

on Saturdays. Even so he did not take long to make up his mind, and the following week he wrote me, offering me the post and arranged for me to be free from teaching on the Sabbath. This step (while I do not take credit for it) has at least provided me with a testimony on the staff; since none of my colleagues are Sabbatharians. I am perfectly happy at my new post, and I am sure that I was led here by the Lord himself. Perhaps, in a later letter I may be able to give some further experiences from Bristol. Meanwhile, may I ask all your readers to pray for us here in Bristol, among whom I would mention especially my wife and nephew who lives with me. Finally, may I take this opportunity of thanking all of you who offered to accommodate my nephew when it appeared best that he should be evacuated from this country. May God's blessing rest on you all.

Yours sincerely,

Evan J. Hopkins.

6, Cavendish Road,
Westbury on Trym,
Bristol, England,
March 18, 1941.

A GOOD LETTER

We are passing on a letter that is personal to the editor from his friend, Miss Marjorie Burdick, but of such general interest it should be read by all our people. We know busy people away from our churches are interested. We take all that for granted. But it does help a great deal to hear from them and know what they are thinking and doing.

Miss Burdick for several years was corresponding secretary and field worker of the Young People's Board, and carries their interests always upon her heart.

Mr. H. C. Van Horn
Seventh Day Baptist Building
Plainfield, N. J.

Dear Editor Van Horn:

For weeks and months I have had it in mind to write to you. I thought of it particularly after I heard E. Stanley Jones on two occasions in Cleveland at the time of the Preaching Mission.

I wish there were some way by which I could let my friends—children, young people, and older ones, in different places—know that they are often in my mind. I read in the Recorder of this one and that one working in the church, giving a talk or helping on a committee, and I am glad.

I am always glad for Sabbath day, although I miss church during the school year. I wonder if the day will sometime come when the seventh day, from sunset to sunset, will truly be a Sabbath for all, and Sunday will be a home-family day, for the family to work and play together.

I attend the Federated Church here and sing in the choir. My Sunday school class of women has grown from just a few to almost forty on the roll. The attendance keeps about twenty-four. Seven or eight of them joined this church at Easter. I have explained to them my views and they know why I do not join, and that I keep the seventh day as Sabbath.

I am interested in something to keep the lone Sabbath keepers and others who are away from our churches in touch with the home church.

Every week I search the Recorder for every bit of news concerning churches—the work and workers. I am glad for the letters or articles that tell where pastors are located. I wonder if it would be worth while to publish a complete list for us who are not where we hear of the changes.

I have read with deep interest the mission letters. My heart is bowed in prayer when I read of the brave suffering of our Christian friends on both sides of this world conflict. I feel sure that there are Christians in all of the countries who are praying for peace.

If the Seventh Day Baptist hymns and songs are re-published, I shall want several copies. There are some not in the old book that would be added, I presume. Dean Bond has one or two, hasn't he? I wondered about this one of Pastor Simpson's, too. Do you have copies of Mother's Junior Song and her Palestine Song? If not, you could write to her.

Could there be a challenge to the young people for some new, good ones? Music students and music teachers should be interested.

I wish I had more money to contribute for such good causes as are presented in the Recorder, but I cannot now take on more obligations. However, I shall be glad if you can find someone to whom my Recorder can be sent during the summer months of June, July, and August. I wish I knew what to do with last year's copies, too.

Very sincerely yours,

Marjorie J. Burdick.

49 Franklin Ave.,
Chagrin Falls, Ohio.

"It will take more than a clerical collar to make a smoking parson look pious."

RECORDER WANT ADVERTISEMENTS

For Sale Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

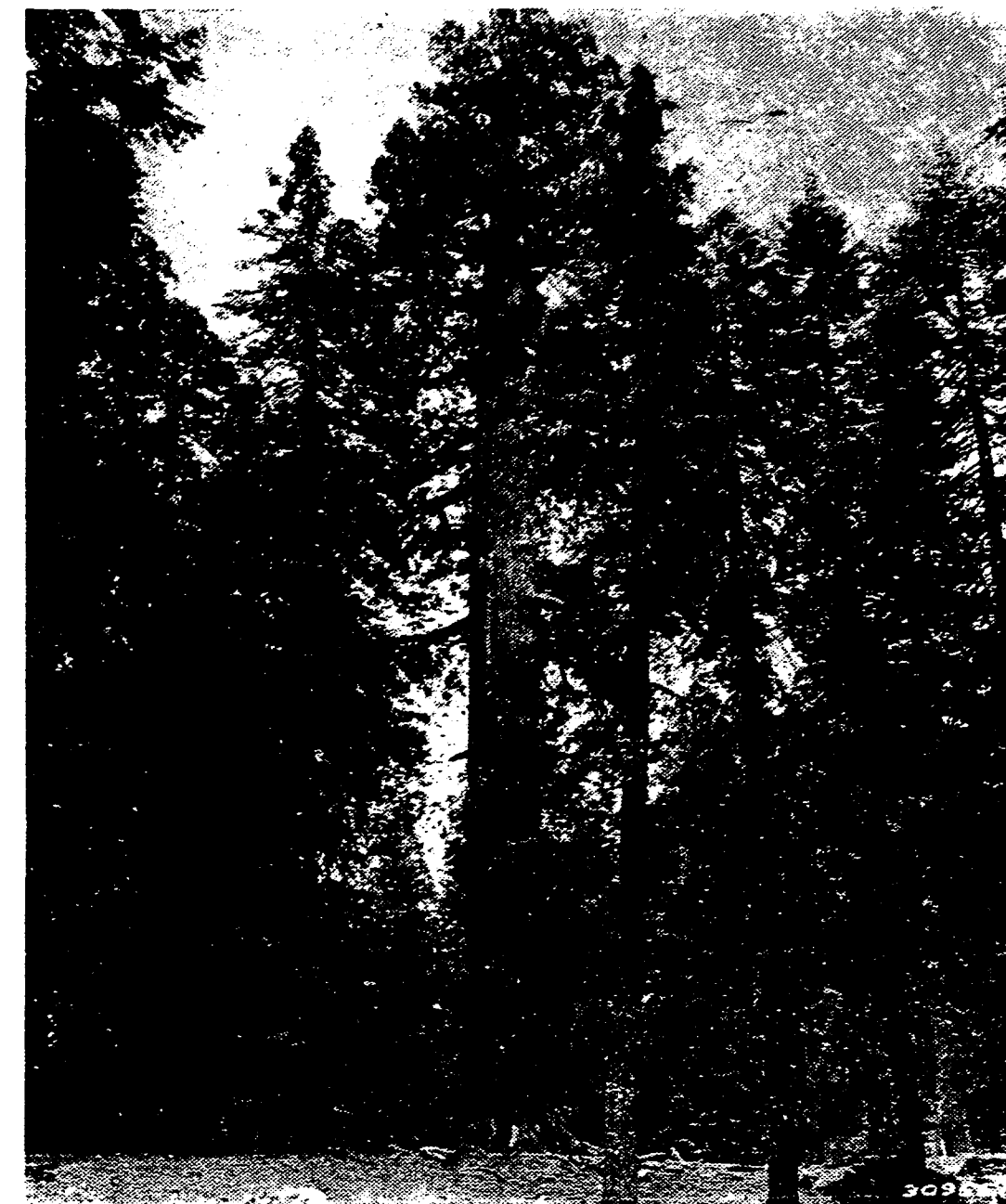
WANTED—Middle aged man and wife for farm help. \$50.00 per month; 5-room cottage, fuel, electricity, milk and garden furnished. Write N. E. Lewis, R.D. 1, Bradford, R. I.

