

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.

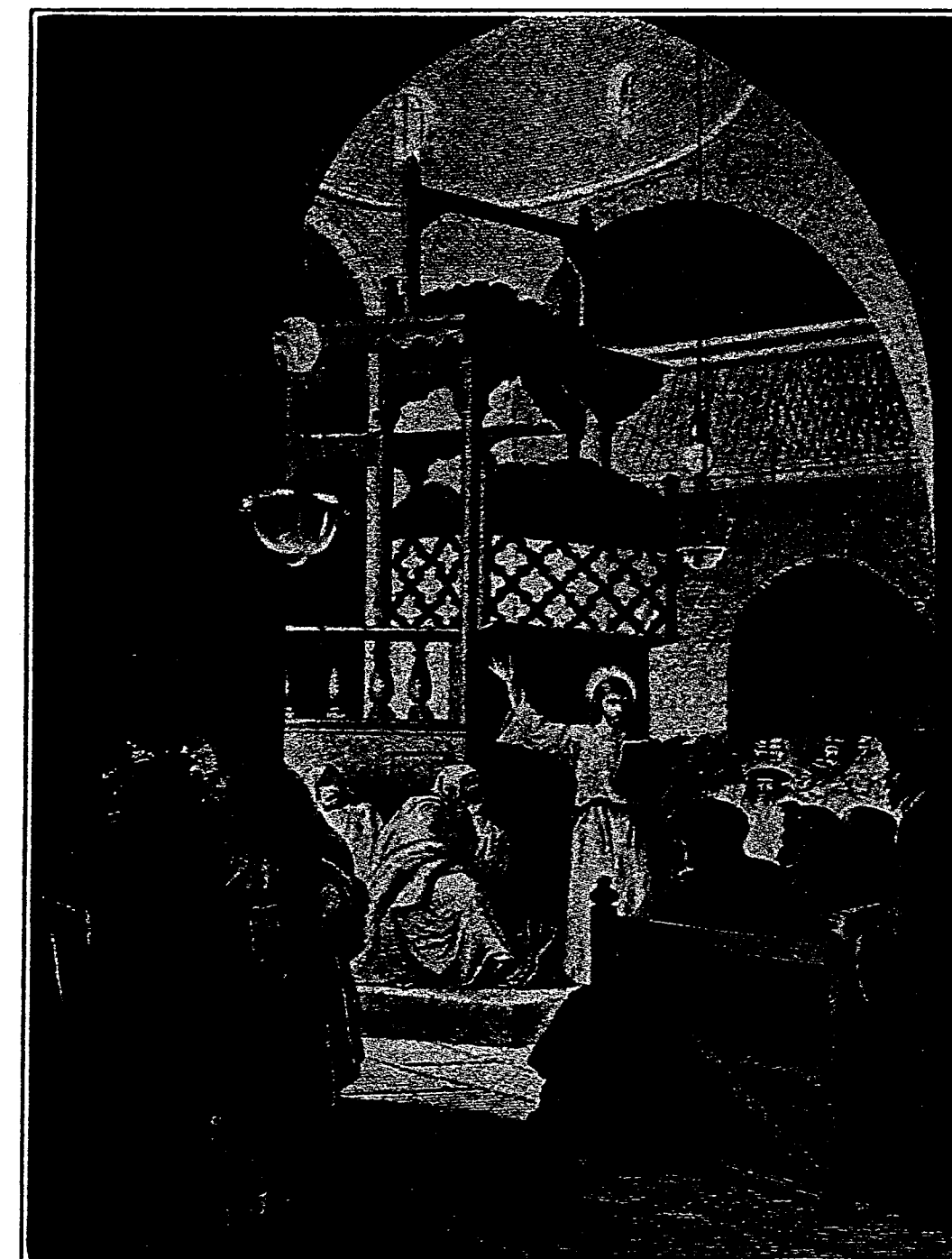
"Great principles find their proper issue in the faithful performance of little duties."

The Sabbath Recorder

Vol. 129

PLAINFIELD, N. J., JULY 22, 1940

No. 4



Christ in the Temple

The Sabbath Recorder

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

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Terms of Subscription
Per Year.....\$2.50 Six Months.....\$1.25
Postage to Canada and foreign countries 50 cents per year additional.
Subscriptions will be discontinued at date of expiration when so requested.
All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.
All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.
Entered as second-class matter at Plainfield, N. J.

Vol. 129, No. 4

Established in 1844

Whole No. 4,886

EDITORIALS

ADDED COSTS OF REPEAL

A few facts and comments on the cost of repeal of the Eighteenth Amendment were presented in a brief editorial June 24. Paralleling the direct expenditures for liquor are the indirect costs of continuing and increasing crime, accidents, disease, inefficiency, loss of earning power, which are reckoned conservatively for the eighty-one months (from April 6, 1933, to January 1, 1940) as \$18,850,000,000. This indirect cost item includes 16 per cent of the fifteen billion dollar a year crime bill; approximately 25 per cent, or \$2,585,375,000 of the cost of traffic accidents; and minor estimates for liquor-bred diseases, losses of earning power, and lowered living standards.

Consumption of alcoholic beverages, which during the prohibition period of 1920-1932 dropped 61 per cent from its per capita peak in 1914, shot up immediately after repeal, reaching by January 1, 1940, a percentage 59.6 per capita higher than the low mark of the prohibition period.

Nearly one hundred thousand persons are rejected every year by insurance companies because of alcoholic indulgences.

For every dollar spent for liquor in 1939, there was only 75 cents spent for public education, 50 cents for tobacco, 25 cents for motion pictures, \$1.25 for dairy products, 17 cents for confectionery, 7 cents for toys, and 4 cents for flowers.

Deaths from alcoholism and traffic deaths resulting from drunken driving show a great increase over those of prohibition days. Arrests in which liquor was involved totaled 338,016 in 1932 under prohibition in cities

with a total population of more than 30,000,000, while in 1936 in cities with nearly 35,500,000 population the total liquor-bred arrests were 781,970, or a 131 per cent larger total of liquor-bred arrests under repeal compared with a 17 per cent larger population as noted.

A careful and verified report recently made public shows that 80 per cent of Chicago's taverns investigated in a continuing survey since repeal were found to be violating laws, more than one out of every three involving under-age youth. The 1938-39 surveys show that more than 95 per cent of all taverns investigated were found to be violating laws, 83 per cent selling liquor to intoxicated patrons, 84 per cent equipped with gambling devices, 66 per cent selling to children.

During this eighty-one month period the liquor traffic paid in taxes to federal, state, and local governments \$5,408,765,589; to labor approximately \$7,000,000,000; for raw materials to producers \$2,150,000,000; and for transportation, about \$700,000,000; a total repaid by the liquor traffic to the people of approximately \$15,285,765,589. Subtracting these economic "returns" to the people from the liquor business receipts of \$20,165,850,226 plus the indirect costs, we find the total net cost of the liquor traffic in the United States for the eighty-one months was approximately \$23,757,084,637.

So What!

The entire federal government debt of approximately \$44,000,000,000 could have been wiped out with the money the people have spent for liquor and indirect liquor results since repeal.

And repealists promised that the return of the liquor industry would restore prosperity and solve our crime problem. The nation, or an individual, can no more drink itself into prosperity than it can spend itself into prosperity. "What fools we mortals be."

DEFAMATORY CHARGES REFUTED

A careful, analytical refutation of charges contained in an unsigned circular accusing the Federal Council of the Churches of Christ in America of being "communistic" and which is being distributed by a group known as the American Women Against Communism, Inc., was issued last week by Dr. Samuel McCrea Cavert, general secretary of the Council.

