

We are the Lord's last message
Given in deed and word.
What if the line is crooked?
What if the type is blurred?

"Christ has no hands but our hands
To do his work today;
He has no feet but our feet
To lead men in his way;
He has no tongue but our tongue
To tell men how he died;
He has no help but our help
To bring them to his side."

DENOMINATIONAL "HOOK-UP"

Salem, W. Va.

Nearly two hundred fifty former students of Salem College attended a dinner given Tuesday evening at the Waldo Hotel in Clarksburg, when the college launched a campaign to raise an emergency fund of \$50,000.

Speakers on the dinner program included Representative Jennings Randolph, an alumnus of Salem; Dr. J. Lowrey Fendrich, special lecturer on the faculty staff and pastor of the Metropolitan Presbyterian Church at Washington, D. C.; and Dr. S. O. Bond, president of Salem College.

Congressman Randolph urged his hearers to "keep the doors of Salem" open if the principles of American democracy are to be observed.

Doctor Fendrich voiced a strong plea for the support of the alumni in the campaign to lift the indebtedness and make improvements at the college.

President Bond described in detail the school's financial needs and asked for the support and co-operation of the alumni in organizing and carrying through the campaign.

Miss Elsie Bond, Salem College registrar, who has known personally every Salem College student since she became associated with the college more than fifty years ago, was introduced as an honored guest. Geo. H. Trainer, president of the board of directors, and Mrs. Trainer, were also introduced as well as other members of the campaign committee. —Salem Herald.

Hopkinton, R. I.

The Second Hopkinton Church entertained the members of the New England churches at a social hour in the Ashaway parish house in the evening, so all might meet Harley H. Sutton informally. A supper of salads, sandwiches, cake, coffee and cocoa, was served at 6.30. About sixty were present, coming from

Rockville, Waterford, Westerly, and Plainfield. Morton Swinney of Waterford acted as toastmaster and called for greetings from the churches. Mrs. Dorcas Van Horn spoke for Westerly, Rev. Wayne Rood for Rockville, Rev. Earl Cruzan for Waterford, Miss Ruth Kenyon for Second Hopkinton, and Mrs. Margaret Collings for Ashaway. Songs were enjoyed, led by Mr. Rood, who also sang a solo. Mr. Swinney introduced Rev. H. C. Van Horn, editor of the Sabbath Recorder, who gave an inspiring message to young people, followed by a talk, "I shall not pass this way again," by Evangelist Sutton, who followed with a consecration during which each member wrote out his own way in which he wished to go farther along the Christian way. The service closed with prayer by Mr. Sutton.

Those present expressed a desire to reorganize the New England Union, which flourished a few years ago. It was voted a committee consisting of the pastors of the churches, Mrs. Margaret Collings, and an additional member from each church be appointed by the pastors to consider the reorganization of the union.

Pastor Earl Cruzan of Waterford was appointed chairman. —Westerly Sun.

OBITUARY

Davis. — Ernest O., son of Edgar and Jane Mearns Davis, was born at Lost Creek, W. Va., February 23, 1871, and died March 12, 1941, at Salem, W. Va.

Mr. Davis had lived at Salem for sixty years. From youth he had been a devout and active member of the Seventh Day Baptist Church. For many years he had served as chairman of the Board of Trustees of the church. He was long a member of the Board of Directors of Salem College and a member of its executive committee. Throughout his active life he had been prominent in the business life of the community.

He was married December 28, 1893, to Miss Ruby Randolph. To this union were born three children: George Warren Davis, Los Angeles, Calif.; Lucile, now Mrs. Orville B. Bond, Lost Creek, W. Va.; Anita, now Mrs. Charles Harris, Port Norris, N. J. He is survived by these children, also by one brother, Earl W. Davis, Salem, and by one sister, Mrs. Stella Thompson, Shinston, W. Va. He is also survived by eight grandchildren.

After the death of his wife, he married August 8, 1929, to Miss Laura Ford, who also survives Mr. Davis.

Farewell services were conducted by Pastor James L. Skaggs and President S. O. Bond. The body was laid to rest in the Odd Fellows Cemetery at Salem. J. L. S.

The Sabbath Recorder

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No. 18

Sabbath Rally Number

THE SABBATH

"The sabbath was made for man." It reminds him that he is in a world which God created and sustains. It bears witness to the gracious and loving providence of God. At the setting of each sixth day's sun we are reminded of the ever present God and of our abiding relationship to him.

The Sabbath means much more since in Jesus Christ men may behold God in clearer light, and experience him in a more intimate fellowship.

The Sabbath ever beckons the Christian on to a deeper and more joyous experience in a richer fellowship with Jesus Christ who is Lord of the Sabbath.—Adapted from "A Sabbath Motto for Every Week in the Year."

The Sabbath Recorder

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

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EDITORIALS

THE SABBATH: A DELIGHT

How many of us qualify for the blessing promised in the words of the Lord through Isaiah the prophet (58: 13, 14)? That blessing is that we shall delight in the Lord, that is, according to Webster's International Dictionary, "have great satisfaction or pleasure, or be greatly pleased or rejoiced." We hear so many say they find little pleasure in their religion. It seems to be practiced, if at all, merely as a matter of duty. Hence it is lifeless, formal. The right of God's children is to be joyful. So many seem to illustrate the saying, "enough religion to make him miserable, not enough to make him happy." And all the time, he should be happy.

The aim in building the worship program for our Rally Day was to emphasize the joyful side or aspect of keeping the Sabbath. Usually, and quite right so far as it goes, we stress the duty. The commandment says we must, so we must. Jesus kept the Sabbath, therefore we ought to keep it.

But there is the more positive angle. God rested from his creative work and blessed and sanctified the Sabbath, and a reason for our keeping it alleged in the fourth commandment is "for the Lord made . . . and rested . . . wherefore the Lord blessed the Sabbath day and hallowed it." Running through all this is the spirit of joy, satisfaction, delight. In Jesus' life there was no hint of his being irked or cramped by his observance of the Sabbath. "As the custom was he went into the synagogue on the Sabbath day, and stood up to read." In his interpretation of the passage read, everything indicates a joyful realiza-

tion of God's purpose in his life. In his Sabbath healing there is nothing to suggest other than a great satisfaction in making men well and strong. Surely he rode upon the high places of God's favor in all his Sabbath attitudes and experiences. His Sabbath meals at times are recorded as special privilege for social uplift.

"Call the Sabbath a delight"? Yes, right attitudes and practices on our part will all contribute to high satisfactions and joys experienced in no other realm. The Sabbath will be a delight. As such it will show itself in our various walks. "Don't you find it inconvenient?" asked an official of a friend who excused himself from certain important privileges. "Perhaps," was the reply, "but there are certain compensations." True, and one of those compensations was the higher regard in which the Sabbath keeper was held by his interrogating friend—a regard deepened by the loyalty of the Sabbath keeper. It is true sometimes, also, that young people give up with some disappointment, privileges, even honors in school life, for the Sabbath principle. Later, at least, they find their compensation. Men through the years have sacrificed good positions of employment, preference, and larger incomes for the Sabbath. The writer has yet to find one such who has regretted his stand, and who has not been benefited spiritually. The Sabbath has not been so much an inconvenience, not a disappointment, but a stepping stone to better, more spiritual life—a satisfaction and delight.

Moreover, the Sabbath that becomes to its observer a delight, will become a self-propa-

gating agency. The observer will share his delight with others. A new Sabbath satisfaction experience is needed. We need to be born again into it. Notice the person who has just "experienced religion," who has just become conscious of being a new creature in the Lord. He can't keep it to himself. He effervesces. He tells all whom he meets. It was so in the writer's life when he sensed for the first time Christ's forgiveness. He wanted to shout it to all his friends. We have noticed the same joy and radiance of newly converted people to the Sabbath. Happiness shines in their faces, delight sparkles in their eyes. They can't keep still. They want others to know and have the same blessing. Truly they "ride upon the high places." The Sabbath is a delight "and honorable." May God give each of us a new and rich experience that will not keep still. Then shall we delight ourselves in the Lord, and will share our blessing with others.

SABBATH RALLY

This issue of the Recorder is dedicated to Sabbath Rally Week of May 17-24.

Rallies are no new thing, or unusual. We have rallies of all kinds, for all sorts of interests and appeals. The idea, too, is good even though sometimes we are embarrassed by the multiplicity of the appeals.

For many years the Tract Board has been calling attention through a Sabbath Rally to the interest and work of the American Sabbath Tract Society in promoting the one great vital truth that makes us a people different from most other denominations. While the object in Article I of the constitution of the society states that its aim is to promote "the interests of vital Godliness and sound morality, and to print and circulate the religious literature of the Seventh Day Baptist Denomination of Christians," its first stated object and aim is "to promote the observance of the Bible Sabbath."

This gives especial point to the plan and practice of yearly Sabbath Rally periods. We believe the need of encouragement to Sabbath observance, not only among others but among ourselves, is gravely apparent and of vital importance. The observance of Sunday as a Sabbath has little hold upon the churches of today—with comparatively few exceptions. Sunday games, picture shows, and recreations are fast absorbing the interest of church people. Seventh Day Baptists do not escape the

lure and the trend of the times; Sabbath, by too many of us, is observed largely as Sunday is by others. It is given in large part to our pleasures; long journeys are undertaken with no thought of infringement upon God's holy time; errands at the doctor's or dentist's or elsewhere are performed to save time; the job is the thing, and few let the Sabbath interfere with a "good" position or appointment. Sabbath keeping among strong advocates of the Sabbath truth is at low ebb. Many of us deplore this trend and its influence upon the practices of those who conscientiously seek to observe the Sabbath in soul-helpful and Christlike ways.

So! Sabbath Rallies are justified and helpful. We believe they are greatly needed.

In the first place, they are needed to encourage the faithful. Minds are called back to the foundational truths and bulwarks, back to the covenants and promises of God. "There remaineth therefore a sabbath rest for the people of God." Jesus kept the Sabbath and cleared its observance from many a clutter of Pharisaism. Because we belong to him—find our only salvation through our faith and acceptance of him, his life, death, resurrection, and teachings—we keep the Sabbath of the Bible and are strengthened and encouraged in our observance by such a rally.

In the second place, the careless, those who unintentionally have drifted into easy, downgrade ways, need to be called back to a better thought and observance of the Sabbath. They need reminding that their children direct their ways by the parents' attitudes, state of mind, and practices, as well as by their precepts. At that it is doubtful if parenthood takes seriously today the injunction, "and these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

A young girl was explaining to her teacher why she could not continue her part in a play that was announced for Sabbath eve. Said the teacher, ". . . took part in the play last year, and they are members of your church." "Well," was the reply, "they are not very particular." The contrast is between two family attitudes.

The Sabbath Rally plan is to promote encouragement in right attitudes and practices.

And last, the rally would encourage the need of spreading Sabbath truth, sharing it with others. Any cause worth espousing is worth propagating; any truth worth believing in—holding—should be shared with others. We should rejoice in this truth. Rejoicing, we will share with others.

The Tract Society is the only agency charged with the promulgation of this truth. Our other boards have their special responsibilities—missions, evangelism, religious education. Our work is one, and they too help in this work of the Sabbath. But the Tract Society has this as its paramount interest and responsibility. In the Sabbath Rally it seeks to help churches and individuals to see that this responsibility is *theirs*, for the society is composed of these individual Sabbath keepers. The society with its board is merely their agent. Let us together press on.

Stanley Jones once wrote a most challenging thing: "The trouble with most people is they have become so inoculated with a mild case of Christianity they cannot catch the real spirit." Is that too much so of us as Seventh Day Baptists? Until we catch the real spirit of the true Sabbath we will not give it to others.

THE RALLY PROGRAM

Attention is called to the rally program which appears in an eight-page supplement of this issue of the Sabbath Recorder. It is so placed as easily to be removed without mutilating the Recorder, if one so desires. However, this Sabbath Rally program supplement will be separately published and furnished to all our churches for Sabbath morning worship service. The program material was prepared by Rev. Albert N. Rogers, pastor of our New York City Church, at the request of the corresponding secretary of the American Sabbath Tract Society. We think he has done a fine piece of work, and we commend its use Sabbath Rally Day. We would suggest, too, that the Sabbath and consecration hymns might be pasted in our hymnals for frequent future use.

We have a rich heritage in Seventh Day Baptist music and hymnody, much of which is neglected and largely forgotten. We hope churches having access to some of the anthems of the late Dr. Jairus M. Stillman will hunt them up for use on this program.

This year the local church, rather than exchange pastors, it is hoped, will lay strong emphasis upon the Sabbath. Much can be

accomplished in the worship service. "Bless the Lord, O my soul, and forget not all his benefits."

PRESIDENT'S CORNER

On account of a bad throat infection I have had to cancel plans for visiting some of our churches before Conference, the work to have been sponsored by our Conference Committee to Promote Denominational Finances. I had started the visiting by attending the southern Wisconsin quarterly meeting, at Milton Junction, April 18 and 19. The interest there is excellent. The churches of that group are well up in their Budget offerings for the first nine months of the fiscal year. By July 1, they may top their "Will Endeavor" by ten or fifteen per cent.

Helen Thorngate was there from Dodge Center, to bring us the latest from China and that spiritual optimism her charming personality always radiates.

Many family plans are taking definite form right now for that trip to Denver August 19-24.

Edward M. Holston.

SPECIAL NOTICE

In celebration of the 125th anniversary of its founding in May, 1816, the American Bible Society will hold open house in its beautiful new headquarters, Park Avenue and 57th Street, New York City, from 12 to 4.30 on Sunday, May 11, 1941.

Two floors of special exhibits will set forth the romance of the society's world-wide work. Bibles in hundreds of languages; historical and pictorial displays, will be of great interest.

The exhibits will also be open daily, except Sundays from 10 a.m. to 4 p.m., from May 6 to May 20.

American Bible Society, Bible House, Park Avenue at 57th Street, New York City.

WANTED

Copies of the 1940 Conference Year Book

If any of our churches have copies of the 1940 Conference Year Book that are not being used, a real favor would be conferred by returning them to the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J.

Corresponding Secretary.

MISSIONS

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.

Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

THE SABBATH VITAL

It is well that the Tract Society calls our attention to the Sabbath by issuing a special number of the Sabbath Recorder, for the Sabbath is vital in all the work of the kingdom of Christ. It is a serious mistake when the Sabbath is neglected in the church, the Bible school, young people's work, and the family.

There are several reasons given in the Bible for the institution of the Sabbath, and all of them are covered by Christ's statement, "The sabbath was made for man." Three of these are mentioned in the following paragraphs:

1. In Genesis and elsewhere in the Bible we read that God rested on the seventh day and commanded us to observe the Sabbath. Man is so constituted that he needs regular, stated seasons of rest, a weekly Sabbath; and God's resting when he had finished creating all things is given as our example. Man needs physical rest, and he never gains anything when he disregards the regulation God has made regarding this. Man needs intellectual rest, and he can do better work if he observes the Sabbath. From both Old and New Testaments we learn that one of the purposes of the Sabbath was worship. Christ worshiped on the Sabbath. Man needs this: not that he cannot worship at other times, but his spiritual nature demands that there be a season for weekly private and public worship.

2. Not only does the Sabbath meet the physical, mental, and spiritual needs of Christians, but it opens the way, through public worship, of leading men to Christ and building up the church. The Sabbath and its observance is indispensable.

3. There is a point in regard to the Sabbath often overlooked, namely, that its observance is a test of obedience. This is set forth emphatically in Exodus 31: 13, where we read, "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations." There are other tests of obedience, but the Sabbath is a weekly test. Its observance or lack of observance proclaims to the world our obedience or lack of obedience.

The Sabbath is vital. It meets man's physical, mental, and spiritual needs; it furnishes a day when we may give ourselves particularly to spiritual nurture and the leading of men to Christ; and it is a test of obedience.

W. L. B.

QUARTERLY MEETING OF THE BOARD OF MANAGERS

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held Sunday afternoon, April 20, 1941, in the Pawcatuck Seventh Day Baptist church.

The meeting opened with prayer by Rev. Harley H. Sutton, pastor of the Little Genesee (N. Y.) Church. The president, Rev. Harold R. Crandall, retired and Deacon John H. Austin took the chair.

The members present were: Karl G. Stillman, John H. Austin, Rev. William L. Burdick, Robert L. Coon, James A. Saunders, George B. Utter, Rev. Harold R. Crandall, Mrs. Elisabeth K. Austin, Dr. Anne L. Waite, John S. C. Kenyon, Rev. Herbert C. Van Horn, Elston Van Horn, Lloyd B. Langworthy, Rev. Albert N. Rogers, Earl Cruzan, Rev. Wayne R. Rood.

The visitors present were: Rev. Harley H. Sutton, Dr. Harry W. Prentice, Mrs. Wayne R. Rood.

The quarterly report of the treasurer was received, and statement of condition ordered recorded.

The quarterly report of the corresponding secretary was read, approved and ordered recorded. It follows:

Quarterly Report of Corresponding Secretary

As corresponding secretary I would report that I have conducted the regular correspondence of the board; furnished material every week for the Missions Department of the Sabbath Recorder; promoted the Preaching Missions, a goodly number of which have been held this Easter time; given a considerable time to the work of the Ministerial Relations Committee of the General Conference; and preached seventeen times.

The special extra work of the quarter has been the arranging of missionary messages and exchange of pulpits by our pastors—a project voted by this board at its last meeting. The day set was next Sabbath (April 26), but for convenience some exchanges took place yesterday and others will not occur till the first Sabbath in May. Where the churches are far apart, the pastors have been asked to preach missionary sermons in their own churches. Arranging for these special missionary services in all our churches has required the writing of many letters.

As a rule, our pastors have heartily entered into this project and it bids fair to be the means of great good to the cause.

Respectfully submitted,
William L. Burdick,
Corresponding Secretary.

Ashaway, R. I.,
April 20, 1941.

John H. Austin of the Missionary-Evangelistic Committee referred to a number of changes that have occurred on the home field. The secretary read correspondence from a number of localities.

Voted that the Missionary Board appropriate \$75 to Victor W. Skaggs, a theological student, for three months of the summer, at the rate of \$25 a month, with the Ritchie Church, the money to come from the South-eastern Association item in the budget.

Voted that \$450 be appropriated to aid the Fouke and Little Prairie churches, it being understood that \$150 of the amount is for traveling expenses, the money to come from the Southwestern Association item in the budget.

For the American Tropics Committee, Lloyd B. Langworthy said there had been no meeting of the committee. The secretary reported matters in a satisfactory way there.

For the China Committee, George B. Uter said there had been no meeting of the committee. The board, he said, has adopted the policy of giving full support to the retirement of missionaries and allowing the people on the field to make decisions as emergencies arise.

Voted that the Secretary be authorized to speak of the need of a bicycle, in the British Guiana field, as he speaks at the association meetings.

Voted that the secretary be asked to renew his appeal for the emergency fund for the

return of missionaries from China and when sufficient funds are received that \$20 a month be appropriated for the help of members of the China churches.

Voted that inasmuch as the Holland churches are not able to support their missionary work in Java, and the society is unable to send funds to the Holland churches, \$50 a quarter be sent direct to the Java mission and that the consent of the Holland churches be sought.

Voted that the appropriation in our budget for Germany be reserved until existing exchange restrictions imposed by the U. S. government are removed.

Voted that a letter from the World's Sunday School Association, asking for an appropriation of \$10 be referred to the Commission.

Voted that the president and the corresponding secretary be appointed a committee to arrange for the Conference program, when such is called for.

The treasurer's report on Ministerial Relief was read, approved, and ordered recorded.

The report of the Investment Committee was received, approved, and ordered recorded.

Voted that the sale made and the conveyance executed by the Seventh Day Baptist Missionary Society by Harold R. Crandall, president, and Karl G. Stillman, treasurer, on the tenth day of September, 1940, conveying real estate situated in McCurtain County, Okla., be recorded.

The minutes were read and approved.

Rev. Wayne R. Rood offered the closing prayer.

The meeting adjourned.

Recording Secretary.

COMPARATIVE STATEMENT

	Receipts			12 Mos. Ending 3-31-40	12 Mos. Ending 3-31-41	Change
	Mar. 1940	Mar. 1941	Change			
Memorial Board income	.....	.....	.....	\$ 2,397.15	\$ 1,169.25	\$ 1,227.90*
Permanent Fund income	248.93	397.57	148.64	3,404.20	3,133.12	271.08*
Denominational Budget	497.20	522.24	25.04	7,918.31	7,605.63	312.68*
Organizations	289.04	164.47	124.57*	2,119.08	2,224.59	105.51
Individuals	115.34	44.00	71.34*	5,648.15	3,397.17	2,250.98*
Special gifts	29.00	65.16	36.16	219.28	260.41	41.13
Loans	.....	.....	.....	.....	.....	.....
Other	.....	.....	.....	647.85*	425.00	1,072.85
Debt Fund investment	.....	.....	.....	2,850.00	2,250.00	600.00*
	\$ 1,179.51	\$ 1,193.44	\$ 13.93	\$23,908.32	\$20,465.17	\$ 3,443.15*

	Expenditures			12 Mos. Ending 3-31-40	12 Mos. Ending 3-31-41	Change
	Mar. 1940	Mar. 1941	Change			
Corres. Sec'y and expenses	\$ 191.55	\$ 183.86	\$ 7.69*	\$ 2,538.03	\$ 2,639.16	\$ 101.13
Gen. missionaries & expenses	265.03	.....	265.03*	1,846.70	1,532.19	314.51*
Churches and pastors	159.98	143.34	16.64*	2,045.00	1,705.84	339.16*
China	342.28	348.75	6.47	8,455.82	5,814.25	2,641.57*
Holland	125.00	125.00	.....	500.00	625.00	125.00
Jamaica	273.67	183.47	90.20*	3,361.86	2,573.74	788.12*
Treasurer's expense	20.00	20.00	.....	584.78	637.02	52.24
Interest	.....	28.75	28.75	709.83	578.44	131.39*
Loans	.....	.....	.....	2,750.00	2,250.00	500.00*
Taxes	.....	.....	.....	.....	.....	.....
Printing	.....	50.20	50.20	187.88	160.60	27.28*
Foreign Missions Conference	40.00	.....	40.00*	40.00	56.00	16.00
Special gifts	21.00	.....	21.00*	238.79	196.80	41.99*
South American field	.....	.....	.....	.....	7.50	7.50
Germany	41.66	41.67	.01	500.00	458.34	41.66*
Miscellaneous	.....	.....	.....	38.35*	5.82	44.17
Debt Fund investment	63.80	91.39	27.59	1,289.25	1,208.13	81.12*
Special Fund investment	.....	.....	.....	1,100.00*	.....	1,100.00
	\$ 1,543.97	\$ 1,216.43	\$ 327.54*	\$23,909.59	\$20,448.83	\$ 3,460.76*

* Decrease.

WOMAN'S WORK

WORSHIP PROGRAM

Prayer

O God of peace, who has taught us that in returning and rest we shall be saved, in quietness and confidence shall be our strength; by the might of thy spirit, lift us, we pray thee, to thy presence, where we may be still and know that thou art God.

We have met in a time when storms of hatred and war have plunged our world into gloom and chaos. Where but in thee, O Lord, shall we find peace and poise to plan and work for the kingdom? So we wait in silence and faith for thy sure word of guidance, for which we earnestly pray, through Jesus Christ our Lord. Amen.

Hymn—"Dear Lord and Father of Mankind."
Scripture Lesson—Psalm 46; Mark 6: 30-32;
Isaiah 30: 15.

The Meditation

"Be still and know that I am God." "In quietness and confidence shall be your strength; in returning and rest shall ye be saved. Thus saith your God!"

Consider the deep and abiding wisdom of this counsel from the ancient seers. Through the confusion and despair of their times they saw clearly as the morning, that security and the hope of their people lay not in war, in the piling up of armaments, or in contracting alliances with Egypt, but in quiet, confident trust in God. Not in rushing furiously and feverishly about in preparation for war, but in waiting quietly to hear what God should speak, and in seeking quietly and earnestly his will were they to find peace and security.

Consider also the silences of Jesus. He appreciated to the full what Dhan Gopal Mukerji has said, that silence is the voice of God. He knew to his deep profit the golden value of being still. When he returned from his all-night

vigils out in the quiet starlit nights on the green Galilean hills, he came not with his voice hoarse and tired from calling all night aloud upon God. When he prayed, he listened to what God his Father might say.

Contrast then our own lives with that of Jesus in our practice of silence before God. How readily and profusely we break into speech, and thus lose so much of the beauty of our friendships. How much more in prayer do we lose the fine things which God might speak unto us by failure to listen. Wordsworth has a beautiful line about "the harvest of a quiet eye." It is the quiet spirit, the one who listens diligently to what God the Lord speaketh, who has power and poise in these days. It is not in our much speaking, but in quietness and in listening to the voice of God that we achieve wisdom and power. Let us be still that we may hear what God speaketh!

There is a legend that under the ancient city of Shechem there are streams of cold fresh water flowing through the limestone rocks and breaking out in great springs near the city. During the daytime, the shouts of hawkers, the bustle of market-place, and the shuffling of the caravans of camels and donkeys fall harshly on the ear. But at evening, when the merchants have gone home to their rest, the caravans have encamped outside the city gates, and the stars are out, when the sounds of the street are hushed, then the murmuring music of the underground streams can be heard distinctly. Is this not a parable for our life? When we hush our spirits, then we can hear the music of God's still small voice. And is there any greater spiritual imperative right now than the imperative need for us to listen again for the voice of God? Let us each one make an appointment for a quiet hour each day which we shall spend with God in stillness, listening, being quiet before him: for in quietness and confidence shall be strength; in returning and in rest shall we be saved.

Let us engage in a time of silent prayer: Let us hear in reverent silence what the Lord may say to us.

Let the words of my mouth and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer.
Speak, Lord, for thy servant heareth.

—From Envelop Series.

*It's spring again. . . .
All the tragedy and trouble of the world
can never stifle spring
the tragedy and trouble
the complex pattern turmoil hate.
What shall we do to redesign our living
what of the pattern in this poet's song. . . .*

PEACE

I could not ask a better world
More innocent of follies
Than cool green lawns and friendly homes
And men with pipes and collies
And little girls who sit on steps
A-talking to their dollies.

—George Greenway.

Taken from Between the Book
Ends by Ted Malone in Good
Housekeeping.

LETTER FROM BEREA, W. VA.

To the Sabbath Recorder:

One of our goals as set forth by the Woman's Board for the Ladies' Aid societies, is to send in a letter or report to the Recorder.

We wish to submit the following report: The Ladies' Aid of the Ritchie Seventh Day Baptist Church was organized under the direction and inspiration of the Salem Ladies' Aid society. The following officers were elected: president, Mrs. Hollie Sutton; vice-president, Mrs. Sarah Randolph; secretary, Mrs. Jesse Kelley; treasurer, Mrs. Charles Batson; key worker, Mrs. G. A. Brissey.

Our monthly meetings have been very helpful, especially during the time we have been without a pastor. Our devotionals, as planned in the Recorder, are an inspiration to us and help us to keep the faith and carry on the work of the church. Our hopes and ambitions are high, and we aim to do our share in the work of the denomination.

The Ladies' Aid has pledged to the work of the Woman's Board, has mite boxes to help on our church debt, and has pledged \$25.00 to our church budget, which includes helping support a pastor and the Denominational Budget. We have had a quilting party, the money we make from the quilt to go in this fund. Other plans are being made to raise our pledges.

The church has extended a call to Victor Skaggs for the summer months. He has accepted the call and will be here early in June.

The Ladies' Aid has already made plans to work at the parsonage, getting it ready for our new pastor and his wife.

We will help to put in the garden and try our best to have things as homelike as we know how.

We would like to take this opportunity to thank our Ladies' Aid sisters of the Salem society, for all the nice things they have said to us and for us, and for the help they have given us in our organization. We feel greatly indebted to them and hope sometime to be of some service to them.

Mrs. Hollie Sutton.

Berea, W. Va.

DAILY MEDITATIONS

(Prepared by Rev. Marion C. Van Horn, Salem, W. Va.)

Sunday, May 11

And the apostles said unto the Lord, Increase our faith. Luke 17: 5. Read Luke 18: 8-17.

Why is it so easy to lose faith? Why does faith wane? Faith is dependent on personal responses. If that is true then it is not static. To maintain it constant personal contacts are necessary — constant communion with God. A girl once asked her mother the subject of the forum discussion. When told they had talked about faith, she asked if the speaker had given them faith. The mother said no, we have to earn faith. In a certain sense we inherit it from God, but it is like health; we have to watch it carefully. Methods and conditions for attaining it may be prescribed, but we have to have the experience of complying with the conditions—"Dost thou believe? . . . Thy faith hath made thee whole." Goethe said, "What a man inherits from his father, he must earn in order to possess it."

Prayer—Strengthen our faith, our Father. Give us a deeper insight into our daily lives and teach us the importance of our personal relationships and help us to commune with thee. Amen.

Monday, May 12

Thy word is a lamp unto my feet, and a light unto my path. Psalm 119: 105. Read Psalm 119: 105-112.

Our "Statement of Belief," our church covenants, the creeds, the confessions, the hymns, all the great Christian utterances, even the Bible itself, are confessions of faith, believed

SABBATH RALLY PROGRAM

The Praises of a People

A Service of Worship for Use in Seventh Day Baptist Churches
and in the Homes of Lone Sabbath Keepers on

SABBATH RALLY DAY

May 24, 1941

(Prepared from the writings of Seventh Day Baptists through more than two centuries
by Albert N. Rogers for the American Sabbath Tract Society.)

Mary A. Stillman

SABBATH HYMN

William C. Daland

1. God of the Sabbath, un-to Thee we raise Our grateful hearts in songs of love and praise.

Mak-er, Pro-serv-er, all to Thee we owe: Smile on Thy children, waiting here below.

2. Christ, Thou art Lord e'en of the Sabbath day;
Darkness and error Thou canst sweep away.
From sordid bondage bring us sweet release,
Light of the world and glorious Prince of Peace.
3. Spirit divine, O shed abroad Thy love!
Quicken our souls with power from above.
Father and Son and Spirit, mighty Three,
Grant us a blessing, holy Trinity.

ORDER OF SERVICE

PRELUDE Selected

CALL TO WORSHIP The Minister

In the beginning God created the heavens and the earth. Since that beginning He has toiled on with patience and skill; but ever, as if revealing He too knows weariness, He has divided time between the acts of work and worship. As we have given ourselves to labors, in which we trust He has not been forgotten, let us now lift up our hearts in formal praise of Him.

SABBATH HYMN (See preceding page)

A SABBATH PSALM, Psalm 99 The Minister

A HYMN Joseph Stennett

1. An-oth-er six days' work is done, An-oth-er Sabbath is be-gan; Return, my soul! enjoy thy rest, Improve the day thy God hath blest, Improve the day thy God hath blest.

With joy, great God, thy works we view,
In various scenes, both old and new;
With praise we think on mercies past;
With hope we future pleasures taste.

In holy duties let the day,
In holy pleasures, pass away;
How sweet, a Sabbath thus to spend,
In hope of one that ne'er shall end! Amen.

A MEDLEY OF PRAISES

Minister—When men began to awaken after the Medieval night, many embraced the Sabbath as their reasonable service; and not a few paid for their conviction by the supreme sacrifice. One of their later ministers, whose hymn we have sung, offers the following tribute of praise:

1st Reader—Joseph Stennett wrote: "O God of my salvation, how abundant was Thy goodness! O invaluable mercy! Thou didst season my tender years with a religious education . . . by the gracious admonitions and holy discipline of my godly parents. This was an antidote sent from heaven against the corroding poison of sin; this made conscience speak, while my childish tongue could but stammer; this is a branch of Thy divine bounty and goodness, for which my soul shall forever bless Thee!" (1)

Minister—When Stephen Mumford, William Hiscox, the Hubbards, and a few others were excluded from Communion with the Baptist Church in Newport and entered into a separate church covenant, their Christian spirit and noble character forbade deep bitterness. May their prayer be ours.

2nd Reader—Samuel Hubbard and Elder Hiscox wrote: ". . . We appeal to our God that we desire to be in love with all the saints of God, and as far as we can to go with them—and wherein we can't, with all tenderness to wait on the God of light to show that to others which he hath to us; and our comfort is that though we are reproached it is for the truth's sake and for contending for the royal law of God, that—if our Lord may be believed—shall stand till Heaven and earth pass away." (2)

Minister—When the frontier moved westward from the seaboard men had, though their work days were long, a bit more time for contemplation. Hear the words of one of Alfred University's great presidents as he goes about his teaching.

3rd Reader—Jonathan Allen wrote: "Utility, shouldering his ax, goes forth, hews down the lithe and graceful elm all a-tremble with beauty, the generous maple full of all sweet sentiments, the slender graceful poplar palpitating to every breeze, the singing pine, the noble oak—hews them all down, casts them into the fire, and gives the land to grass, beans, cabbages, potatoes, pumpkins. The same spirit too frequently takes the young who are still all a-tremble with sentiment, living, laughing, walking, talking poems—takes and cages them in little, low, half-made, rickety, old buildings . . . within such places many a dull, tedious school day, with its long, juiceless, nerveless, mummyized lessons, is whiled away, wherein the hungry soul of childhood is far away listening to the merry chatter of the brook. . . . The highest earthly type is man, because in him is expressed the most life, personality, spirituality." (3)

Minister—When Americans came to dwell more and more in villages and cities, the arts bloomed to add their voice to teaching and preaching in the chorus of praise. Listen to the music of the Song of Songs, celebrating the victory of virtue.

4th Reader—William C. Daland wrote:

Tell me, thou whom my soul loves,
Where thou dost feed thy flocks,
Where thou dost make them rest at noon.
For why should I be as a wanderer
By the flocks of thy companions?

Place me as a seal upon thy heart,
As a seal upon thy hand.
For strong as death is love;
Stern as Sheol is affection.
Its flames are flames of fire,
The flames of Jehovah.
Floods cannot quench love;
Streams cannot sweep it away.
If one should offer all his wealth for love,
He would be utterly despised. (4)

Minister—When our national economy matured, new and greater sins threatened the country's soul; but there were those who dreamed a fairer land and thus were used of God to make men's wrath to praise Him.

5th Reader—Boothe C. Davis declared: "The world has awakened to the fact that no man or combination of men can do business with a high hand independently of the rest of mankind. Gradually a new ideal is forming, looking toward the brotherhood which Jesus saw." (5)

Minister—When war came, world war, total war, we could not entirely acquiesce. Poets said for us the things we felt must be said to keep right with God.

6th Reader—Ahva J. C. Bond writes:

I fear the world's sharp cruel claw,
Its tearing teeth and hungry maw;
The world that grinds the patient poor,
And thrusting comfort from the door
Invites grim squalor to come in
With all its bitter blight of sin.
I fear the world that men create,
Its warring greed, its killing hate.
Shall men forever fear and quail;
Cry out for peace with no avail?

I love the world that God has made;
Its warming sun, its cooling shade.
I love the world's kind open hand
That scatters seed upon the land,
Plants fecund fruit on fertile plain,
Grows blooming beauty in the glen,
Sows deeds of peace and loveliness
The sons of men to cheer and bless.
Who joins with God to right earth's wrong,
Destroy man's fear, give back his song? (6)

Minister—These are but a few of those who wrote and fewer still compared with those whose lives were psalms if silent. But each in his own tongue gave voice to his aspirations—his love for the God who lives in our midst. And each was a member of the same fellowship to which you and I are called.

Let us pray.

A LITANY OF GRATITUDE

Minister—Eternal God, we are but a fragment of Thy family which includes all mankind and more especially those who acknowledge Thee as Father. We do not pride ourselves in achievement as though we were more righteous than any other communion; but we rejoice on this day in the ties which bind us together as a people.

People—Believe us, O Lord, and accept our gratitude.

Minister—Toward those whose consciences bid them follow a different path—even those reared in our homes, we would always be friendly. We would not invade the sovereign rights of the individual soul.

People—Restrain us, O Lord, and accept our gratitude.

Minister—Toward those whose lives are empty, or filled with anything but Thy riches, we would offer with radiance the means of grace, the Sabbath, which Thou hast given to us. We have not done this at all times.

People—Encourage us, O Lord, and accept our gratitude.

Minister—In the face of social injustice and unrest, we would witness to the effectiveness of ancient virtues, building for the day when all things may be kept holy. We feel that this is very important.

People—Strengthen us, O Lord, and accept our gratitude.

Minister—In the face of world chaos and hatred, we would magnify the love we feel for the men and women of our own faith living in Europe, Asia, and the islands of the eastern and western seas. We must not fail Thee in this.

People—Abide with us, O Lord, and accept our gratitude.

Unison—Grant us, Almighty God, to be faithful according to our lights, not counting the cost, and to give our lives to beauty and truth wherever they be found. This we would do in the spirit of Jesus, the Christ. Amen.

AN ANTHEM or INSTRUMENTAL SELECTION Selected

THE OFFERING

For the Local Church, and The Denominational Budget.

ANNOUNCEMENTS The Minister

A HYMN (Tune: "Love Divine") L. C. Rogers (adapted)

Sounding through the depths eternal,
Voices, soft as note of dove,
From the lips of the supernal,
Sweetly saying, God is love.
Half confessed by the infernal,
Meet and mingle earth above,
Voices from the depths eternal
Sweetly saying, God is love.

Truth of truths of all the ages,
Fits the truth, beneath, above,
Older than the oldest sages—
Fact to faith, that God is love.
Deeper than the wisest pages,
Heart to heart as hand to glove
Clings the truth of all the ages—
Fact to faith, that God is love.

From the stars it brightly shineth,
Worlds beneath and worlds above,
Round creation's pillars twineth
Truth sublimest, God is love.

All the paths of light it lineth,
 Holding all to life and love
 Till in hearts it brightly shineth,
 Truth sublimest, God is love. Amen. (7)

THE SABBATH SERMON, "A Thing of Beauty Is a Joy Forever"

A HYMN (Tune: "Ortonville") - - - - - Samuel Stennett

Majestic sweetness sits enthroned
 Upon the Saviour's brow;
 His head with radiant glories crowned,
 His lips with grace o'erflow. (repeat)

No mortal can with Him compare
 Among the sons of men;
 Fairer is He than all the fair
 Who fill the heavenly train.

To Him I owe my life and breath
 And all the joys I have;
 He makes me triumph over death
 And saves me from the grave.

Since from His bounty I receive
 Such proofs of love divine,
 Had I a thousand hearts to give,
 Lord, they should all be Thine. Amen.

THE BENEDICTION

SOURCES

- (1) "Seventh Day Baptists in Europe and America," 1910, Vol. 1, p. 96.
- (2) Opus Cit., Vol. II, p. 600.
- (3) "Life and Sermons of Jonathan Allen," 1894, p. 66
- (4) William C. Daland, "The Song of Songs," 1888, pp. 20, 35.
- (5) Boothe C. Davis, "Country Life Leadership," 1921, p. 134.
- (6) "The Sabbath Recorder," October 2, 1939.
- (7) Lester Courtland Rogers, "The Golden Link," 1895, p. 157.

NOTE: The six Readers are members of the congregation who have been asked to take part some time in advance of the service. The titles and composers of the musical selections will be read with the announcements. The hymn tunes are given by name, and may be found in any standard hymnal by consulting the index. If the service is used by a family, some one should be chosen to read the portions intended for the minister; and the sermon time may be devoted to a discussion of the Sabbath as a thing of beauty.

Our Consecration

New England Seventh Day Baptist Christian Endeavor Union

W. M. Simpson

2. Je - sus calls - from the isles and from lands a - far;
 2. We have heard - from our plac - es of gain - ful toil;
 3. Lord, we bring thee the fruits of our gain - ful toil;

Je - sus calls - from the hun - gry hearts ve - ry near;
 We have heard - from our homes full of Chris - tian cheer;
 Lord, we bring thee the cul - ture of stud - y hall;

Je - sus calls - from the plac - es throug - out our land;
 We have heard - from our stu - dies in cul - tured halls;
 Lord, we bring thee the love of our grate - ful hearts;

Still he is call - - - ing: will we not hear?
 Speak to us still, Lord; thy ser - vants hear.
 Je - - - sus, our Sa - - - viour, we bring thee all.

THE SEVENTH DAY SABBATH

By Ora L. Bond

The seventh day Divinely blest
 God gave to man as a day of rest,
 The other six He was kind to give
 That we might labor, learn, and live;
 But Sabbath day supremely given
 Should turn the mind from earth to heaven.

The grand creation by His power
 Was made by Him, by day not hour;
 And shown to man by dark and light
 And now is known as day and night,
 And the seventh day Divinely blest
 God gave to man as a day of rest.

God did not rest before He worked;
 He was not One who ever shirked;
 So when His six days' work was done
 He rested on the seventh one;
 The seventh day He made and blest,
 That it might be our Sabbath rest.

The mountain and the tiny rill,
 The many herds upon the hill,
 All teach us homage to His name;
 He made and fashioned all the same.
 And the seventh day, His day for rest,
 He sanctified and called it blest.

The lofty pine, the dainty flower,
 Bow in submission to His power.
 The nightly winds He bade "Be still";
 He calmed the rough waves at His will;
 But the Sabbath day which He made and blessed
 Men feign would call, the Day of rest.

Since God is good and great and just,
 We should obey Him and we must;
 Else when we pass from earth to heaven,
 We all will learn 1 is not 7.
 God said, "The seventh day is blest
 And given to man for Sabbath rest."

in by the Church Universal. These form the "corporate faith" of Christianity. But out of all this only that which has really laid hold upon you and brought forth positive action is your own faith. Only that much have you made personal to yourself. Just what is your faith? Do you really believe the songs you sing? Ask yourself that question next Sabbath as you sing. Follow the same line of inquiry with the other elements which comprise your formal written statements of belief. Be sure you are not subscribing to something you do not believe.

Prayer—Father in heaven, help me to choose from all the utterances that have come from the experience of mankind those that will enable me to build a better life. Amen.

Tuesday, May 13

That Christ may dwell in your hearts by faith. Ephesians 3: 17. Read Ephesians 3: 10-19.

In the first chapter of John we are told that Christ was made flesh and dwelt among us. It was in the flesh he walked and talked and lived in Galilee. His spiritual abode is within every faithful soul. By the faith we have in him he dwells in us. By our belief that he can justify our souls; by our acceptance of his grace and spirit to renew and purify; by our submitting to his power to keep and save; by our following the wisdom of his leadership and instruction; by our receiving communion with him and his compassion to share in all our troubles—in all these ways by faith Christ may dwell in you. Does your faith in Christ bring him into your soul to dwell in these ways?

Prayer—

"Into my heart, into my heart,
 Come into my heart, Lord Jesus.
 Come in today, come in to stay,
 Come into my heart, Lord Jesus."

Wednesday, May 14

And for this cause came I into the world, that I should bear witness of the truth. John 18: 37. Read John 18: 36-38.

Some people today say we have lost the sense of the "cause of Christ," and this is why our Christian living is so ineffective. Commitment to a cause is not easy to bring about in ourselves or in others. Perhaps this is so because a "full commitment" of self has to include the entire personality. If the whole self is not fully committed, there is inconsistency and confusion within the soul. The kingdom of God is the greatest Cause the

world has known, and it was a sense of its worth that led the disciples to be willing even to rejoice, that they could share with Jesus in building it. Do you find it difficult to remain loyal? So did Peter. Jesus helped him patiently for a long time to rid his soul of inconsistencies, and he will help you. If you really believe in the kingdom and bring yourself to a full commitment to it, your sense of mission will be manifest in positive action. And when the action begins you will be able to see the practical results. After that the way will not be hard.

Prayer—O God, thou art surely our strength. Impart to us that which we are in need of. Forgive us for our inconsistencies and lead us to a full commitment to thy kingdom. Amen.

Thursday, May 15

Finally, my brethren, be strong in the Lord, and in the power of his might. Ephesians 6: 10. Read Ephesians 6: 10-18.

Why should we deepen our faith, now? A year or two ago, in a radio play, announcement was made that men were arriving from Mars to make war on the earth. Many people became frantic and tried to escape in automobiles. They entirely forgot that God is the ruler of the whole universe—that if men could come from Mars to earth they could also follow anywhere an auto could go. Does your faith give you adequate recognition and understanding of God? In times of quiet and serenity we need to send the roots of faith deep so they will hold in times of trial. The normal daily pressure of our lives needs a deepened faith. Several years ago civil engineers said that a kind of steel with greater tensile strength would have to be discovered before larger bridges could be built. Life needs a faith capable of standing greater tensions.

Prayer—Dear Lord and Father of all, help me to live and to so believe in thy love and thy truth that my faith will be sufficient for my own need and that I may help to steady others amid life's perplexities. Amen.

Friday, May 16

These all continued with one accord in prayer and supplication. Acts 1: 14. Read Acts 1: 10-14.

If I were to ask the question, How shall we deepen our faith? many people would answer, Through prayer. In real prayer we lay before God our whole soul—needs, desires, yearnings, hopes, fears, doubts—and with him we look it over. Thus we see ourselves in re-

lationship to him and his divine will for us. Did you ever think of preparing for prayer to God? An African missionary once went before the governor to present the needs and hopes for work in his province. He failed to receive help. Later he made careful preparation and again went before the governor with a program of needs and hopes. That time he received help. Why do we so often go to God with a headless and tailless hodgepodge of requests and call it prayer?

Prayer—Master, teach us to pray in thy name. Deliver us from indefiniteness in prayer, and guide us to a more effective prayer life. Amen.

Sabbath, May 17

Thou wilt show me the path of life: in thy presence is fulness of joy. Psalm 16: 11. Read Psalm 16.

"Practice the presence of God." Would some people end this quotation with a rising inflection and a question mark? How shall we practice the presence of God? Prayer is one way we may surely come into God's presence. However, before we can pray we have to overcome obstacles. These are many. I am going to mention three, and I believe that if these three are overcome the others will soon vanish.

First is laziness. We just do not take time to pray. Second, is disregard for the values of silence. Quiet lakes mirror the sky, and serene lives bespeak the presence of God. Third is unfamiliarity with the form and phraseology of prayer. To overcome this obstacle I suggest a wider use of devotional literature, especially the Psalms, not omitting other Scripture and including the great prayers and Christian statements of the ages.

Prayer—Father of all men, teach us to practice thy presence. Help us to feel thy nearness and thy guidance, even in our prayers. Amen.

YOUNG PEOPLE'S WORK

MY CONCEPTION OF JESUS

(Paper written by a Jewish boy, following a study of the life of Christ in a course in religion in Alfred University)

My conception of Jesus' character has certainly changed, especially in view of the childhood background and education I had received, as a Jew. I had pictured Jesus as a rebellious fanatic whose ideals were no different from those of the Pharisees, but who merely was putting them into more beautiful, flowery language; as a fanatic who sought power and

prestige for himself—much the same as our present day "Father Divine." I pictured an embittered, hateful man at the crucifixion.

Yes! My conception has changed radically. Although I may not agree with every point he stood for, I certainly agree with the ideals he put forth for mankind. I do not picture him as a Messiah; I picture him as a great teacher and one the Jews as well as the Christians should be proud of. I see him (and the small "h" in "him" is our only difference) as a kind, spirited, quiet, unassuming, strongly convincing teacher with ideas and ideals that are no more grandiose than any other man—a man who felt an inner urge to work for mankind, and would not let hardships and suffering stop him.

Along with the changed conception of his character, naturally, came a new light on my understanding of the things he did. I might even better call it a new and completely different picture. I had seen him formerly roaming about, tormenting the Pharisees, breaking rules of conduct, inducing others to follow. I had seen hatred and spite in his every work. Now I can see that it was elevation and an absolute belief in God and the coming of the kingdom of God, that prompted his every act.

We all realize by now that the teachings that he so earnestly advocated would prevent an enormous amount of misery today. As a perfect example of this, let us take our present day war. First of all, we probably would never have had this conflict on our hands had the first World War been settled according to his ideals. If the allies had not tried to break Germany completely into submission by the last treaty of peace, the present conflict might have been prevented. They were looking for personal gains in direct opposition to Jesus' ideals.

The entire spirit of war would be different. This great hatred of the enemy that is built up, the killing and plundering of the helpless, the hopes of greater power and renown of the leaders would be unheard of. The mere spirit of brotherhood, kindness to an enemy, and humility instead of a lust for power would rule out war. Certainly the cruel, destructive methods of warfare would find no place in a kingdom of God, and the horrible accompaniments would go with it. Merciless killing and plundering, murdering the helpless would be too shocking for even consideration. If peace were declared, certainly it would be a fair one, leaving no cause for a future re-

currence. Everyone would receive what he rightfully deserves; everyone would be satisfied with just that.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Recorder Children:

I know you will be interested in the following letter which Editor Van Horn received from a twelve year old boy in Swansea, and has sent to me for the Children's Page. An appeal for a home for him in America was made last summer and several offers received, but he was not evacuated. The letter speaks for itself.

Sincerely yours,
M. S. G.

Dear Mr. Van Horn:

I feel I must thank you very much for having taken such an interest in me and I sincerely hope and pray that I shall be able to see you all some day and also your church. There is no church like yours in Bristol, so my aunt and uncle and myself have family worship together.

I am sure the Lord is blessing us—spirit, soul, and body, as we feel his presence with us, especially during our terrible raids. We are sending you the "Bristol Evening Post" paper so that you may read for yourself of what happened last Sunday night. It was like "Hell" let loose.

Although window-panes, bricks, and other debris were falling round and about us, we pinned our faith in God and felt safe. Hitler can never hope to win the war through his indiscriminate bombing. He never seems to reach his objectives and so his inferno of bombs are jettisoned anywhere, especially on the civilian population.

Every Sunday night my uncle is a fire watcher in the Bristol Grammar School. We were glad to see him coming home safely and happily about eight o'clock Monday morning and he was overjoyed at seeing us also.

My aunt and I had to act as fire watchers over our home and we also took care of three of our neighbors who are very old and feeble. One of them had a very large business demolished in one of the Christmas raids, and though she is seventy-four years of age she is very cheerful. The other two were terrified of the bombs when we first came here, but by

now we have taken all fear out of them and they even retire to bed when a terrific "blitz" is raging.

In one of the recent raids, my aunt extinguished an incendiary bomb which fell on our front pavement, and my uncle put one out at the back and so saved the house next door from catching fire. The third one squirted over the lawn and fizzled out of its own accord, so you see how good the Lord was to us. It is really marvelous what one can do in emergency! We do not think of the dangers that lurk above us and round about us, but we simply carry on with our work and deem it our essential duty.

Well, Mr. Van Horn, perhaps you would like to know how I am situated. On leaving St. John's College, Swansea, I came to Bristol to live with my uncle and aunt who are very kind to me. As I had been studying for my Oxford senior examination, which is to be held next July, my aunt gives me private tuition in Scripture, English language and literature, geography, history, Latin and French. As I am only twelve years old I do not yet know what I should like to be, so I hope I shall be successful in the examination, as that will help me to decide. Will you please pray for me and also for my two brothers, Geoffrey and Tudor, and for my two sisters, Joan and Barbara?

Give my very best wishes to Mrs. Van Horn and all your family and friends in America and accept the same yourself.

Yours very sincerely,
Peter Philpott

"Selvans," 6, Cavendish Rd.,
Henleaze, Bristol,
18-3-41.

Dear Mrs. Greene:

I am sorry you had no letters for the Children's Page.

My kitty is growing very fast. I have a little puppy now, too. He is eight weeks old. He is brown and black. His name is Laddie. I like him very much.

You asked how long we have had a college here in Hammond. For several years there was a junior college here, and since 1938 we have had a full four-year college. I am enclosing an article from a recent paper that will tell you all about our college and many fine buildings.

We have only five more weeks of school and then we shall have twelve weeks of vacation. I like school, but I shall be glad when the long summer vacation comes.

I am sorry I cannot go to Conference this year. I would like to see you again and attend the children's meetings. I hope you will tell us all about it in the Recorder.

Your friend,
Rolleesa Godfrey.

404 E. Coleman Ave.,
Hammond, La.

Dear Rolleesa:

Must wait until next week to answer your good letter.

Your true friend,
Mizpah S. Greene.

OUR PULPIT

"WHY OBSERVE THE SABBATH?"

(A sermon by Rev. T. J. Van Horn)

Text—"The sabbath was made for man."
Mark 2: 27.

Here is a simple declaration that is of the deepest concern for us. The Author of our being, the One who made us and therefore knows us intimately, devised the Sabbath for us.

Your milliner or your dressmaker, if she really knows her business, will make a very close study of you before she will begin to try to suit you. Your height, your form, the contour of your face, your complexion, will be intelligently appraised. She will then make a hat or a suit for you.

I realize the weakness of this as an illustration. But God has taken our measure. He, as no one else, knows our size, our capacity, our need, and he fits the Sabbath to that need. Do you have a great desire for a beautiful home? Taking knowledge of that fact, suppose God should provide for the satisfaction of that desire, and give you the home to gratify the wildest fancy of your imagination for comfort and luxury. That would not compare with what he has done for you in making for you the Sabbath. Suppose God should regard your wish for the gratification of your animal desires, and give you the means for selfish pleasure. The Sabbath as a means for your improvement and enjoyment surpasses this, as the day is brighter than the

night. Now let us ascend the scale of being a little higher. You have a passionate desire for knowledge and God provides for you the means to become as wise as Solomon. That falls far below what God has done for you in making the Sabbath for man. "The sabbath was made for man" and man is more than a home-loving animal. He is more than a being with five senses to be gratified. He is more than an intellectual being. God made man a perfect physical mechanism, man with a sentient nature, man with an intellect and a soul; man to stand erect and not to grovel in the dust; man with an eye to look outward and upward to the stars and the universes beyond; man with an outgrowing of soul after beauty and purity, with a longing for all there is in God. "The sabbath was made for man."

Long ago a prophet of the Lord was commanded to stand upon his feet. May I ask you today to stand erect and look up, trying to appreciate God's appraisal of you; God's measurement of you, and that he has given you the Sabbath as a means of developing the best of these high qualities, these divine endowments. The Sabbath is a realm, an altitude of purer air and sunnier skies. When Jesus said the Sabbath was made for man it was a powerful gesture in the direction of releasing man for his betterment, for his happiness. I am now thinking of the Sabbath as a means of culture in true manhood and womanhood. It is one of the main channels through which God seeks to bring to us the most necessary things for an all-round culture — the acquaintance with him. Without it it is impossible to live up to our best. Read Exodus 31: 13; Ezekiel 20: 12 and 20.

Now we are in danger of missing this great divinely appointed means of salvation from moral and spiritual disintegration. And this danger threatens us because we have regarded material prosperity as of necessary importance. This priceless treasure of the Sabbath has been buried in the sin of worldliness and neglect so deep that for the sake of our poor humanity we must try to bring it to light. I have seen recent thrilling accounts of the work of archeologists in excavating the site of an ancient temple in Ur of the Chaldees, Abraham's native city. It is surmised that Abraham knew the place and possibly went to that ancient shrine and tried to find God there. Oh, of how much greater importance it is for us to dig through the debris of

years of ignorance and neglect to find this ancient treasure, the Sabbath! Its inestimable worth to the Christian world in these days of low morality and irreligion is yet to be learned.

Over that site of ancient Ur there had drifted the wreckage of many forgotten civilizations. God's Sabbath that was made for man has not been so lost. We have the privilege of helping to restore God's ancient landmark to keep people on the road that leads to the promised land of social welfare.

Up to this point I have been trying to rescue the Sabbath from the misapprehension that it is an arbitrary requirement which God has placed upon those that love him. It was not required for the establishment of a religious sect. We are not keeping the Sabbath, and I am not speaking as I do today, to establish more firmly the denomination to which I belong, but to promote a much higher grade of Christian living. God requires this institution to be observed for this one purpose. Out of that infinite fountain of love that springs from the heart of God he gives this gift. That is the simple proposition that I bring today. "The sabbath was made for man." The gift is yours; what will you do with it?

A young man inherited a beautiful home. It was a home of wealth, with culture and beauty in evidence in all its appointments. But the young man failed to see the advantage which had come to him in the loving gift of his father. He neglected the home in the pursuit of low and mean pleasures and frivolities. You know what inevitably must have come to a valuable estate thus neglected. The home soon lost its beauty and rapidly deteriorated, just as the character of that young man was ruined. You cannot lightly regard or misuse valuable and beautiful things without lowering your character.

How then shall we regard this gift of the Sabbath? Accept it as a precious gift from our loving Father. Honor it. Keep it holy. I have just found positive assurance that if we keep the Sabbath holy the Sabbath will keep us holy. Read again Exodus 31: 13, "Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that it is I the Lord that doth sanctify you."

How, then, shall we keep the Sabbath? Regard it as the time for you and God to have a good time together. Jesus is your best

friend. He has an appointment with you on that date. He is coming to see you. Have your heart in readiness for him. Let the work all be put aside. See that all the appointments of the home will be pleasing to him. Do for him what you would do for your most honored friend.

"Oh, the pure delights of a single hour
That before thy throne I spend,
When I kneel in prayer, and with thee my God
I commune as friend with friend."

I am not unconscious as I make this plea for Sabbath observance in this day of wild distractions, of the difficulties that we must all face in giving God this place in our lives. With more sorrow and anxiety than you know, I see the insistent and unreasonable demands of this commercial age in which we live. The old tempter is facing us at every turn, at every point of the great highway and is saying, "You can't go this way, it is too difficult. Let me show you a much easier course. You can't live and keep the Sabbath." In the face of Satan, as our great Captain did, let us fling this: "It is written, This is the way, walk ye in it." Let us keep our spiritual sense acute so that we will hear him say, "I will never leave thee nor forsake thee." "My grace is sufficient for thee." "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." A prophet of the long ago had these same anxieties and burdens that we are trying to carry in this modern day. And the Lord gave Isaiah this word of encouragement for the people who were tempted to disregard the Sabbath, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and shalt call the sabbath a delight, the holy of the Lord honorable: and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isaiah 58: 13, 14.

And let me say that there are thousands of Sabbath keepers in our own day who have put the Lord to the test in his ability to make good on these promises.

Before I get through I want you to notice with me just where the emphasis is placed all through the Bible teaching of the Sabbath. It is not put where the scribes and Pharisees

placed it. The emphasis is not on that part, "in it thou shalt not do any work." It is *here*—"Remember the sabbath day to keep it holy."

Notice in the gospels how Jesus loved the Sabbath so much that a lot of his teaching is the effort to free it from the misunderstandings that had grown up as a result of false practice and teaching. The study of his conduct and teaching will leave no doubt as to what is right to do on the Sabbath. You will find that his emphasis was on *doing* rather than on *not doing*. His conduct on the Sabbath encourages the kind of activity that insures the highest satisfaction to ourselves and the greatest help to others. "My Father worketh hitherto, and I work," he said to the Jews who found fault with him for healing a man on the Sabbath day.

Finally, may I join you in seeking a just appraisal of the importance of this work of Sabbath teaching and Sabbath reform to which God has called us? God has called other denominations to emphasize other truths of the Bible. This is our sector of the great battle line. Our position is one of great strategic importance. It is one of high responsibility and privilege. It cannot be held by mere human strength. We must listen again to the words of God's prophet, "Not by might, nor by power, but by my spirit, saith the Lord."

It is said the Duke of Wellington ordered one of his trusted generals against a strongly fortified position. The general saluted and said, "I go, sir, but first give me a touch of your all-conquering hand." Only the touch of divine power can give success to this movement. We must rely on that power and go forward, loyal to our great Leader. There are difficulties and suffering involved. The Lord has honored us with a hard job. Remember how Paul challenged his Philippian Church, "Unto you it is given on behalf of Christ, not only to believe on his name, but also to suffer for his sake." We shall not forget that the Jewish plot against the life of Jesus was laid when Jesus began his work of Sabbath reform in healing the man with a withered hand on the Sabbath day. Read Mark 3: 1-6.

In view of what Jesus went through in working our redemption, can you imagine yourself saying as you stand before him at last, "Lord, the task was too hard. I couldn't

make a living and keep the Sabbath. Surely another day will do just as well"?

Then would you not expect the Lord to answer: Did I not tell you that "life is more than meat, and the body than raiment"? Do you not remember that I said "I will never leave thee nor forsake thee"; "Be thou faithful unto death and I will give thee a crown of life"?

My friends, it is a life of trust that is called for in such a work as ours. We must be able to sing with Fannie Crosby:

So on I go not knowing,
I would not if I might;
I'd rather walk in the dark with God,
Than go alone in the light;
I'd rather walk by faith with him
Than go alone by sight.

Of course suffering and self denial are involved. No worth while goal was ever attained where such difficulties were not met. Therefore let us be courageous and endure hardness as good soldiers of Jesus Christ. The cry of victory will be heard, and the "Well done" of Jesus will greet us at last.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

EASTERN ASSOCIATION - RECORD BOOKS

The Eastern Association is desirous of learning the whereabouts of some of its early record books. From the year 1845 through the year 1877, the original records are lacking.

Perhaps they have been packed away in some one's attic and forgotten. Please make a search for them.

Communicate with the engrossing clerk, 510 Watchung Avenue, Plainfield, N. J., if you can assist in locating them.

Evalois St. John,
Engrossing Clerk.

DENOMINATIONAL "HOOK-UP"

Waterford, Conn.

The Waterford Preaching Mission was held April 9-12. This year we had a varied program. On Wednesday evening Secretary William L. Burdick of Ashaway brought us the message on the subject of "A Pearl of Great Price." This was a very challenging message in which he helped us to realize that

the kingdom of heaven is a pearl worth a great price to obtain. The attendance at this meeting was not very large.

Thursday evening, Rev. Wayne R. Rood, pastor of the Rockville Church, brought us a very inspiring message on the Sabbath. His text was taken from John 15: 14, "Ye are my friends, if ye do whatsoever I command you." His emphasis was placed upon the words of Jesus when he called us his friends upon the condition that we keep his commandments. Christ kept the commandments and asks us to do the same. The fourth commandment is the center of the Decalogue. It is as binding as the rest. He also gave some interesting illustrations of the way early Seventh Day Baptists held to their faith. To make it more interesting to Waterford, he gave us some of the history of the Rogers family who first kept the Sabbath here; also the Hubbards.

On the eve of the Sabbath, we had a film strip, "The Life of Christ in Scripture, Art and Song—the Last Days and the Crucifixion." This consisted of many of the art masterpieces of this part of Christ's life, interspersed with familiar hymns and the Scriptures relating the story. Mrs. Josephine Avery presided at the piano; Mrs. Phoebe Briggs and Miss Helen Maxson sang the familiar hymn, "The Old Rugged Cross," as the closing number. Pastor Cruzan acted as narrator.

Sabbath morning concluded our Preaching Mission with an Easter sermon by the pastor—the theme, "The Stone Rolled Away." Christ's triumph over death has rolled away the stones or burdens of superstition, malice, hatred, despair from the lives of those who have found him, and has replaced these and other burdens with the joy and hope of eternal life.

At the close of this service an opportunity was given for a rededication or reconsecration for Christ. A large number of those present responded. Eleanor Brooks took the opportunity to make a stand for Christ, with the desire to unite with the church. These last meetings were well attended.

—Waterford Review.

Rockville, R. I.

The first service of the Preaching Mission at the Rockville Seventh Day Baptist church was held last evening. Rev. Harley Sutton of Little Genesee, N. Y., spoke on the theme, "Christ in Us the Hope of Glory."

After hymn singing and prayer, the Rockville choir sang "In the Cross of Christ I Glory." Following the message, Rev. Wayne Rood sang a solo, accompanied by Mrs. Rood.

Rev. Mr. Sutton said in his message, "You cannot change the world by changing systems and thought and religion and government. Individuals must be changed themselves. If we are to bless other people, we must first be blessed of God. Christ is the only hope of glory."—Westerly Sun (April 23).

Shiloh, N. J.

Sabbath Promotion

The one reason for our existence as a separate denomination is our weekly day of rest and worship. Only our observance of the seventh day sets us apart from other Baptists. We believe that the keeping holy of the seventh day which God set aside as the Sabbath is of enough importance to warrant our distinct entity. We believe that one of the great reasons for the lack of a Sabbath conscience in the world today, and the resulting low moral and spiritual tone, is the attempt to apply the sacredness of the Sabbath principle to a man-substituted day, and the trampling under foot of God's holy day.

May is Sabbath Promotion Month in our church. The sermons at the Friday night services will deal with various phases of the Sabbath truth. There will also be opportunity for questions. We will make use of our tracts in study and distribution. During May think Sabbath, talk Sabbath, practice spiritual Sabbathism, honor the Lord of the Sabbath in your observance of his day.

Here are the topics for the sermons:

- May 2—Should Christians Today Keep the Sabbath?
- May 9—How Can We Have Spiritual Sabbathism?
- May 16—God's Gift of the Sabbath
- May 23—The Christian and the Law in the Age of Grace
- May 30—The Rest Which God Gives

Hear them all! Bring your friends and neighbors.—From "Pastor's Page"
Shiloh Church Bulletin.

Nortonville, Kan.

Rev. V. A. Wilson, who has been spending the winter in Attalla, Ala., is expected here May 1, to accept the pastorate of the Seventh Day Baptist Church. He was formerly pastor of the church at Hammond, La., where Mrs. Austa Stephan Coalwell of New Orleans at-

tends church, and she liked them very much. He has one boy at home, a married daughter, and a son who lives with his sister.

Though it has been just a year since Pastor Osborn moved to Shiloh, N. J., the church has maintained regular services and has been favored with many fine sermons from neighboring pastors. Part of the services have been in charge of various members of the church.

—Nortonville News.

Dodge Center, Minn.

The church has been redecorated inside with new paint for ceiling and paper for walls. The church and the Ladies' Aid society are standing the expense. Lester Green did the work, donating his work on the paper hanging. The Sabbath school is paying for having the parsonage painted, which will be done as soon as weather permits.

At a special Sabbath school business meeting, it was voted to put on another tomato project this year, and Pastor Thorngate was elected as supervisor. He has already seen the factory official and signed up for one-half acre of tomatoes.

Dorotha Payne was elected last fall as delegate of the semi-annual meeting to the southern Wisconsin quarterly meeting, and she in company with Lorna and Donald Payne and David Thorngate drove to Milton, Friday, April 18, to attend the meeting, and returned Sunday, April 20, accompanied home by Mrs. Helen Thorngate, who has been visiting friends and relatives in Milton.

Hopeless? Life sordid?
Just be still and know
That out of the mire of things
His lilies grow!
Fearful and trembling,
Hurt and afraid?
Remember his message,
"Be not dismayed."
Sick and discouraged?
Remember, he wept,
Even while he assured them
Lazarus slept.
Down in the mire, friend?
Haven't much show?
Still out of the mire of things
His lilies grow.

Correspondent.

Battle Creek, Mich.

Our church is happy in having a fine group of young people, over twenty above the age of fourteen. Recently they produced the play, "Little Women," adapted from the novel by Louisa May Alcott, with a cast of six girls

and four boys. Every part was well taken and ably acted under the direction of Mr. and Mrs. R. T. Fetherston. Those not in the cast helped on various committees. When we consider that it took over two hours to present it, we realize that hours and hours of time and effort went into the undertaking.

Most of these young people are also in an orchestra which gave a concert, April 15, of sacred and classical music. This group of sixteen members is under the direction of Dr. B. F. Johanson. The quality of the concert was shown by the many words of praise and appreciation heard from the audience.

For the present, the C. E. is not using the regular topics, but is having an eleven weeks' course in the Old Testament, given by Pastor Hargis.

We are all interested in the Sabbath school which has been organized at Adrian by Miss Florence Emery, assisted by the family of Mrs. Leroy Barber. They have rooms in a little-used Lutheran church building and hope in time to become a Seventh Day Baptist Church. Elder Holston and others have visited the group a number of times to give counsel and encouragement. Our Sabbath school has sent hymnals and lesson material and one class is providing kindergarten chairs.

We are glad to have Elder and Mrs. Holston, after their years of faithful service, remain in Battle Creek and continue to share in the work of the church. They have charge of the W.C.T.U. Home at 223 Capitol Ave., N.E. His duties as president of Conference will take him to many of our churches in the coming weeks.

Correspondent.

OBITUARY

Satterlee. — Henry R., son of the late David G. and Nancy E. Davis Satterlee, was born in Berlin, N. Y., October 10, 1866, and died suddenly of a heart attack at his home in Berlin, April 6, 1941.

He attended the Seventh Day Baptist church and served as a trustee more than thirty years. Mr. Satterlee served the town as an assessor, justice of the peace, and supervisor.

His marriage to the former Miss Lany Sircing took place October 24, 1888. Her death occurred in 1910.

Surviving are three children: Mrs. Arlie C. Bentley, Mrs. Julia Dobbs, of Berlin; William B. Satterlee of Eagle Mills; and four grandchildren.

Funeral services were conducted by Rev. Paul L. Maxson, assisted by Rev. L. A. Wing. Interment was made in the Seventh Day Baptist cemetery.

P. L. M.

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MOTHER WISH

If I could only follow,
Little son, little son,
Your way by hill and hollow
Till your long road's done!
You have so many miles to go,
So many things to meet
Where I can never, never guide
Your careless feet—
Will they know the true and kind,
The stranger-girls you find
When you journey from your mother
Where the world's roads wind?
But I can only strive to build you strong and wise
Before your path leads far from me and childhood dies.

If I could only find you,
Baby girl, baby girl,
When colored world lights blind you
And world dances whirl!
But you will only laugh to stand
And greet the careless hour
When love shall take your willing hand
And show the world in flower—
Will the man you love that day
Keep you safe and glad and gay
When you journey from your mother
Down the old, new way?
But I can only strive to build you fair and true
Before you pass too far to heed my love for you.

—Selected.