The Sabbath Recorder

Vol. 130

PLAINFIELD, N. J., MAY 26, 1941

No. 21



When you grow weary of the boasts of men
Go to a tree, my friend—one that has stood
Long, patient years within a silent wood.
Beneath its branches you will find again
A thing long lost. Trees are content to be
As God created them. No bough that turns
Its golden thoughts to autumn ever years
Beyond a hillside's immortality.

Go to a tree in silence. You will find
In the soft eloquence of bud and leaf
Serenity beyond the voice of grief,
And faith above the reach of humankind.
Man spends his noisy days in search of gain
While trees find God in sunlight, soil, and rain.

—Anderson M. Scruggs,
In Christian Century.

The Sabbath Recorder

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

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

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

William L. Burdick, D.D. Mrs. Okey W. Davis Victor Skaggs
Mrs. Walter L. Greene Rev. Erlo E. Sutton

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EDITORIALS

WHERE DO YOU LIVE?

No, not Minnesota, Rhode Island, or California. But in what state of mind and heart? So much depends upon that. The reading about Thomas Carlyle seems to indicate that his residence in London or Edinburg or Craigenputtoch is not so much reflected as his frame of mind and heart.

One may make himself a beautiful house or castle—or be compelled to live in a cottage or hovel: but to each is given some opportunity to shape his thoughts so as to give a somewhat glorified atmosphere to life.

Was it Ruskin who suggested: "Make yourselves nests of pleasant thoughts, bright fancies, faithful sayings; treasure houses of precious and restful thoughts, which care cannot disturb nor poverty take away from you—houses built without hands for your souls to live in."

Such building anyone can do if he will set his heart upon it. Someone said long ago, "What I am about to be I am now becoming." Cultivation of kindly thoughts and fancies—to mix our metaphors a bit—living each day the good life—this is preparation of the place we must live in. Is it not merely another way of putting the admonition of Jesus, "Lay up for yourselves treasures . . . etc."

One should determine *now*—if he has not done so before—the kind of place he will live in.

HIGH SCHOOL GIRL'S MITE

Christian Advocate reports the offering of a young Wyoming girl who had earned a quarter at the close of a certain week-end. She

was feeling bad because she could not give more. By questioning it was discovered she had given five cents in the Bible school offering, eight cents for the church, and twelve cents to the "Compassion Fund." She had given her total earnings, yet, she lamented, "It hurts because it was not more."

In that regret, says Christian Advocate, "She expresses the spirit that will save the church in any crisis." It strongly reminds us of Christ's commendation of the woman who cast two mites into the temple treasury. In contrast with the offerings of the well-to-do "this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." (Mark 12: 43, 44.)

BEAUTIFYING CHURCH GROUNDS

Much is lacking in the use and beautification of many of our church premises. Some attention may be given to the appearance of the church building, but too often little appreciation is shown in making attractive the grounds upon which the church is located.

Much could be done at small expense with shrubbery which often is to be found in near-by woods for the asking and taking. Advice of a landscape gardener might be helpful. Some years ago a nursery-man in a near-by town freely advised some foundational plantings about the Dodge Center church, which has resulted in a profuse and attractive setting of that beloved place.

Recently the writer visited the grounds of a church in North Plainfield that has made

the most of its surroundings, and by its beautification has reclaimed not only an ugly adjoining lot, but has lifted its congregation to a larger appreciation of God's outdoors. The church plot has been made not only a place of unusual beauty, but an outdoor sanctuary and an open-air parish house combined. Here outdoor religious services are possible, and a place for quiet meditation is provided for the soul longing for respite from the turmoil of the world. A privacy is afforded by a hedge on two sides, of Canadian hemlock, the church building and parish house further aiding. A low altar of laid-up stone is surmounted by a cross made from beams of an old barn. It is truly a sanctuary in the midst of a busy city. The whole project merits the space given last March in the New York Sunday Herald Tribune. The pastor of this church wrote recently:

Not only has our garden transformed a desolate, chaotic field into a veritable beauty spot where one can feel a calm and peace, but it has been a joy to neighborhood property owners as well. However, the greatest value I think is a spiritual one. The garden is a little sanctuary where one is detached from the world around us. I think every church should have its garden however small.

Few, if any, of our churches could do so elaborately, perhaps. But most of them have possibilities far beyond present exploitation. Why not make more use of our grounds? This is done by some of our churches.

It might be that our Conference Committee on Ecclesiastical Architecture would give some advice and suggestions along these lines if approached.

COST OF REPEAL

Some astounding figures have come from headquarters of the Woman's Christian Temperance Union, showing that the total net cost of the repeal of the Eighteenth Amendment for eight years has been \$28,018,302,041. In the statement made for publication the figures purport to show:

1. More money has been spent for liquor in the eight years since repeal than the entire government relief expenditures for the same period.

2. For every dollar that the national debt has increased during the repeal era, a matching dollar has been spent for whisky, beer, or wine.

3. Expenditures of the American people for liquor and the indirect results of liquor since repeal amount to enough to more than wipe out the entire federal government debt as of January 1, 1941.

It was shown that the entire consumption of all alcoholic beverages in the United States from April 1, 1933, to January 1, 1941, amounted to 13,876,016,056 gallons and cost the American people by conservative estimate \$23,751,452,677.

But this is only the first cause, the statement says. According to Mrs. Smith, parallel computable expenditures for the same period as a result of the consumption of this liquor amount to \$22,250,000,000. This "Direct Waste" includes public and private costs of liquor-bred crime, accidents, disease, inefficiency, loss of earning power, and premature death.

"We thus reach the gross total of \$46,001,452,677, as the cost to the American people in direct expenditure and waste of ninety-three months of repeal," said Mrs. Smith. "Our total national debt on January 1, 1941, was only \$45,001,757,537."

"A compilation of all government expenditures for relief from January 1, 1933, to January 1, 1941, gives a total of only \$20,250,515,537," she declared. "This is less by more than three and a half billion dollars than the ninety-three month bar bill of the nation."

In the breakdown of the report of the various "Direct Waste" items, sixteen per cent of the nation's annual crime bill, as estimated by the department of justice, was attributed to liquor-bred crime. This computation with that of the cost of accidents caused by liquor, the cost of disease, etc., was made on generally accepted estimates.

Carefully figured, also, by the W.C.T.U. statisticians were the items on the credit side of the nation's liquor ledger. The report revealed that the liquor traffic has turned back to the country in one way or another, \$17,985,150,000 during the repeal years.

Federal, state, and local governments received \$6,616,790,000 in various taxes, fees, and licenses, accepting at face value liquor trade claims of taxes and license costs paid local and state governments and adding them to official government figures and estimates.

Credit was given to the liquor industry for paying out during the repeal era approximately \$7,951,396,000 as wages in both the manufacturing and distribution fields, \$2,414,964,000 for raw materials, energy, and fuel, and one billion for transportation and miscellaneous expense.

Subtracting the total net return from the gross expenditure, the W.C.T.U. arrived at the sum of \$28,018,302,041 as representing the net cost of the liquor traffic to this country since repeal.

MEETING OF TRACT BOARD

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, May 11, 1941, at 2 p.m. with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Lavern C. Bassett, Herbert C. Van Horn, Courtland V. Davis, J. Leland Skaggs, Mrs. William M. Stillman, Asa F. Randolph, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Mrs. Herbert C. Van Horn, Hurley S. Warren, Trevah R. Sutton, Albert N. Rogers, Frank R. Kellogg, and L. Harrison North, manager of the publishing house.

The board was led in prayer by the Rev. Trevah R. Sutton.

The secretary read the minutes of the last previous meeting.

The minutes were by vote approved as read.

Corresponding Secretary Herbert C. Van Horn submitted the following report which, with its recommendations, was adopted.

Interesting letters have been received from England and New Zealand. Mr. Evan J. Hopkins very recently writes of their experiences and labors in Bristol, and of conditions there. Pastor Johnson writes of the Seventh Day Baptist mission the Auckland Church has been having. Interest and zeal on the part of the church people is evident in their generous contributions for promoting the mission; \$200 has been raised for publicity alone, the radio being among the agencies used for advertising. Results of the campaign are not yet known.

A letter from Rev. Edward M. Holston, president of General Conference, allots two hours on Friday morning for the Tract Board program. Your secretary recommends the appointment of a committee to arrange for this program.

As a result of considerable correspondence, a lady in northern California has accepted the Statement of Beliefs of Seventh Day Baptists and has been received into membership of the Plainfield Church.

A three-page mimeographed bulletin for aid of ministers and other Sabbath Rally leaders has been prepared and mailed to sixty-four churches. This bulletin was accompanied with a few Tract-a-Month Club invitations to membership cards. One signed card already has been returned.

The program for Sabbath Rally Day was completed and printed as an eight-page supplement in the Recorder of May 5. Forty-five hundred extra copies of the program were printed, and have been mailed to the churches in sufficient quantities to meet their needs. Many have written appreciatively and promise to cooperate, as far as possible, with the board in its plans for Sabbath Rally Week, May 17-24.

A letter to lone Sabbath keepers, with Sabbath Rally program, has been sent to 728 addresses. From appeal sent out to a number of churches recently we hope the above number of lone Sabbath keepers will be increased. Contact with boys in training camps or other forms of military service through correspondence with this office continues.

Tracts—The Sabbath and Seventh Day Baptists, Pro and Con, and What Do You Find—have been reprinted in the quantities recently authorized by the board, and have just come from the press.

The secretary attended the quarterly meeting of the Missionary Board, April 20. Sabbath night, the nineteenth, he gave a brief address at Ashaway before a group of New England young people and their friends.

Preparations for the Tract Board program at the Eastern Association are being made at the request of the executive committee of the association.

Secretary Van Horn also read a letter from President of General Conference Edward M. Holston concerning the plans for the Conference program.

It was voted that the president appoint the committee referred to above to arrange for the Tract Board's program.

Committee appointed: Herbert C. Van Horn, Asa F. Randolph, Mrs. William M. Stillman.

The Committee on Distribution of Literature presented the following report:

Your Committee on Distribution of Literature would respectfully report that the canvass for subscriptions to the Statement of Belief and manual is well under way, though it is as yet too early to report on results. A notice appears in this week's Sabbath Recorder and some direct mail appeal is also being made.

Courtland V. Davis,
Chairman.

The Committee on Files of Denominational Literature reported continued progress suggesting that the time was ripe for the purchase of the necessary steel cases for the newly rebound files of the Sabbath Recorder.

It was voted that the matter of purchase of the steel cases mentioned in the report of the Committee on Files of Denominational Literature be referred to the Budget Committee.

It was voted that the proper officers be authorized to sign the necessary papers for the release of the estate of Eda R. Coon of the town of Brookfield, Madison County, N. Y., because of receipt of bequest in the amount of one hundred dollars.

The minutes were read and approved as corrected.

Courtland V. Davis,
Recording 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.

MISSIONS

By Rev. Loyal F. Hurley

(Furnished by request)

At the gate of the tabernacle in the wilderness stood the tents of Moses and Aaron. Beside them, all across the east end of the tabernacle, were the tents of the priests. Around the other sides camped the Levites in a regular order. These priests and Levites were the special caretakers and protectors of the tabernacle; they ministered within it; they took it down; they carried it when on the march; they set it up; and then were ready to minister in it again.

But the tabernacle was not alone for the priests and Levites. Some distance away on the north were encamped the tribes of Dan, Asher, and Naphtali; on the east were Judah, Issachar, and Zebulon; on the south were Reuben, Simeon, and Gad; and on the west were Ephraim, Manasseh, and Benjamin. And among them, or beyond, there was "a mixed multitude" that accompanied them away from Egypt. For all of them, even for the "mixed multitude," the tabernacle was reared.

Just as the priests were a special group of Levites, so Christians are a special group of priests. They are a "royal priesthood." They are the special ministers and messengers of the gospel.

But they do not live "under the eaves of the gospel" for themselves alone. They have the gospel, and protect and serve it, for the sake of every tribe and nation and tongue—yea, for the "mixed multitude" that lives clear at the edges of human habitation.

From the birthday of the Christian Church the marching orders have continued to be the challenging words, "Go ye." The gospel is to be shared.

Christian missions are in a hard period today, all Christian missions. And Seventh Day Baptist missions are hard hit, like all the rest. The war seems to be disrupting everything, destroying everything — everything, that is, except opportunity. In many places opportunity is greater than ever. Some people are more open to the gospel than at any time in history.

Missions are the central obligation of the Christian Church. If we had no opportunities we would still have the obligation. "Go ye" is the word of our Commander and has not been revoked or modified.

Out of many reasons for missions let us stress just four, two compulsions and two needs.

1. The Outer Compulsion of Christ's Command. The final authority for any real and true Christian is the command of his Lord. He said, "Ye are my witnesses." And the bounds of our witnessing include "the uttermost parts of the earth." Christ took in the mixed multitude.

And he depends upon us to do it. There is a story of Christ returning to heaven to relate to the angels his work on earth. He told them of his teachings and healings, his suffering and death and resurrection; he told them of his friends whom he had left in charge of the promotion of his earthly enterprise. But the angels were not so optimistic as the Christ. "What if your friends neglect to tell others of the salvation you have provided for mankind?" they asked. In quiet confidence came back his answer, "I have no other plan."

2. The Inner Compulsion of Christ's Spirit. The outer command of Christ is energized by his own Spirit within. A Christian's inner life is a two-fold reality. It is his own, yet Christ's. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." The Christian life is a partnership of spiritual experience and purpose and activity. One yields to the Christ Spirit within him—and finds it his.

The surest test of the reality of a new Christian experience is the desire to share it. When I was first converted I couldn't rest until I had written to some of my old chums

the story of what Christ had done in me. Through the years I have seen the same desire in real converts—they must share their new-found life and hope.

3. The Outer Need of the Lost World. The world is wicked and in rebellion against God and needs to be saved from itself. The world is ignorant and blind to the truth and it needs the Light of the World. The world is full of hate and lust and greed and needs love and purity and unselfishness. The world is dead in trespasses and sins and needs life in Christ.

4. The Inner Need of Our Own Souls. If we do not obey the inner compulsion, we lose it. If we do not share the inner light, we lose it. If we do not give away our new-found love, we lose it. Strange paradox this; we can keep the Christ life within only by giving it away. Christ gave the urgent command, "Go ye," for our own sakes as well as for others.

Many will say they believe in missions but add, "Let us save our own heathen first before we go abroad." They mean that we are not to bother with anybody in Dinuba until Riverside is all saved; not worry over anyone in Missouri until California is all saved; not give a cent to China until America is all saved. Missions begin at home for them—and end there, too.

Such folks should study the work of the Holy Spirit in the Book of Acts. That blessed Spirit didn't wait until all Jerusalem was converted before scattering the disciples everywhere preaching. Some of them got as far as Antioch where the most marvelous experiment was tried. Jews and Gentiles began to worship together for the first time in history. But not all Antioch was saved before the Spirit laid hands on Paul and Barnabas to send them far and wide over the Roman Empire. Asia Minor was not all evangelized before Paul was sent to Europe. And Europe was not all saved before the gospel was carried to the British Isles. Thus it was in the early days, and thus it will ever be. The leaven must be put here and there within the meal until it is all leavened.

For years some of us have stressed the need of more work on the home base—and we still do. But it is primarily that there may be a larger home base from which to support the far-flung gospel battle line over all the earth. The Christian's first business is to go with the gospel.

I have read a story about the Lord's Supper. There was a large church full of disciples, and the deacons came along with the cup. The rule was for the man at the end of the pew to partake himself and then pass it along. But one man, right in the middle of a pew, partook, and then held on to the cup. "Pass it on," he was told, but he refused. The pastor came and said, "Pass it on. It has come all the way down from the table until it reached you. Don't stop it." But the man did not heed.

There is the cup of salvation. Christ filled it and gave it to his disciples to drink and pass it along. They passed it on to Antioch, to Rome, to Britain, to America, and we of America are to pass it on to Japan and China and India. But now some who have the cup hold on to it. "It is good," they say. The heathen are perishing, but they will not pass it on. Shall we Seventh Day Baptists just hold the cup?

LETTER FROM DOCTOR DAVIS

Dear Doctor Burdick:

Your letter of March 14, 1941, has arrived and, as mail is going out this week, I shall get this letter started to you today. We feel sure that letters are going astray. The December salaries have not arrived yet, while the January ones arrived about a week ago.

Mrs. Davis and I have had our names down on a number of steamers during the past several months, ever since the advice of the State Department was received to leave the Orient. When the time came to pay down the money, we have given up our reservations and taken others later on. I believe our names are down on a steamer leaving Shanghai in October. In other words, we have no plans to leave unless it is more evident than at present that we should leave. We have considered a little of going into Free China. The language is a barrier, but the financial difficulty is the real one. It costs so to travel, and then when you get anywhere, the expense is very great. With the little we are receiving, we could not carry on; and we have no direct leading, we are staying on here for the present.

A telegram from Doctor Crandall assures us that she has arrived at her destination. It has cost her very heavily, and with all the financial help she received in the way of hospital supplies and travel funds, she has used up much of her reserves.

Last Sabbath we held the ordination service of Mr. Tsaung Zo-Lee. We had a beautiful Sabbath; a number of the pastors of other churches attended and had a part in the services; the music was of a very high order; and the attendance was over four hundred. It seemed wise to start with just one candidate, and yet many of the Chinese feel that we should press forward and have at least one more ordained man. Mr. Dzau has been looking forward to full time religious work and we all feel sure that he has the call of God for service and that he is fitted for this high calling. His health is not very good, so he is delaying for the present. It is very satisfying to know that the church now has a leader among the Chinese, and should we have to leave there will be an undershepherd. With Professor T. M. Chang as leader of the school and Mr. Tsaung a leader of the church, we are not a little gratified with our Chinese leaders. There are many others who are taking lesser places of responsibility. For instance, there are two of our laymen who were the leaders for our ordination services, and nurses who are making good wherever they are.

I attended a meeting of Christian middle school principals, chairmen of school boards, and mission representatives recently. It gives one a thrill when one sees the sacrifice of the Christian teachers. They are standing by when it has been possible to increase their salaries only 20 to 60 per cent when the cost of living has advanced from 400 to 600 per cent. Some of them are in real need. I find that our own teachers have not suffered as much as some, but with the terrific cost in Shanghai today we must find some relief. I wrote you some time ago about the need of from \$10 to \$20 U.S. for relief per month; after this meeting last Friday this does not seem sufficient. If that were doubled, it would just about bring the relief needed at the present time. The schools could make larger salary grants if there were not such large taxes. At the present time the land taxes and house taxes are between \$6,500 and \$7,000 Shanghai currency per year. If we had half of that for grants in aid to the teachers, it would be a great relief. That is impossible now as we may have the taxes raised at any moment. Of course we feel that all of this is temporary. We must come back to more nearly normal times. The poor cannot exist at the present level for a long

period. We still have faith in God and in the Seventh Day Baptist denomination. May God guide us all.

H. Eugene Davis.

3 Route de Zikawei,
Shanghai, China,
April 21, 1941.

REV. SAMUEL D. DAVIS: AN AUTOBIOGRAPHICAL SKETCH

(Continued)

I BECAME A CHRISTIAN

The delusion, however, that a child could not be a Christian kept me back from making a full surrender to Christ until I was twelve years old. About that time, one of my cousins, who was a year younger than I, came out in religion. Then I saw that I had not kept my promise made to God, that if he would spare my life until I was old enough, I would become a Christian, and conviction seized my guilty soul. Though religion was at low ebb, and I had not the instruction necessary, I commenced seeking for the way of life and salvation. I read in the Bible that he that believeth and is baptised shall be saved. I desired to do so, but what it was to believe I could not tell. I tried hard to seek the Lord in prayer but found no relief until my conviction of sin became so great I could not rest, and I determined to seek again some secret place where I could plead with God for the blessing without which I felt I could not longer live. I had gotten but a few rods from the house, when I lost my earth consciousness. Just how long I was in that state or what I did, I do not know; but when I came to myself, my soul was happy in Jesus's love and I knew now that I believed and wanted to be baptised, and hastened to seek my mother's consent. This was soon obtained, but I had to wait months for Eld. Peter Davis to come to Lost Creek. The church had no pastor then, but Elder Davis came when he could, once in three months, to administer the ordinances of the church. At length the happy day came when he buried me with Christ in baptism.

And now I must wait again for at least another three months for Elder Davis or some other minister to come that way (and there was no other Seventh Day Baptist minister in the state), before I could take my place in the church home of my mother. Before the time

came I was taken down sick with fever and sank lower and lower still, until it was understood that I must die. Eld. Stillman Coon, who had been sent on a mission to Virginia, came to our home and, after a talk with my mother, drew his chair close to my bed and talked with me. Then he knelt down and talked to our Lord about the situation and earnestly prayed that he would "spare the little boy that he might be a comfort to his mother." This prayer was answered in my speedy recovery, and about a year after my conversion I was taken into the church by vote, the laying on of hands, prayer, and the right hand of fellowship, Eld. Stillman Coon officiating.

ACTIVE IN CHURCH WORK

It was not until I was sixteen years old that I became active in church work. I had great enjoyment in secret prayer but it was expected that older persons should perform the public services of the church.

I was reared up among the Methodists and had been disgusted by seeing persons who were in bad repute shout in meeting; and at one time had been so frightened by seeing two men among them, a minister and an exhorter, stop shouting to converse together—an act which seemed to me so wicked—that I came near fainting. Consequently, I had but little faith in any demonstrations as the result of religious enjoyment; but now after four years of religious experience, in a series of neighborhood prayer meetings I saw persons in whom I had reason to have confidence, seem so happy in the public congregation, that I feared I was not living up to my privileges and resolved to make it a matter of secret prayer. For a week I prayed that, if it was the Lord's will that I should feel as others seemed to feel in the public congregation, I might feel so in a certain night meeting. The time came; the audience was very large and the meeting was so dull and lifeless that the leader decided to close the meeting. As he arose to do so, a lady sent word to him to call on me to pray. He did so and as I was not accustomed to pray in public, and was now so thickly surrounded by my irreligious neighbor boys that I could scarcely kneel, it was a great cross, but I dared not refuse, and I prayed for the same thing now for which I had been praying for a week. My prayer was answered. A mourner's bench was set out and more than a score of persons came for-

ward for prayers, and a large proportion of them were converted before the meeting was closed. (Since that night, my enjoyment in public worship has been more than tongue can tell, and the operation of the spirit so varied that I have been able to enter into sympathy with the varied experiences which have come to the thousands whom I have seen happily converted to God).

The next night after this wonderful meeting, in our evening devotions my youngest sister was so deeply convicted that she did not find rest until she was happily converted. This revival in our home soon led to a precious revival in the church in which many were gathered into the church. Eld. Richard C. Bond was then our pastor and the work went on gloriously. In one of those happy meetings I had somehow come under a cloud, and after waiting awhile for others to speak, hoping to feel better, I arose and said, "Brethren, I feel so bad I do not see how I can speak." Then I lost my earth consciousness and do not know what I said or did. I only know that when I came to myself I was very happy lying in the arms of a dear old brother in Israel, who was caring for me in another part of that large church house at some distance from where I arose to speak.

Though I have never doubted my conversion, I have had doubts arise in my mind as to whether I was a Christian; and these doubts have sometimes come in such close relations to my seasons of great ecstasies of joy, that I have gone in secret to pray over the matter, when I was so happy I could scarcely stand on my knees to pray.

I ENTER THE MINISTRY

Soon after this great revival, the church decided that it was my duty to enter the ministry. This I thought was impossible. I had an aged mother and three sisters to care for. My opportunities for schooling had been so limited that I could not see that it was possible for me to acquire a sufficient amount of education to be a minister. Then, as I looked at it from my point, I had not the natural ability to perform a work of such vast importance. But they called me to the improvement of my gifts looking to the ministry, and gave me the fourth Sabbath in each month to preach at the church and limited my field of work along this line to the bounds of the church. Though I had but little hope of success, I dared not refuse to try.

Not long after I began to preach, my pastor removed to Wisconsin, and the church was left alone with the boy preacher, to do the best we could. This was a great trial to us all, and especially to me. A Baptist minister thought to take advantage of the circumstances and draw away converts from our church. He said to one of our prominent members, "Who is your minister now?" He replied, "We have no minister but Samuel Davis." The minister replied, "Tell him to meet me at your house," and set the time for the meeting. When I was notified I supposed he wanted to discuss the communion question and prepared for that. When the time came for the meeting, another member of the church came to the place of meeting; and when the Baptist minister came in he said that he had come to convert brother Moses to the Sunday Sabbath, but he had so many watch dogs around him, he was afraid to attack him. I replied if he had reference to me, I was there at his request as I understood it, and was ready to hear what he wanted to say. He confessed he had sent for me, and then entered upon the discussion of the Sabbath question. He took the position that the Sabbath was made for men in all ages, and showed that it was a physical necessity, and proved by history that neither man nor beast could do without it; then he argued the change of the Sabbath from the seventh to the first day of the week. When he saw he could not maintain this position, he took the position that there was no Sabbath under the Gospel, and authorized me to go abroad and say that he had said so; but when he could not maintain this position he arose to his feet and said he charged me before God, not to keep apart the flock of God with non-essentials. I thanked him and said, "Now I wish to give you a charge. I charge you before God, if you have no reference to the welfare of the souls of men, as you regard the physical being of man and beast, don't teach there is no Sabbath under the Gospel." He then broke down and said he was convinced years ago that the seventh day of the week was the Sabbath and would have kept it if he had had a position among Sabbath-keepers. Of course his hopes of getting recruits from our church perished.

SCHOOLING

When I was in my minority, my mother bought the undivided half of our farm, the interest that had descended to my father's

children of his first family. She felt she was not able to do this, but my brother-in-law, Richard Bond of precious memory, insisted that she should buy it; and he went on her bonds and furnished a part of the money, which I refunded after I was twenty-three years old. The payment of these bonds, the support of the family, the preaching of two sermons a month and seeking an education in subscription schools, all meant work for me which must be done. I felt I must have a knowledge of English grammar, and those within reach who could teach it were very few. I attended two schools—one a mile and a half from my home, one three miles away from home—doing all my work on the farm nights and mornings, sometimes working until midnight. The last school I attended was a summer school in a house made of small round logs and covered with boards, kept to their place on the structure by weight poles. It had no floor but the ground, and nothing overhead but the roof. Pins put into holes bored in a log under a large crack in the building, supported the plank that was our writing desk; and greased paper put over the large crack over the plank was our window light. Small logs split in two with legs put into holes bored in the round side were the benches on which we sat. The lady who taught the school was considered the best grammar teacher in the country, and she said when she had closed this school, that my knowledge of the English language was equal to hers. Thus my school privileges closed at the age of twenty-two years.

(To be continued)

ENCOURAGEMENT

Editor Recorder:

You may be glad to know that the fund for buildings for Rocky Mountain Young Folks' Camp is growing, because of generosity of those interested in this important work. From all parts of the denomination we have so far received, after check cashing charge, \$157.82 net, with promises of more later. Work will start on one building as soon as our mountain weather permits. Will have quite a camp ready, we hope, for the pre-Conference Camp.

P. H. Hummel,
Secretary-Treasurer.

Boulder, Colo.

WOMAN'S WORK

NOTICE

The Woman's Board requests all societies and individual women of the denomination to study carefully the proposed amendment to the by-laws, 1940 Year Book, pp. 57, 58; Sabbath Recorder, March 10, 1941, p. 164. The board suggests the study in groups can be made effectively by means of committee. The proposed amendment will come up for consideration at our next Conference in August.

WORK IN MILTON

The Woman's Circle of the Benevolent Society of Milton has two meetings each month. The first is a work meeting. The circle is divided into three groups, each serving four months during the year, and at the work meetings the three groups meet separately in the homes of the members. They sew for the Red Cross, British Relief, do quilting, or whatever else they find to do. The second meeting is a birthday tea, held in the church, and all members having a birthday that month pay their birthday money; the rest pay fifteen cents for the lunch served by a committee. There are usually from fifty to seventy-five attending. A program is arranged, and we try to make use of suggestions given by the Woman's Board.

Civic club suppers have been served, also the College Booster banquet, and on May 19, the College Y.W.C.A. Mother-Daughter supper. May 7, the circle invited the women of Milton Junction to an afternoon program and tea. Twenty-three came, and there were about forty from Milton.

We have a membership of 144, and at the annual meeting our treasurer reported \$883.53 raised and \$689.93 paid out for current expenses, mission, denominational, and educational work. We have finished a pledge of \$1,000 toward the church building and assumed a church debt of \$600. We have made some changes in the church kitchen, also. No doubt when housecleaning time is over, the "As You Are" parties will be started again. They promote friendliness and sociability as well as add money to the treasury.

Mrs. Tacy Inglis.

(By request)

DAILY MEDITATIONS

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

Sunday, June 1

Read Matthew 8: 1-7.

And Jesus said, "I will."

How quickly Jesus responded to requests for help. He did not say to the leper, I will send help later; he did not tell the centurion, tomorrow I will come and see what I can do; but our Lord reached out and touched the leper and healed him and to the centurion said, I will come and heal.

How blessed it is to know that Jesus is "the same yesterday, today, and forever," and will hear our prayer for help just as he did so many years ago.

Prayer—Blessed Savior, help us to bring our problems to thee first. Help us remember thy way is always the right way and that we may have thy help and guidance always. Let us remember thy garden prayer, Father, thy will be done. Amen.

Monday, June 2

Read Luke 19: 1-10.

And Jesus said, "Make haste and come down; for today I must abide at thy house"; and Zacchaeus came down quickly and joyfully received him.

I wonder how many feel that they are small of stature; that they have nothing to give or no way to serve their Lord. Every one that has an earnest desire to help has some way in which he may serve. Zacchaeus was "small" but his desire was sincere and it brought him companionship with Jesus. What a wonderful blessing. Our small talent, our little means brought to the Master will be blessed and used in his service for his honor.

Prayer—Lord Jesus, we bring our little to thee and if it is our best thou wilt accept and use it in thy service, that it may be a blessing to someone. Give us reverent and humble hearts for thy name's sake. Amen.

Tuesday, June 3

Read Isaiah 41: 4-10.

"I will strengthen thee; yea I will help thee."

While this is a promise given to the Church, it must apply to individuals also as the Church is made up of individuals. We read "every one helped his neighbor" and said to his brother, "be of good courage."

In these trying days of uncertainty we need strength and courage. We cannot give to

others what we do not have, so we must go to the source of all good, God, and receive our supply. If we stand firm and true, others will take courage, and we will be made stronger for the help given.

Let us ask each day for our "daily bread" and in earnestness feed on God's truth.

Prayer—O God, who knoweth the hearts of all, guide thy children in all righteousness and bring to this war torn world a just and lasting peace. In the name of the Prince of Peace. Amen.

Wednesday, June 4

Read Isaiah 40: 26-31.

Isaiah 29, reads, "He giveth power to the faint; and to them that have no might he increaseth strength."

Has God given you a heavy task? Has he pointed out a certain place you are to fill? Do you doubt your ability? He will never ask you to carry a load too heavy; he will never send you to travel any road alone. He will give you strength and guidance every hour and over every mile, for "he giveth power and . . . strength."

Prayer—Give to us, our Father, strength and wisdom for every hour of life's day. Help us to trust thee and walk humbly with thee, through Jesus Christ our Lord. Amen.

Thursday, June 5

Read Mark 6: 21-28.

"Ask of me whatsoever thou wilt and I will give it thee." Herod in ignorance of consequences made this rash promise; Jesus in his wisdom made the following one. "Ask and ye shall receive."

Herod had nothing but a temporal kingdom and perishable riches to give.

Jesus has an everlasting kingdom and spiritual wealth which endures. Herod's promise brought sorrow and death. Jesus' promise brings joy, peace, and life.

Dare we hesitate in our choice between what Herod (who represents the promise of this world) can give, and what our Lord will give if we but claim his promise?

Prayer—Lord Jesus, we accept thy loving call to service. Give us eyes to see, ears to hear, and hands that are quick to do thy bidding. Amen.

Friday, June 6

Read Psalm 32.

Verse 8, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye."

What a wonderful promise this is!—Instruction given in all the way of life, taught by the Savior of mankind, guided by the Holy Spirit. Can we ask more of One who gave us life here and the promise of life hereafter?

Let us read this Psalm over again reverently and prayerfully.

Prayer—Father of Light, who giveth every good gift, help us to recognize thy presence and obey the law of love that we may be truly thy children. Amen.

Sabbath, June 7

Read Isaiah 56: 1-7.

Verse 2, "Blessed is the man that . . . keepeth the sabbath from polluting it, and keepeth his hand from doing any evil."

Once again we have come to God's appointed Sabbath. Let us remember that this is a holy day. If possible let us find a house of worship and with others unite in praise and prayer.

Prayer.

"Love divine, all love excelling,
Joy of heaven to earth come down;
Fix in us thy humble dwelling,
All thy faithful mercies crown.
Jesus, thou art all compassion,
Pure, unbounded love thou art;
Visit us with thy salvation;
Enter every trembling heart."—Amen.

YOUNG PEOPLE'S WORK

FAMILY DAY

(This material is taken from a Family Day service prepared and presented by the young people of the Alfred Station Church.)

Responsive Reading

Leader—Happy is the family in which God is an unseen partner.

People—Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, soul and might.

Leader—True religion in the home is to treat one another as God wills; and to see for all families of mankind good rather than evil.

People—Jesus said, "For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

Leader—Happy is the family in which the members live not by bread alone.

People—It is written that man shall not live by bread alone, but by every word of God.

Leader—For though families need bread, yet lacking the bread of the spirit they are underfed indeed.

People—Is not the life more than meat, and the body than raiment? Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Leader—Happy is the family that knows that God in wisdom has made things beautiful for the happiness of his children.

People—O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches.

Leader—Happy are those who know that they are workers together with God, in causing beauty to exist.

People—Let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Leader—Happy is the family in which the parents understand the children and the children their parents.

People—Children, obey your parents in all things: for this is well-pleasing unto the Lord: Fathers, provoke not your children to anger, lest they be discouraged.

Leader—Let those who have less receive experience from their elders, as they are able to receive it.

People—Hear, ye children, the instruction of a father, and attend to know understanding.

Leader—Happy is the home that is lighted by the torch of love, which gives light in darkness, and shines with radiant beauty.

People—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Leader—Love's light shall not be quenched, whatever the winds that blow, for love is a flame that cannot be blown out.

People—And now abideth faith, hope, love, these three; but the greatest of these is love.

(The responsive reading makes use of quotations from "Beatitudes for the Family," by Leland Foster Wood, read by the leader; and scriptural sentences read by the people.)

The Bible or the Word of God as the Structure of Our Home

By Phillip Colegrove

When we plan to build a home we consult architects and do a great deal of figuring before any real decision is reached.

God can make plans for our homes. In fact he has. The Bible is our plan book, written by God's skilled architects, or prophets and disciples of Christ who were inspired by God to write his words and do things as they should be done.

From these words of God we find a foundation for a home to be built, far beyond the fondest dream of our master craftsmen.

In our Bibles we find these statements for the foundation of our homes: God is beauty; God is strength; God is eternal; God is love.

What other characteristics could we possibly wish for our homes to make them lasting and Christlike for family life?

In these days of more extravagant taste, we all wish to have our homes as beautiful as possible. God is beauty and is everywhere in beauty, so how could a home be lacking in beauty with God and his scriptural plans to guide it?

God is strength. In the Bible we find that, "The word of God is sharper than a two edged sword." With such strength as this our homes now have the power to stand any and all trials and temptations, which is one great need in any home of today.

When we think of God we think of One eternal and everlasting. With God and his eternal words as the foundation of our homes, they will be everlasting in the spirit of God and love. Perhaps the physical lasting power of our homes is more dependent upon us, and if we do our part in keeping our homes in good condition, then God will certainly make them eternal centers of life and love for our families.

God is love. Without love a home can never really be a home with God's full support. Love is the most powerful cornerstone of our homes. With God we have a rich and beautiful love which will enrich our homes and bind them together in an everlasting Christian fellowship. Recurrence of love will strengthen us and assure us and our families of a longer lasting, more beautiful life together.

Now that we have finished our use of the Bible as a guide, in God's words, to build our homes, should we now lay it aside? We all know that we shouldn't, but that we should use the Bible regularly to guide us in the Christian way of life in these homes which have been constructed around God's Word.

Probably the greatest benefit to all of us would be a group devotional service in the home in which the whole family can take part—Bible reading and prayer.

In some cases when this is impossible we should make a practice of reading the teachings of God individually, to better prepare us in doing things God's way. Being a Christian within the home is perhaps one of the seemingly hardest things which we often have to face. One thing we do need to do is understand how a Christian should act at home. We all realize that at times we get nervous and irritable, at which time we do have to be careful. A Christian way of life does not

always mean a soft-spoken, timid way of life, for disagreements often arise in the best of families. Even Christ and his disciples on a few occasions used harsh words in rebuking the people. What I believe really marks the Christian is his ability to admit he is wrong or to adjust disagreements so that everyone is left happy and with no hate or bad feeling in his heart. In a way, we might here compare business and Christianity, for as a good business man has to know and learn his business, he must also learn to be a Christian under all circumstances by knowing how God would have him do and how Christ would react under the same circumstances. Here again is where our daily use of the Bible comes in.

Now that we have built our homes about God and his scriptural teachings and have learned to be Christians in them, we should always be loyal to them.

In Christ's earlier life he made his home the center of his work and worship. It was never old-fashioned to him, but always a place of love and beauty. So should our lives be centered about our homes and families; no matter where we are, we should always be loyal to them since we are also being loyal to God, the foundation builder and sustainer.

Since love is all important in binding our homes together, we must learn to love as Christ would—not only a few, but everyone—each individual as he should be loved. This we must also learn through the Bible and experience.

Now as we have an enduring eternal love with everything else, we have homes of strength, beauty, and everlasting happiness.

And so may we dedicate these homes of ours.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I thought I would write to you on the typewriter this time. You will have to excuse the mistakes for this is my first letter on the typewriter.

I wrote once before and told the story about the dog Horace. Well we have Horace in our family now, but he is my brother-in-law. He and my sister have a girl one year and four months old the twelfth of this month. Her name is Doris Ann Green.

My grandfather is in Berlin, N. Y., with my uncle. Grandpa's name is D. E. Maxson. Maybe you know him.

We have a little goat about a foot and a half long and a foot high.

Well I had better stop for my sister wants me to go home and I have to take my music lesson this afternoon.

I go to the Gentry Seventh Day Baptist Church.

Good-by for now,

Doris Jean Ratliff, or just Jean.

Gentry, Ark.,

Friday, May 9.

Dear Jean:

I think you have done as good a job of type-writing as I did the first time I tried it, if not better. I still make some mistakes, I am sorry to say. I remember your story about the dog Horace and I hope you'll send me another story. Horace is a better name for a man than for a dog, don't you think?

Pastor Greene and I had a wonderful surprise yesterday; our son, Dr. Claire Greene, from Bridgeton, N. J., drove in just after twelve o'clock. They can stay only a few days, but we are enjoying every minute of the time they are here. They brought their little red cocker spaniel dog with them. She is a cute little dog and is full of mischief. I'm afraid our Skeezics kitty will never make friends with her. He climbs to the top of the piano, swells up his tail and back, and growls lustily, while Dusky, the dog, stands on the floor and barks her loudest. I think she would make friends with Skeezics if he would give her a chance.

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I see your column is waiting for letters so I am going to write one, not because I am one of the children now, but because when I was a child it was not easy for me to write a letter. I would take pencil and paper and sit a long time unable to think what to write.

Now it is so easy for me to write that I sometimes think of half a dozen things to write about all at once; so why not help out the boys and girls who feel the way I used to once?

You might like to hear about our bird feed tray. It hung by our window and numbers of little chickadees came to it daily. We

had strong, cold winds all through March, and one day the tray fell crashing to the ground. We tried to gather up the pieces and fix them together, but it was impossible. The wood was so old it would not hold a nail.

We could not think what to do, at first, for maple sirup time was here and house-cleaning to be done and baby tomato plants to care for—all made time full of duties. What could be done to keep the birds coming? No time to make a new wooden tray.

Well, we found a neatly colored green and black gallon tin can. With can opener and tin shears we cut part of one side away for a door, and other openings in two sides for windows, leaving one side whole for a floor, another for a roof, and another to make shelter from the wind. When it was nailed to the piazza railing, we put sunflower seeds in it, and soon the birds came hopping about, looking for their usual feed, but they would not go in to the new tray. They were afraid of it. They looked at it from all sides and talked softly to each other. Then one little bird darted quickly close by it, not stopping till safely past it. They thought it might be a trap and were cautious lest some hidden danger might be in the new thing.

So I went out and put my hand on it, then in it, and fingered the seeds several times, scattering them around. Then I went back into the house to watch through the window what the birds would do next.

Right away one bird flew in where I had put my hand. It took a seed and flew happily away to crack it and eat the meat. Then came another and another, each following the lead of the one before. There was no more fear of harm there after those first ones saw my hand in it.

I thought: How like the hand of God the Old Testament writers spoke of so often, and the finger of God which Jesus mentioned. That is a subject for a happy hour's reading some Sabbath afternoon. It will help in time of fear and trouble. There is something wonderfully comforting in being able to see the hand of God when new things puzzle us; a joy to feel no harm can come to us if his presence is there. As Ezra wrote, "The hand of our God is upon all them for good, that seek him."

You and the readers of your column may be just the ones to see the hand of God in some new problem, and may be able to show others the way to lead happy lives. I know

many have received added happiness by reading your pages.

Lois F. Powell.

Dear Mrs. Powell:

Thank you for your helpful and inspiring letter. I am sure it will be helpful to the children as well as to myself.

Sincerely yours,
Mizpah S. Greene.

OUR PULPIT

A 1940 CONFERENCE ADDRESS

Supplementary Lessons on Our History and Beliefs for Intermediate Classes of Sabbath Schools

Prepared by Rev. Willard D. Burdick

Many in our churches are troubled because we do not have suitable studies about our distinguishing beliefs and our church and denominational history for the junior, intermediate, and the senior grades of our Sabbath schools.

This has been a frequent subject of discussion in meetings of the Sabbath School Board. My interest in the subject was recently intensified when the superintendent of the intermediate department of the Milton Sabbath school asked me if we had studies for these grades of young people that can supplement the denominational lessons in the Presbyterian quarterlies that our school uses.

I have much of our denominational literature, but I could not suggest materials that would adequately meet the needs in these classes.

I have looked over many of the Westminster (Presbyterian) helps that we have been using in these three grades and will name a few of the subjects of lessons that are given in the quarterlies during the last ten years:

From the junior quarterlies — How Our Own Church (Presbyterian) Grew; one quarter's lessons on Presbyterian Missions and Missionaries; How Shall We Spend Sunday?

The intermediate grade—Joining the Presbyterian Fellowship; one quarter's lessons largely Presbyterian.

The senior grade—Studies for one month on Presbyterian Missions in the Southern Highlands; in the lesson for last Sabbath on "A Glimpse of the Early Church as Pictured in The Acts," is this statement: "All the 'fol-

lowers of the Way,' as they were called in Jerusalem, were Jews either by birth or by conversion. They worshiped in the Temple and studied in the synagogues on the Sabbath, that is, on the seventh day, and then they met in small groups to worship their new Master on the first day of the week."

I am not now criticizing these helps; they are among the very best issued by Sunday denominations, but they teach nothing about the distinguishing beliefs of Seventh Day Baptists or our church and denominational history, and sometimes they make unbiblical statements.

According to the reports from our Sabbath schools in the United States, listed in the 1939 Year Book, the schools reporting use the following lesson helps: All except two use the Helping Hand; two use Seventh Day Baptist Graded Lessons (no complete sets of these are on sale); three use the Keystone lessons; sixteen use Cook's; one the Congregational helps; four the Presbyterian; seven the Baptist; eight the Standard; and twelve use "miscellaneous" helps.

Probably all of these graded lessons are adequate for the denominations that issue them, and the undenominational are good in the treatment of subjects on which Protestants are agreed, but they fail us on certain subjects that we need to study. I suppose that this lack of supplementary lessons is the main reason why some in the denomination are insisting that the denomination prepare and publish our own junior and intermediate helps.

In the report of the Council Committee on Publishing Interests, Year Book for 1938, p. 85, is the following: "The need for junior and intermediate helps is vital and our material is sadly lacking for these groups of our young people. Because of its importance in Bible education of our youth, it is strongly recommended by your committee, if at all possible for such lesson helps to be prepared by Seventh Day Baptists, we plan for such publications in the near future."

But in the report of the "Council Committee on Religious Education" is this statement about lesson helps: "It appears that we have neither the means nor the patronage to publish helps beyond our present publications. . . ."

In the report of the Section on Publishing Interests at Conference last year is this paragraph: "We believe that there is sufficient

demand among our people for our own Sabbath school helps among the junior and intermediate departments to warrant their publication. We believe that this can be financed through the acceptance of a loan to the American Sabbath Tract Society as a revolving fund for this purpose."

I am not an advocate of such a plan for several reasons: (1) The cost of such graded lessons is, I believe, prohibitive. (2) