptists are to hold our youth we must interest them in the Sabbath as a vital part of the Christian religious experience. It is time that we prepare attractive material which may supplement whatever lesson helps our churches may choose. We may not be able to publish all of our lesson material, but let us furnish material for instruction in the Sabbath and our other beliefs, definitely written for youth.

A HOBBY

By Albert E. Arnold

(Editor's note.—The editor was pleased to look over the pencil collection of the writer of this article. It was very interesting. So much so that Mr. Arnold was asked to write of his hobby. Doubtless some of his experiences in securing his collection would prove of real human interest.)

I believe it is well for everyone to have a hobby of some kind, such as collecting stamps, water pitchers, salt and pepper shakers, spoons, towels, napkins, etc.

My hobby is collecting advertising pencils, and I often wonder if there are others collecting the same thing.

About eight years ago, I started my collection, and have at the present time eight hundred forty-two pencils, from thirty-six different states and seven foreign countries—the foreign countries being Czechoslovakia, England, France, Scotland, Switzerland, Germany, and Canada.

Some of my prize pencils are: coronation pencils from England, Scotland, and Canada, and the King and Queen's visit to Canada, King George the sixth; Gettysburg, Pa.; the New York World's Fair; and I hope some day I may get one from the San Francisco Fair in California. There are others too numerous to mention.

I have fifty mechanical, thirty-one cartridge, and the rest are wooden, both large and small, representing nails, baseball bats, cartridges, and one representing a goat's foot.

I have nine from California, two from Oregon, and one from Idaho. The rest are most all from east of the Mississippi River.

I build my collection by writing to advertisements in magazines and sending some stamps to pay for them, and by friends who know I am collecting them.

So if some of my good friends throughout the country have any advertising pencils around the neighborhood or home that they are willing to part with, I would be pleased to add them to my collection. I am particularly interested in getting some from the western states, if possible.

I would be glad to hear from anyone and would be glad to answer any questions that one interested might want to ask about the collection.

Ashaway, R. I.

"The foundation for all comfort lies in the inner condition of the soul. Sin causes distress everywhere, and until the cause of trouble is removed, there can be no solid comfort anywhere."

MARRIAGES

Hess - Fish. — Loyal Homer Hess and Betty Jane Fish, both of Milton, were united in marriage at the Milton Seventh Day Baptist church by Pastor Carroll L. Hill on June 22, 1940. The new home will be in Milton.

Gilbert - Green. — Arthur Morton Gilbert of Milton and Ruth Lorene Green of Farina, Ill., were united in marriage at the Milton Seventh Day Baptist church by Pastor Carroll L. Hill on June 23, 1940. The new home will be in Milton.

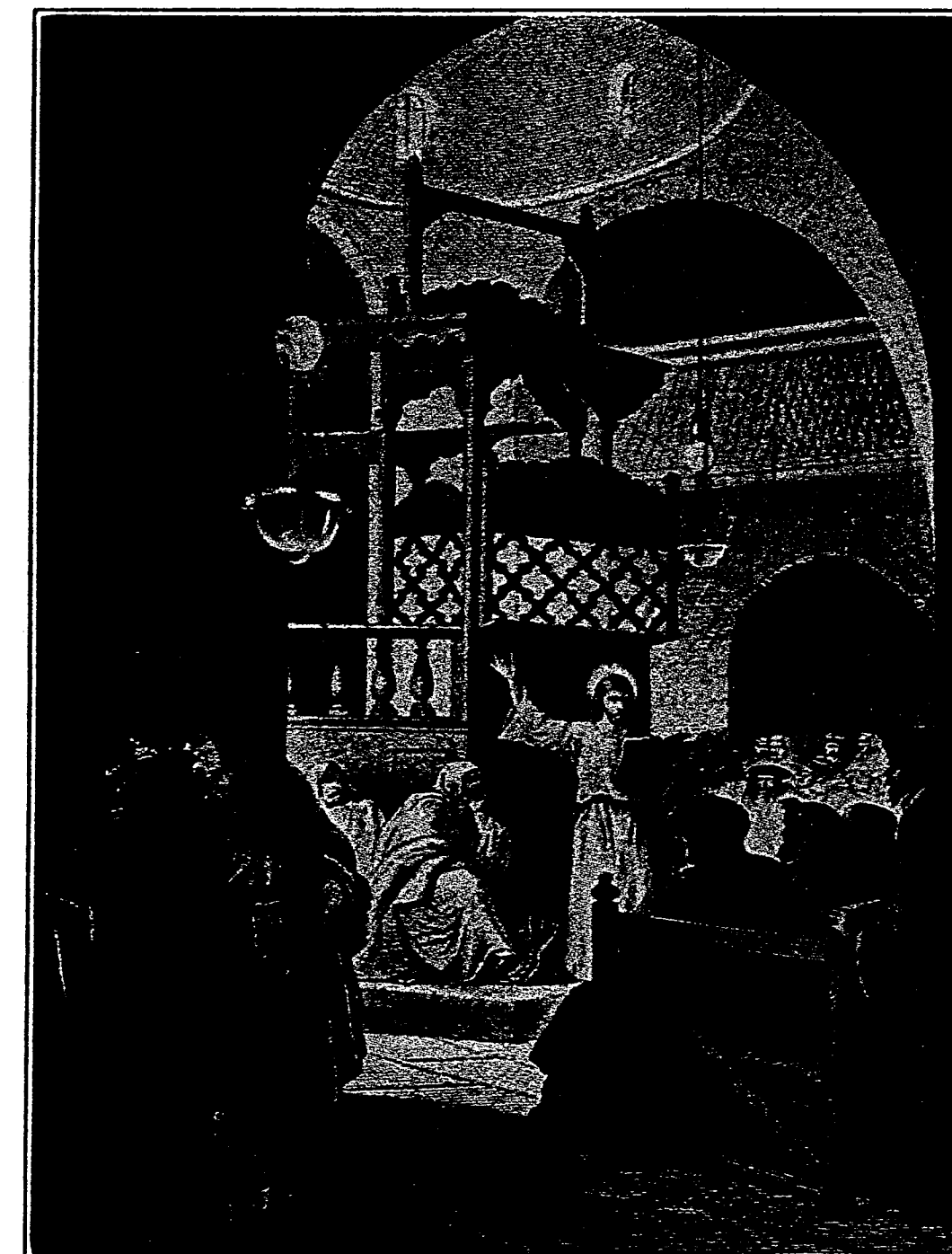
"Great principles find their proper issue in the faithful performance of little duties."

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