According to Doctor Cavert the "defamatory" circular is "replete with misstatements of fact" and "misrepresents as well as insults many honored churchmen," by trying to make it appear, "on the basis of farfetched or non-existent relations, that they were 'communistic'."

"To attack the Federal Council," said Doctor Cavert, "is to attack most of American Protestantism. To imply that the Council is 'communistic' is to slander American churches. The fact is that the Council has consistently championed the cause of democracy against foes from both the 'left' and the 'right,' and has explicitly disavowed totalitarianism of both the Communist and Fascist types.

"The worst thing about this circular, however, is not its ignorant attack on the Federal Council but its grave, even if unintentional, harm to America. By pinning a false communistic label on patriotic Christian leaders who are laboring to strengthen the spiritual foundations of America, the circular would (if taken seriously) weaken the forces of religion on which our American democracy rests."

We are glad for this point-by-point refutation, and wish we had space to give the text in full, for we believe many of our readers into whose hands the circular might come might be misled and form entirely erroneous opinions.

SOUTHEASTERN ASSOCIATION

Accompanied by his young lawyer friend, Frederik J. Bakker, the editor celebrated the Fourth of July by driving to Salemville, Pa., to attend the Southeastern Association. Early rain seemed somewhat to dampen the enthusiasm for celebration, and with an absence

of any traffic congestion the way was pursued through eastern and central Pennsylvania. Never had the mountains and valleys, meadows and forests seemed more beautiful, or distant views from high mountain passes more charming. Miles steadily flowed by, and by early afternoon greetings were being exchanged with friends and other delegates in beautiful Morrison's Cove, near the southern end of which is the rural church and community of Salemville.

Marked improvements in the physical church property at once struck the eye, with newly installed electric lights, carpeted aisles, and extended platform, enriched with altar-communion table containing the open Bible and modest wooden cross beneath the mural of "The Good Shepherd," painted some years ago by a gifted and loyal member, Homer Hess, now of Milton, Wis. Outside, a newly erected fence separates the property from the adjoining farm, and water has been piped from a generous spring-fed reservoir from the mountainside to the churchyard and parsonage. Such is the setting for the sixty-fifth session of the Southeastern Association.

Salemville

The early settlers around Salemville must have had an eye for natural beauty, as well as a good sense of soil values and contour. Underlaid by limestone, the soil is rich in fertility, and well kept farms and contented herds speak of a well-to-do and independent citizenship.

Many years ago German Seventh Day Baptists settled in the southwestern corner of the cove, cleared the forests, and by their thrift and industry opened up one of the world's garden spots.

Here, in 1885, the English Seventh Day Baptist Church was established as a result of the missionary efforts of Rev. S. D. Davis of Lost Creek—lovingly spoken of throughout large sections of West Virginia as "Uncle Sammy," father of President Emeritus Boothe C. Davis of Alfred University. Today a good house of worship and comfortable parsonage adjoining cares for a membership of sixty-four, led by Rev. Marion C. Van Horn as pastor, and his wife, Erma. Awake to community needs and denominational program, the church under wise leadership is "going places." Seed faithfully sown in years past is now bearing fruit, new members are being added, two recent converts to the Sabbath being received at this association time, and

the people are alert and forward looking. This is the group that entertained the sixty-fifth session of the Southeastern Association. The first time the editor attended this meeting at Salemville was in 1907, and he found that at this time there were present three ministers besides himself—Secretary William L. Burdick, Jay W. Crofoot, and Alva L. Davis. Then the delegates were met at Hopewell and brought into the cove through Lloydsburg Gap by a slow, horse-drawn stage wagon. What then took some three hours of rather hot, tedious riding, now is easily covered in thirty minutes by auto.

Opening

The session was called to order at 8 p.m., July 4, by the moderator, Deacon Albert C. Blough, who announced that the opening service would be conducted by the local choir. The leader spoke helpfully of the possible origin of singing, and conducted a service in which all joined heartily.

A cordial welcome was extended by Deacon Sherman Kagarise, who said the people of Salemville had become so association-conscious that time with them is now *marked* by associations held here: some one was born just before that association; or so-and-so were married just following such and such an association. We value, he said, the fellowship and inspiration which the delegates bring, and the possibilities of new friendships. "Welcome to the best we have; make yourselves at home."

Miss Alberta Brissey of Berea responded to the welcome. She expressed for all an anticipation of this time. In such a beautiful mountain country as this we can feel the nearness of God. As in an old country custom, members light their candles from a great lighted candle at the church altar, by which they find their way homeward, so may we, she urged, take a light to our own homes and churches from this meeting.

Introductory Sermon

From Matthew 6: 33—"Seek ye first the kingdom of God and his righteousness," Pastor James L. Skaggs of Salem, W. Va., brought a strong message on the theme, "First Things." Jesus had a program and he brought good news. Material satisfactions sought as ends in themselves will bring only disappointment. A new spirit and a new attitude toward life must be found by us. Real effort must be put forth. "Seek" is a vital necessity. Chris-

tians must be *concerned*. There is no place in Christian life for complacency or smugness. In the difficult times of keeping issues clear, we must be sure of our foundations. The most vital are of God, and man's relationship to him. We must take hold of ourselves, the speaker said; we must not play at our religion. We must make our homes Christian; our business Christian; our schools, churches, social parties—in fact, the whole of life must be dedicated. Personal, church, and denominational failures are due to a failure to put "first things first."

More people are needed, said Doctor Skaggs, who will take responsibility, who will take to heart the need of a sin-cursed world. "There is no place for a self-satisfied church." The demands upon us include all nations and people. The whole great movement of seeking first things first is involved in our denominational program.

This sermon set a high standard for the association, and furnished a challenge to all—individuals, churches, and association.

Friday Meetings

Cool air, bright sun, and high floating cumulus clouds made a perfect setting for the serious work of the first full day of the association.

In the early meeting interesting letters from some of the churches were read, together with the corresponding letters from the Eastern and Central associations, jointly of which Rev. Alva L. Davis of Verona, N. Y., was the delegate. Doctor Davis brought a clear cut, challenging message on the "Cost of Climbing Sycamore Trees," with brief reference to the experience of Zaccheus seeking to see Jesus. The sermon was an apt illustration of the points he presented on the objectives of the Conference committee on Religious Life. Zaccheus had counted the cost, evidently, but doubtless the price of seeing Jesus was greater than he anticipated. Biblical examples were cited, together with some moderns—as William Booth and Dr. Wilfred Grenville—of the cost of "seeing Jesus." A Japanese was quoted as saying, "The strange thing about Jesus is that you cannot get away from him." Years ago, the speaker pointed out, a tree was planted here by your fathers and you come here Sabbath after Sabbath to see Jesus. When we see him, life is never the same again. Practical lessons were pointed concerning the Sabbath and in the entire realm of life. Religion and civili-

zation depend not merely on the Sabbath being kept, but being lived from Sunday morning until Friday night. We must not be like the young Seventh Day Baptist in college who said that he had no trouble being a Seventh Day Baptist there. In fact, he did not think that any one ever found out that he was one. Our testimony, Doctor Davis concluded, must be sincere, charitable, and kind.

Meals and Missions

Bountiful meals were served by the local church, from a large tent which had been erected in front of the parsonage and furnished a very convenient place from which the food might be distributed. One could easily believe that twelve baskets of fragments might have been gathered after any meal.

The cause of missions and the problems of the Missionary Board were presented by Secretary William L. Burdick, who from maps discovered to his audience the locations and extent of our work in Europe and Jamaica, as it has been developed within the past eight and seventeen years. Strong groups of native leaders are found in Jamaica, he said, but there was a need of training, and for this purpose schools. The Church must carry on missions, the secretary urged, because the survival of the Church and of Christianity depend upon it; for such a purpose was the Church organized and raised up; the world desperately needs it. We must carry on, moreover, for our own sakes; because "we are debtors"; and for Christ's sake. We must not shirk. We must not fail; we must be true to the farthest extent.

The Sabbath and Testimony

As the sinking sun dropped lower behind the mountain and shadows lengthened across the valley, the Sabbath bell gently called the worshipers together from evening tasks and friendly conversation to Sabbath evening worship and communion.

A thought provoking and loyalty stirring sermon was preached by Pastor Clifford A. Beebe of Berea, W. Va., who spoke on Sabbath keeping and Sabbath extension in the world about us. Using as a basis Scriptures of Isaiah 56: 1, 2, 6-10; and 58: 13, 14, he presented the fact that we are watchmen on the tower and it is our responsibility to warn, and to carry the good news with the blessings of the Sabbath. We must not deteriorate into "dumb dogs" that dare not bark—using Isaiah's figure.

A testimony meeting followed in which the Spirit guided into witnessing for the Sabbath. Among the many taking part, not a few testified to the joy of the Sabbath as they had found from accepting it for the first time, and from continued keeping of the same.

(To be continued)

THE MINISTERS' CONFERENCE

My Reaction to the Ministers' Conference

By Rev. Everett T. Harris

There is an old expression, "as individualistic as a ministers' meeting," meaning, I suppose, that ministers love their own ideas very dearly and hate to admit that someone else may have ideas as good as their own. However, there was very little of that spirit in evidence at the recent ministers' meeting in Alfred. A spirit of tolerance and understanding prevailed throughout the meetings. The older ministers were not so outspoken as we younger fellows, probably because they had learned the lesson of the wise old owl:

"A wise old owl sat in an oak,
The more he heard, the less he spoke,
The less he spoke, the more he heard;
Why can't we all be like that bird?"

Nevertheless, when the older ministers spoke, it was very much to the point. One of the best features of these meetings was the fellowship of older and younger men as we shared our experiences and came to know each other better.

Many of us came to a new appreciation of the significance of the seventh day Sabbath in the plan of the Eternal God. We are convinced that it makes a contribution to Christian living that cannot be made by any other holy day.

We decided that although salvation does not depend upon the keeping of the seventh day as God's holy day, yet the question of keeping it or not keeping it becomes a challenge and a testing point of loyalty that may decide the way the soul will go. It may be a means of salvation, a source of joy, and an experience in the salvation of our souls that goes beyond regeneration and baptism. Certainly if we are in earnest about following Jesus all the way, we will keep holy the day he did, which was the seventh day.

How to combine our liberal viewpoint with the zeal of the intolerant—this is a real problem for Seventh Day Baptists. Can we

not be as enthusiastic and eager to tell others as those who come to our doors with mistaken views? We use our glorious freedom in Christ Jesus as an excuse for doing nothing.

We keep the seventh day Sabbath because we love the heavenly Father and would not despise his gift to us; we respect the Bible and would not undermine the keeping of its commandments; we are proud of the history of the Sabbath and believe it can stand the test of time and critical study; we are followers of Jesus Christ and we keep the day he kept. Is not this a message to be proclaimed to all the people of the earth?

Some of us traveled a long way to attend this Conference, but as we look back upon the experience we are thankful that we took the time and trouble. There are no regrets—only a great desire that all our people might have had the experience. The proclaiming of the Sabbath is our common task. Oh, that the hearts of all our people might be stirred as ours were stirred! Perhaps, now that the flame is kindled, it will spread to those at home. God grant it may be so.

MISSIONS AN IMPROVEMENT

Doubtless those who have been distressed over the small amount of funds for mission work in recent months are anxious to know the state of affairs at the close of the Conference year, June 30. The treasurer of the Missionary Board, Mr. Karl G. Stillman, was able to report the first of July a marked improvement over recent months. The deficit (the amount owed the workers) was reduced by the contributions in June from approximately \$2,300 to \$900.

As we face a new fiscal year, it is an occasion for a devout thanksgiving that the contributions were so liberal in June and we should show our gratitude by our activities in the coming months—by wiping out the \$900 deficit, by supporting the work now undertaken, and by aiding the needy fields, many of which are in the homeland, which are now appealing in Christ's name for help. We can make the ensuing year great for missions and evangelism if we will; but if we do this, we cannot wait till next spring. We must begin now and give ourselves to the work every month in the year.

Miss. Sec.

RESCUE STATIONS

In a very true sense, a live church is a rescue station. A church, in addition to ministering to the social life of the community, developing the intellectual faculties of its members, and giving Christian nurture, is an organization ordained of God to rescue people from courses which make life worse than non-existence. There are multitudes of people in all lands who can truthfully say that it was the church which saved them from following lives of sin and iniquity. This was true of the apostles themselves.

The fact that churches are rescue stations is true, whether the church be large or small. People sometimes ask when a small church requests help from the Mission Board, "Does it give promise of becoming large and self-supporting?" If the answer is that the prospects are that it will not, then they declare there is no use of making appropriation to help it maintain its ministry. If the purpose of missions is only to build up self-supporting churches, the answer is correct; but if one of the great purposes of the church is to rescue men and women, boys and girls from following courses which wreck all, it is very much worth while to support a church, though everything indicates that its existence is not permanent. It is often the case that a small church is more efficient in rescuing men than a large one, when the number of members is taken into account.

Let us look upon our mission churches as rescue stations and aid them to do the work for which they have been ordained. Also, let the members of the small churches remember that their churches are rescue stations and push with vigor the work.

Miss. Sec.

THE BIBLE INDISPENSABLE

That the Bible is indispensable is evident to all who give the subject any thought. Every Christian soon becomes convinced of this statement and it is pre-eminently true in the case of ministers, evangelists, and missionaries. Their success is measured by their knowledge of the Bible, their application of its principles to their own lives, and their ability to use it in teaching others. This fact was set forth in a marked way during the Northern Baptist Convention this spring, by Dr. J. W. Hakes, pastor in Yonkers, N. Y. He is reported to have said in part:

The Bible is not a systematic treatise on theology, morality, history, or science, but when it speaks on any of these subjects, it is trustworthy and correct. It is peculiarly God's Word. Holy men of God wrote its pages as they were moved upon by the Holy Spirit, over a period of 1,600 years, during which time there were forty different writers. Nearly every generation needs to rewrite on most things, but the Bible has never needed to be rewritten. . . . It is well-called "our rule of faith and order." When men who are preparing for the leadership of our churches have been schooled in this Book in the effective way, we will be sending out ministers aflame with a divine passion to win others for Christ. We shall not need evangelistic institutes to key men up to do this work; they will do it because they cannot help it. Once again nothing will so rally our forces as a "Thus saith the Lord."

Miss. Sec.

MESSAGE OF APPRECIATION

*From Doctor Crandall to the Board
and Denomination*

*Rev. Wm. L. Burdick,
Ashaway, R. I.*

Dear Mr. Burdick:

Your letter was received some days since. I note that I did not make it clear from what city I was sailing. I did not know for sure until a few days before I left North Loup.

I feel that I would like to express to the board and to the denomination at large my grateful appreciation of the way I have been received by them during my furlough. I want to thank all who have done so much to make my furlough unusually happy and restful. My association with the people has been very helpful to me and I hope that the inspiration which I have received during this year at home will help me to be more devoted and successful in the work which I am trying to do in China. I was deeply impressed by the spiritual tone of the Eastern Association, and I trust that it means that we are all going to be better Christians in our future lives. I was impressed by Rev. Mr. Ehret's words at his installation in North Loup. He said that first of all he came to them as a Christian. If we could only always remember that that is the first thing. Then in living a true Christian life we cannot fail to do our own particular job well. We would not need to employ people to urge us to keep up our obligations if we were all of us taking the responsibility for our own Christian living seriously.

Will you please give my best regards to all of the board members. I trust that the denomination will soon rally about them so that they need no longer have this burden of anxiety about the work entrusted to them.

Yours in His service,

Grace I. Crandall.

*On the U. P. R. R., in Idaho,
July 10, 1940*

SPECIAL MEETINGS AT YONAH MOUNTAIN, GA.

(Gleaned from a letter by Rev. E. Adelbert Witter)

Dear Brother Burdick:

We left Daytona Beach April 18, and drove to Yonah Mountain, Ga., reaching there the afternoon of April 19. That day was a very rainy day and when we got to Cleveland the country roads were just slippery mud. The road from Cleveland out to Yonah was being built new and straightened in many places and made wider for heavier traffic. I got along well about half the way out there, then got into very deep mud and was soon stalled, not knowing how to manipulate the car in such conditions. After a time a truck came along. To get by, the driver got into my car and pulled me out of the deep mud and then drove the rest of the way behind me to give help if needed.

It was so rainy and muddy there could be no meeting till Sabbath afternoon. I preached then to a company of nine. Arrangements were made for a meeting Tuesday night, but that night there was a heavy thunderstorm and no meeting was held. It was not wise to undertake to have a meeting again till Friday night. I preached Friday night, Sabbath morning, and the evening after the Sabbath. The attendance was about fourteen. That last meeting was a tender meeting with a marked interest. At the close of the sermon they sang a song and all came around and shook hands with me. After this there was a season of prayer in which most of those present took part, and then we closed with "Nearer My God to Thee."

I visited many of the families and found the kindest of reception. Walking on the hillsides and through the mud was a little too much for my physical strength. A great desire was expressed for me to remain longer or at least to come again. Could I endure the climbing about through the woods to look up the scattered families, there would be a

temptation to remain longer. I love to preach to that people and seek to give them the encouragement they need.

The members of our church at Yonah Mountain have very little money, comparatively speaking, yet they are planning to build them a church house where there will be a place to meet and invite others to meet with them.

If it seems best for me to go there again, and I should like to do so, I think it would be best for me to go the last of October on the way down to Daytona Beach.

With an unfailing interest in the work of the denomination, I await any further word from you.

Very sincerely,
E. A. Witter.

Adams Center, N. Y.,
June 24, 1940.

DAILY MEDITATIONS

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

Theme for the Week—
The Blood of Christ

Sunday, July 21

Psalms 32

And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. Genesis 3: 10, 21.

Our God has always been compassionate and merciful to his children, and way back in the Garden of Eden we see his mercy bestowed upon Adam and Eve. They were naked and afraid, so they hid themselves. They had brought this nakedness upon themselves; it wasn't God's fault—and yet his great heart of love went out to them in pity and he clothed them. This was not a physical nakedness, for they had clothed their bodies with fig leaves; but their sin had given them a spiritual nakedness which could not be covered except by the shedding of blood. Therefore God took skins, which could not be obtained without the killing of an animal, to cover them.

Thus was given to them a foresight of the Lamb of God "slain from the foundation of the world." And way down here in 1940, we, too, know that nothing can cover our sins and make us presentable before God except the precious blood of the Lamb of God.

Prayer—

Thou dying Lamb! thy precious blood
Shall never lose its power
Till all the ransomed Church of God
Are saved to sin no more.

Amen.

Monday, July 22

Exodus 12: 1-13

And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you. Exodus 12: 13.

Israel was in bondage to the Egyptians, who used them not only to do their hard work, but they were the slaves of the Egyptians in many other ways; the greatest of all was their spiritual bondage. They had so intermingled with the people of that country that they had adopted their forms of religion, and the worship of Jehovah was almost forgotten. They cried for deliverance from this bondage. God heard their cry and set about to accomplish their deliverance.

The last plague that God sent upon the Egyptians before the exit of Israel was the death of all their first-born. But the first-born of the Israelites would have died that night just as readily as the Egyptians, except for their belief in God's word through Moses and acceptance of his method of deliverance for them, which was the blood of the lamb sprinkled upon the door of their houses.

They were helpless to save themselves—the blood alone was the only requirement that night, and God's method has not changed to this day. In the blood—the precious blood of Christ—is our only hope.

Prayer—

Just as I am, and waiting not
To rid my soul of one dark blot,
To thee whose blood can cleanse each spot,
O Lamb of God, I come.

Amen.

Tuesday, July 23

Hebrews 9: 1-12

Without shedding of blood is no remission. Hebrews 9: 22.

Think of the thousands of animals that had to be slain back there in Old Testament days. What was the reason for all this killing? Just to instill in the minds of those people that they were sinners, and that their sin could not be forgiven or atoned for without the shedding of blood. The blood is the life, and they were to understand by this that a life had to be sacrificed—a holy life. Even the blood of bulls and of goats could not take away their sins. But in all this service

they were pointed forward to the spotless Lamb of God by whose blood only could they have hope of standing faultless before the throne of God.

We also on this side of the cross need something to remind us of this blood that was spilled for us, so Jesus instituted the Lord's Supper for that purpose. God has always tried to keep this thought in the minds of his people—the blood—the precious blood of Christ can cleanse from sin. How we should praise God daily for this blood.

Prayer—

Since nothing good have I
Whereby thy grace to claim,
I'll wash my garments white
In the blood of Calvary's Lamb.

Amen.

Wednesday, July 24

Luke 2: 25-35

For mine eyes have seen thy salvation. Luke 2: 30.

A just and devout man whose name was Simeon uttered these words. Day after day in the temple he witnessed the sacrifices that were being offered there. As the people brought in their lambs or goats and he saw the blood flow, he was constantly reminded of the promised Lamb of God, and he had hoped that he might live to see him who would, by the shedding of his own blood, put an end to all this animal sacrifice.

One day while in the temple, he saw Mary and Joseph bringing in their little babe. Immediately he knew that this child was the Christ—the one he had been looking and waiting for all these years. How did he know him from any other child that was there that day? Because he was led by the Spirit and the Spirit revealed it unto him. Now the great hope of his life was realized, and he took the child in his arms and praised God saying, "Mine eyes have seen thy salvation."

Prayer—O Lamb of God, we praise thee for thine atoning blood, and accept its cleansing today. Amen.

Thursday, July 25

John 1: 19-30

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. John 1: 29.

We dislike dirt and grime upon our garments or in our houses. Many modern machines have been invented for the purpose

of ridding us of the dirt and impurities that are bound to collect, and we work diligently each day to keep ourselves clean outwardly, that we may have a goodly appearance before others.

Are we as much concerned with our spiritual condition? For though we wash ourselves with nitre or use much soap, still our iniquity is very visible. Many of us have come to the place where we deplored our filthy condition and, when pointed to the Lamb of God, have availed ourselves of the invitation to be "washed in the blood of the Lamb."

Let the words of this old hymn be our prayer—

Father, I have wandered from thee,
Often has my heart gone astray,
Crimson do my sins seem to me,
Water cannot wash them away.
Jesus, to that Fountain of thine,
Leaning on thy promise I go;
Cleanse me by thy washing divine,
And I shall be whiter than snow.

Amen.

Friday, July 26

Hebrews 9: 6-15

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Hebrews 9: 14.

Back in Old Testament days various ordinances were imposed upon the people, and we read that to touch a dead body made a man unclean, and the only way he could be considered clean again was by the offering of the blood of bulls and goats and ashes of a heifer, etc. This sanctified to the purifying of the flesh.

But here in our text Paul says, "How much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God?" Yes, *how much more*. For we are told that it is not possible for the blood of bulls and of goats to take away sins. And why not? Because the life of an animal is not worth the life of a man. Therefore even though the blood of animals could be sanctified to cleanse the flesh of an unclean man and could cover his sin, yet it could not wholly cleanse that sin. But praise God, the blood of Christ cannot only purge our conscience, but also give us the power and ability to "serve the living God." Yes, "There's wonderful power in the blood."

Prayer—O Christ, how thankful we are to thee for pouring out thy precious blood on Calvary for us. Amen.

Sabbath, July 27

Revelations 5: 9-14

And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. Isaiah 25: 9.

The devout old Simeon of Jerusalem looked for the Lord's Christ, and therefore when he really did come, he knew him. Also Anna, the prophetess who came into the temple, knew that the little babe in his parent's arms was the Lord Jesus, and she gave thanks unto the Lord. John knew him as the promised Messiah, and proclaimed to all, "Behold the Lamb of God that taketh away the sins of the world." All these knew him because they had been looking for him.

We, too, will know him when he comes, for we have been waiting for our blessed Lord for a long time, and we shall know him "by the print of the nails in his hands." Those scars, through which his precious blood flowed for our salvation, will identify him forever. And we will say, "This is the Lord, we have waited for him, we will be glad and rejoice in his salvation."

Let us pray: "Come, Lord Jesus, for we have waited long to see the One that we love. Come, and come quickly, Amen."

W O M A N ' S W O R K

I BAPTIZE THEE "CORNELIA"

By Elizabeth Fenno Upton

On the farmers' holiday in the middle of January, we held a missionary meeting, and among those that came was a man with an intelligent, eager face but who looked desperately poor, as he wore working clothes such as the carters use. I asked who he was and the *Eta boy, who had chosen the name of Lazarus in baptism, because "he had been dead, but now alive in Christ," told me. The man was Taro-san, the older brother of the Eta prostitute whom I had had various reasons for knowing. He was also the husband of a woman who was expecting her ninth child; she was ill and not able to eat. The three previous babies had died, as she had not been

Note: *"Eta" is the old word for the former out-castes in Japan, now known as Suiheisha, and even yet the victims of social discrimination and contempt.

There are 600 Eta villages in Japan, with a population of 3,000,000. The government has given them full rights of citizenship, but they need help to grasp what it means, to break down the old prejudices of their neighbors.

able to nurse them. It sounded to me as if a doctor should be called, so I asked him if they would be willing to let me send one, using some of the gifts which I always speak of as "God's money."

Permission was given, so the doctor went, and his verdict was, "Not digestive trouble, but pleurisy, and there is nothing that can be done." Being of the kind that believes that all things are possible by the grace of God, I refused to believe that nothing could be done. I went to a friendly druggist and got cod-liver oil for internal use, and he gave me a mixture of it and creosote for external use, and I gave it to her husband who was working for me, in order to keep him at home and his wife in bed.

As the Eta village likes to gossip, and as I had heard they were saying that all the people whom I had helped had had to become Christians, I had decided that this time I would not speak of Christ, so that they might know that there was no tag on the charity which I felt bound to show, if I obeyed the second and great commandment of loving my neighbor as myself. I did not even go to see the woman, but decided to wait till the baby was born in May.

One day in February, Taro-san came late to work and said the baby had been born during the night, a tiny mite, with a face no bigger than a Japanese tea cup, but well and strong. Of course they had prepared nothing for such an early arrival, and of course things had been given me so that the necessary clothes were on hand. I took the bundle, and for the first time went to Taro-san's house.

My horror and consternation can be imagined when I found that he, his wife, and five little girls were living in a room 9 by 9 feet, a 4¼ mat room, only in this case there were no mats. There was not even a floor, only rice husks on the bare ground, covered with thin matting. That pregnant woman, with pleurisy, had been lying there for months, and I had done nothing. From that time on I tried at least to better conditions, but failed.

The doctor came at once and after a thorough examination found, to his amazement, that the pleurisy had been cured, so I did not have that to fight. I gave boards and friends gave nails; so, as both mother and baby flourished, we hoped soon to have a floor. The day the baby was three weeks

Y O U N G P E O P L E ' S W O R K

TWO MASTERS

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

Part Three

Officer O'Brian from the state barracks is a kindly soul, but he speaks with the firmness of an army officer. He had chanced upon the scrap, and now he wanted to know about it. It took only a minute for him to know that Bruce had been drinking. Beverly was too frightened to speak, so it fell upon Jimmie to explain. After getting the names of each, Jimmie was released and O'Brian would take the others in to headquarters.

"Officer, must you do that? They really are my friends," asked Jimmie.

The officer's heart melted. "I'll tell you what I will do. I'll take each one home, and talk with their fathers. But they must remember that I will not release them on a second offense. They must learn that liquor is dangerous."

On the way to the Newton and Morgan homes O'Brian dropped young Barton off at the parsonage. As Jimmie entered the house he noticed the doctor had arrived. After the crisis had passed and the child was on the road to recovery the tension in the minister's family lessened. Because of that tension the pastor had not noticed Jimmie's condition upon returning from his midnight adventure. In fact, the pastor heard of it through Mr. Newton. By that time Jimmie had returned to the farm.

A week later the young people were assembling at the church for their usual Christian Endeavor meeting. Out in the yard Jimmie had been halted by Bruce. Anne Brown was standing at his side.

"Jimmie, I want to apologize for the way I acted the other night. I learned my lesson. I know now that it will take something more than will power for me to leave liquor alone. I told Anne last Sabbath that your religion was rather soft and that you were a coward. I guess your beliefs are more than talk. As for being a coward, you have twice in one day proved me wrong."

"Bruce, I feel bad about the fight myself. I shouldn't have been so hasty, but when I realized you had been drinking and were attempting to force Beverly into the car, I just couldn't stop myself."

old the mother told me smilingly that she had done some washing. That night a cruel blow fell; she was attacked by terrible colic, which the doctor found to be advanced cancer of the stomach. He gave her six weeks to live.

Still I had not spoken to her of Christ, and in her agony of suffering I did not know how to begin. I only tried to relieve her physical sufferings, and of course thought of putting her into a hospital. But there was the problem of the baby and children. Because of a family feud, they were living in that room; the grandmother and sisters, in the other part of the house, would do nothing, so the father could not leave, and she would rather die there among her loved ones. So "God's money" provided doctors and medicines and food for all, during the time that was left.

Then the miracle happened, for one day when I found her in a coma, her husband said, "She wants to be baptized." I was utterly taken aback, and said, "But Taro-san, that can't be. I have never even spoken to her of Christ." Then I asked the reason for such a request and he told me this: "She had a vision. She was walking along a great wide road, with a crowd of people, as if they were going to a *matsuri* (festival). Suddenly she saw God coming to meet them. She stopped and looked to the right and left to see what the others had done. They had all run away and hidden, but she was not afraid, and when God came she made her bow. She says when she dies, she wants to meet God unafraid, so she asked me to tell you, please baptize her." I felt I could no longer refuse, as surely one meaning of the Cross is to be able to meet God unafraid. As I thought she was dying, I said to myself I would baptize her.

I went home to get my prayer book and re-read the eleventh chapter of Acts, of St. Peter's vision, and of Cornelius, and was comforted; for, "what was I that I could stand against God?" So I took my crucifix, to help make the story plain to the little woman who had the vision. She took it reverently in her hands and listened, then quietly look at it, and at last said, "Wakatta" (understood), and made a tiny bow. Then I baptized her "Cornelia." Joy shone from Cornelia until her death a month later.—Taken from *Religious Digest*.

"You did the right thing, Jim. I needed just what you gave me. Now I want to ask a favor of you."

"What is it?" Jimmie asked with interest.

"Tell me more about those Christian experiences of which you have been speaking."

"I'll be glad to do so if you wish."

"May I come with him?" added Anne.

"Yes, you may, but I think you can tell me some things. Oh, here come Jane and Henry." at this announcement of James, pleasant greetings were exchanged.

"Say, Jimmie," questioned Henry as he came up to the group, "what is this I hear about you going to college next year?"

"Do tell us," added Jane, followed with questions from the others.

"Yes, I am going. Sam Miller got me a job with a cousin of his at Salton so I can work my way through Mt. Alf College. I am to stay with Sam until fall."

"Mt Alf! That's where I am going. Say, when we get to Salton, let us try to get a room together," exclaimed Bruce with excitement.

"But Bruce, I thought you were going to the state university," said Henry.

"I was, but I have changed my mind. I have decided to go to our own Seventh Day Baptist school. Maybe I'll be a real Sabbath keeper yet. Say, it is time for the meeting. Let us go in."

As they were entering the door, Jimmie being last, Beverly, as she usually does, came dashing up. "Wait a minute, Jimmie, I want to say something to you."

Jimmie stepped back outside. "What is it Beverly?"

"Jimmie, I am not going to have any more parties at the Twin Pines or any other place like it. Hereafter, they will be more decent, and I really want our Christian Endeavor group to be my chums. No more of that Easton gang for me."

"That is fine Beverly. What has happened to you anyway?"

"I found Jesus. After the state police talked with my father he got to thinking. Both of us went to Pastor Jones and talked with him. Before we left, both of us had found Jesus, our Savior, and we are going to be baptized and join the church soon."

"Oh, Beverly, that is swell! It makes me so happy to hear it."

"And Jimmie, I am going to try to keep the Sabbath. I used to think it a queer

notion of yours, and I thought you were foolish in turning down the good job, but when you rescued the Mathew baby last Sabbath I realized you had more than a notion. You keep the Sabbath, but still do not hesitate to help someone who is in need."

In an effort to avoid further embarrassment Jimmie suggested, "We better go in, the meeting has already started. They are to first discuss final plans for the mission which opens next week."

"I want to hear that too," responded Beverly. "Do you suppose I could get a class to teach?"

As the two entered, Bruce was speaking, and they caught his final words. "I have changed my mind about evangelism and missions because of certain experiences I have had the past week. If you still need my help I will be glad to give my services to the music at the mission."

The End.

ARE WE STANDING VIGOROUSLY FOR THE RIGHT?

By H. N. Wheeler

There are many fine Protestant ministers; in fact, I know of none in the Seventh Day Baptist denomination who are not conscientious, hard-working Christians, faithful and strong. They, for the most part, are courageous and not only stand for the right, but militantly fight for it. My own father, Rev. S. R. Wheeler, was a capable, courageous, God-fearing, hard-working minister. The churches where he labored were built up into stronger forces for the right. Of course all did not agree with him. That is sure to be the case with all conscientious leaders of force and courage. There are others such as he in our denomination, and in other denominations also. But there are far too many, here and there, of Protestant ministers who are not sure the Bible is right, that Christ was divine, but what one church is as good as another. Father was never the strong dogmatic kind, and yet he stood valiantly for things he was sure must be done to keep the church a strong factor for the well-being of man.

We hear far too much these days on the radio, and see in the movies too often, ridicule aimed at Protestant ministers. One never sees that about a Catholic priest. The Catholic Church would make a real disturbance if its

priests were pictured as nincompoops and weaklings. There must be some reason for Protestant ministers being presented in that way. Perhaps it is because far too many side-step the true gospel and give orations or addresses on morals and politics, and leave out or mention only casually Christ and salvation.

The world is hungry for a word about Christ. Dr. Walter A. Maier of the Missouri Synod Lutheran Church gives such a stirring message for Christ and the need of him for salvation, each Sunday, that he receives twelve thousand and more letters each week from all kinds of people and of all faiths (even the Catholics, priests included) who want to know more about Christ. So many people have lost their fear of hell and are not anxious for a reward that they are not interested in the old style of preaching. They do want to know how to live happily on this earth, and be assured of salvation, therefore are hungry for Christ and the atonement. People I meet as I travel about, for the most part, believe in Christ, are not atheists or state socialist, so have no use for the two anti-Christ, Hitler and Stalin, but too often these people feel that if they live good lives and help other people they will get by in the next world. I understand more than that is necessary. We must identify ourselves with Church organizations if we would be of our best service for the Master and hence for the betterment of our fellow men.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Children of the SABBATH RECORDER:

Not long ago a "grown-up" wrote a letter for the Children's Page of the SABBATH RECORDER. This has given me the thought that I too might try my "grown-up" pen and tell you something about the boys and girls of far away China who do not have happy homes like you, with father and mother to care for them. These are the "warphans," so called because the war has made them orphans.

When the war came to the big cities, hundreds of people had to flee for their lives. In their haste, members of the families became separated from one another and many afterwards never saw one another again. You can hardly imagine the confusion of the

streets at such a time; hundreds of people on foot, carrying bundles or babies, children looking for father or mother, autos, rickshas, anything with wheels, even baby carts piled with clothes and bedding or whatever they could pick up in a hurry, all trying to get away from the terror behind them.

And so it was that many children were left on the streets homeless and parentless. This had happened eight years ago when war came to China before. When war was over, Madame Chang, wife of the president of China, gathered all the fatherless children of the soldiers that she could find out about and started a children's home for them in Nanking. There they lived in safety till this last war came again to the city, and then again they had to go to another place of safety. This time they were taken to Chungking, hundreds of miles farther away—not to live in a big city, but in the country where there is green grass, trees, birds, and flowers the most of the year. And there they are in children's homes, four and five hundred together. They are taught to sing and play, how to take care of the bodies God has given them and to love and serve him, how to live happily with one another and to be good citizens of the China which is giving them homes and education and doing for them almost as their parents would have done. And yet it is different, for father and mother love is lacking and that is what makes a real home, is it not?

Don't you suppose that these boys and girls often think about father and mother and wonder if they will ever see them again? Some of them have found their parents after a long time.

We have one orphan girl in our school. She had a happy home with father and mother and other children. Her father was a Christian minister who taught them to love and serve God. But when the war came to Shanghai eight years ago, soldiers came to their home one evening, as they were singing about Jesus, and carried them all away. This girl was away visiting and so was saved. No one ever knew what happened to the others, though kind friends tried to find or to hear something about them.

A few days ago the teacher of the class of which our orphan girl is a member asked them to write a letter to a make-believe friend or some person. This is the letter she wrote:

Dear Father and Mother:

Miss Woo has just told me that you were in Tibet. I am glad you are still living.

Since you were caught by our enemies, the missionaries and I were looking for you everywhere. We could not find you, so I am very sad because I think I will be an orphan.

But God loves me and takes care of me. I still have good opportunity in school to study. The teachers and schoolmates are all kind to me so I am still happy. I hope this letter will safely reach you. If you get this letter please write to me at once.

Your daughter,

Phe Ung.

Can't you almost see that in all the years since they were taken from her she has been hoping and praying that some time, some where, she might find and see her parents? I think that is the reason she wrote as she did.

Some day I would like to tell you something more about the "warphans" of China.

Nettie M. West.

Grace School for Girls,
23 Route de Zikawei,
Shanghai, China,
May 10, 1940.

Dear RECORDER Girls and Boys:

I know you will join with me in thanking Mrs. West for this glimpse into the lives of the "warphans of China," and that you will be looking forward with me to reading other letters from her "grown-up" pen. Let us hope and pray that this dear girl, Phe Ung, will some day find her father and mother.

Don't be discouraged. I hope soon to have some Bible lessons on the Sabbath.

Sincerely yours,

Mizpah S. Greene.

Andover, N. Y.

CORRECT ADDRESSES WANTED

Can any of our readers give the correct address of the following:

Mrs. Hattie K. Rogers, Miss Grace Tassell, Willis Lewis, Mrs. Elizabeth Stillman, Mrs. I. N. Van Sickle, Gustav Weglau, Miss Martha Buckson, Harold Greene, Mr. and Mrs. Leon Maxson, A. F. Johnson.

Send information to Secretary Herbert C. Van Horn, 510 Watchung Ave., Plainfield, N. J.

DENOMINATIONAL "HOOK-UP"

Rockville, R. I.

The Sabbath school elected officers for the coming year during the regular school hour as follows: Superintendent, Elva Woodmansee; assistant superintendent, George Irish; superintendent for primary department, Agnes Baton; secretary, Lillian Spencer; treasurer, Eileen Spencer; home department, Mrs. Lucie Armstrong.

Announcement has been received by the Rockville Church clerk, A. S. Babcock, of the marriage of Wayne Rood to Miss Anna Loofbourrow of New Auburn, Wis. It is expected that Mr. Rood will begin his duties as pastor of the church in September.

The turkey supper served by the Rockville men for the benefit of the Seventh Day Baptist Church, was a success socially and financially.—*Westerly Sun*.

Chicago, Ill.

Our meeting place is now at 64 E. Lake Street, the DePaul University Building. The old Capitol Building, where we worshiped for twenty-nine years, was razed a year ago.

During the summer Rev. G. D. Hargis is preaching for us alternate Sabbaths, giving us spirit-filled messages. How we wish we might have his services for a longer time!

We are hoping that it will be possible to have a regular pastor before long. Be thankful—all you churches that have the blessing of week to week shepherding.

Correspondent.

North Loup, Neb.

On July 6, the church was well filled to welcome our new pastor, Rev. A. C. Ehret and Mrs. Ehret. Greetings were extended from the village by Rev. J. A. Adams of the Evangelical Church, and from each organization of our own church by one of its members. The pulpit and rostrum were adorned with many flowers, which added their beauty and fragrance to the happy occasion. A choir of twenty-three voices gave from memory the beautiful anthem, "The Twenty-third Psalm."

We were glad to have Dr. Grace Crandall with us again for a much-too-short visit. During the few weeks spent here in the winter we were privileged to hear several splendid messages from her. It is a pleasure and an

inspiration to know Doctor Grace. She renewed many old friendships and made many new friends.

Small grain is being harvested. There are a few fields of fair yield, but much of it will not pay cost of production. Corn is very spotted. Some is good, but all needs rain. The last shower, July 3, a little more than one-half inch came just a month after the former rains, and these were not general rains. Grasshoppers are very bad again this year. Where there is irrigation gardens have been good—no water, no crops or gardens.

Correspondent.

White Cloud, Mich.

The three weeks' session of Vacation Bible School closed June 29, with a demonstration in the evening. We feel that this year has been an especially profitable term of school, due partly to new books with systematic lesson outlines and also to Pastor and Mrs. Maltby's untiring efforts. The average daily attendance was one hundred fifteen. There were eighty-six children enrolled (those who attended at least five days). Those who attended at least twelve days received certificates. Seventy-four certificates were given. Forty-eight pupils had a perfect attendance for the fifteen days.

The school was divided into eight classes. There was a large high school class with Mrs. Maltby as teacher. Other regular teachers were Rev. Elmore Christenson of the Swedish Evangelical Church, Miss Minnie Reefman, Mrs. Rollo Branch, Mrs. Alyce Holmes, Miss Naomi Babcock, Miss Margaret Fowler, and Alberta Siems. Four others helped out for a week as needed. About twenty-five of these children were Seventh Day Baptists. The rest came from Methodist, Swedish, and Pentecostal churches, with many children who had no church connection.

About twelve of the older children made personal decisions to follow Jesus. A two day camp is being planned for these young people as follow up work. Definite instruction in the way of Christian living will be given. This camp will be held at Diamond Lake Wednesday and Thursday of this week (July 8).

Pastor and Mrs. Maltby were pleasantly surprised on the evening of their tenth wedding anniversary by members of the Auxiliary. They received many useful gifts.

The mid-week prayer meeting with the Scripture memorizing course, held at Fremont

each Tuesday evening, has been a source of much pleasure and profit to those who attend. These meetings are held for the present at the home of C. E. Siems.

The topic for the Friday evening meetings for July is The Newness of the Christian Life—New Food, New Clothes, and New Strength to Fit the New Life. These services are taking the place of the regular church prayer meeting for a time, at least through July and possibly longer, according to the interest manifested.

Correspondent.

Plainfield, N. J.

Friday evening, May 24, a musical vesper service was enjoyed. It was sponsored by the music committee of the church and arranged by Dr. Howard S. Savage, organist and choir director.

The following morning a service of consecration was held upon our return to our own church. The congregation of the Piscataway Church, who were so generous in welcoming us to worship with them while our church was undergoing repairs and redecoration, were invited to join with us in this service, which they did. Our worship and fellowship together during those eight weeks were very pleasant. The beautifully decorated interior of our church is very inspiring.

Dr. J. W. Crofoot occupied the pulpit June 1, speaking on "Systematic Giving," and spoke at a forum in the afternoon, discussing the financial denominational program, and the relation of our church to it.

The pastor and several others attended Eastern Association at Ashaway, R. I. Rev. Roland Bahnsen, minister of the Grant Avenue Presbyterian Church of Plainfield, delivered a splendid message on Sabbath morning, June 8.

The Women's Society closed its year's work with a picnic at the summer home of Dr. and Mrs. Stanton H. Davis at Lavallette, on June 12.

On Sabbath afternoon, June 29, two candidates were baptized—Jean Davis and Ethel Main. Jean and four members of Everett Hunting's family, who joined by letter, were accepted into the church July 6. Miss Main joined the following Sabbath.

The community Vacation Bible School, in which the Piscataway Church also joined, closed a successful three weeks' session Friday,

July 12. The evening before, they presented a very pleasing program—some of it humorous, as well as the more serious numbers demonstrating the work done. Also some very clever hand work by the children and note books were on display by the different grades. Eight denominations were represented in the school, with forty-nine children on the roll and a good average attendance. Rev. Trevah R. Sutton of New Market was again superintendent of the school. Many of us feel that this is one of our most satisfactory church projects.

Correspondent.

CONFERENCE

August 20! Are you planning your trip to Battle Creek? Anyone wishing information or suggestions regarding choice of routes or other details may write either Paul R. Crandall, 307 Champion St.; or E. H. Clarke, 11 Buckeye St., Battle Creek, Mich.

THIS MOMENT

He is helping me now—this moment,
Though I may not see it or hear,
Perhaps by a friend far distant,
Perhaps by a stranger near.
Perhaps by a spoken message,
Perhaps by a printed word,
In ways that I know and know not,
I have the help of the Lord.

He is keeping me now—this moment,
However I need it most,
Perhaps by a single angel,
Perhaps by a mighty host.
Perhaps by a chain that frets me,
Or walls that shut me in,
In ways that I know and know not,
He keeps me from harm and sin.

He is guiding me now—this moment,
In pathways easy or hard,
Perhaps by a door wide open,
Perhaps by a door fast barred.
Perhaps by a joy withholden,
Perhaps by a gladness given,
In ways that I know and know not,
He is leading me up to heaven.

He is using me now—this moment,
And whether I go or stand,
Perhaps by a plan accomplished,
Perhaps he stays my hand.
Perhaps by a word in season,
Perhaps by a silent prayer,
In ways that I know and know not,
His labor of love I share.

—From Verona Church Bulletin.

TRY IT

Whenever you're lonesome
Or when you feel cross,
Feel down and out
But wish you were boss,

Look out of the window,
Look for a tall tree;
The branches point upward.
They want you to see

The things high above you,
And likely as not
When you have them all counted
Your trouble's forgot.

—Frances Davis.

MARRIAGES

Rood - Loofbourrow. — At the Seventh Day Baptist church in New Auburn, Wis., at twilight on June 22, 1940, Wayne R. Rood was married to Anna J. Loofbourrow. The double ring ceremony was performed by the bride's father, Rev. C. B. Loofbourrow. The happy couple will be at home at Rockville, R. I., after September 1, 1940.

OBITUARY

Clark. — Flora E. Barber Clark was born at Ceres, Pa., January 21, 1853, and died at her home in Little Genesee, June 29, 1940. Her parents were Rowland and Sylvania Main Barber.

She was married to H. Benson Clark March 18, 1876. She is survived by three daughters, Mrs. Grace Sanford, Mrs. Nina Bliss, and Miss Anna Clark of Little Genesee; two sons, Lester Clark of Olean, and Virgil Clark of California; six grandchildren; four great-grandchildren; one brother, R. E. Barber of Portville, N. Y.; and one sister, Mrs. Dora Maxson of Little Genesee. She joined the Seventh Day Baptist Church at Little Genesee by Letter fifty-six years ago.

Funeral services were held by Pastor Harley Sutton and burial was in the local cemetery.

H. S.

Whitford. — Philena Vernetta Woolworth, youngest daughter of Leonard and Eunice Babcock Woolworth, was born July 21, 1851, in Milton, Wis., and died June 25, 1940, in the home of her daughter, Mrs. H. E. Thomas, Milton.

On December 31, 1872, she was married to Algenon Lawrence Whitford, and the following spring they set out with ox team and covered wagon for Greeley Co., Neb. Later they returned to Milton Junction and Milton. Mrs. Whitford joined the Albion Seventh Day Baptist Church as a young woman and later transferred her membership to the Milton Junction Seventh Day Baptist Church, where she retained her membership till death.

She is survived by seven children, twenty-two grandchildren, and sixteen great-grandchildren. Farewell services were conducted by Pastor J. F. Randolph; burial in Evergreen Cemetery in Albion.

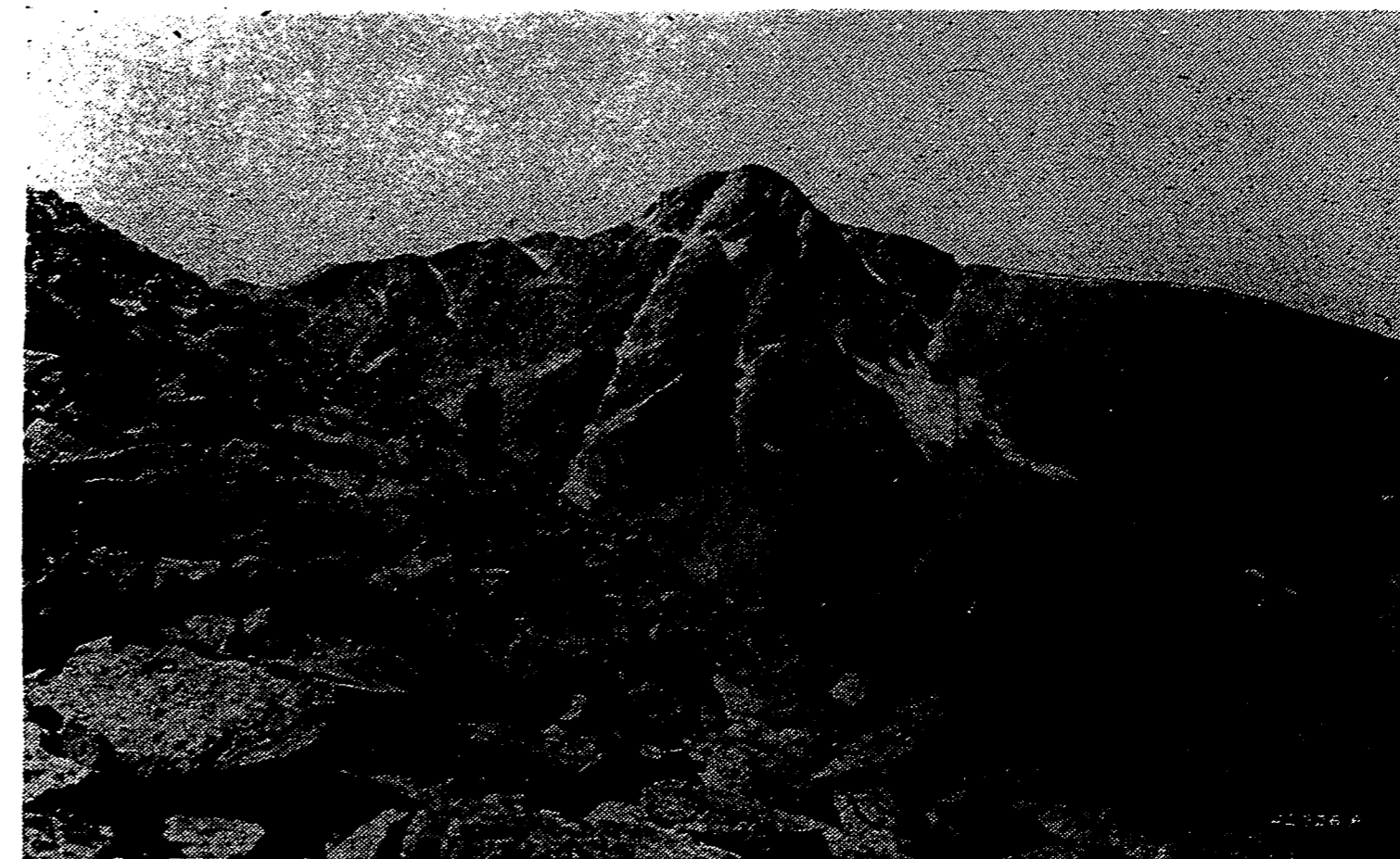
J. F. R.

The Sabbath Recorder

Vol. 129

PLAINFIELD, N. J., JULY 29, 1940

No. 5



HOLY CROSS—13,978 Feet

As seen from Notch Mountain, Holy Cross National Forest, Colo.

—“Photo By U. S. Forest Service,”
Furnished by H. N. Wheeler.

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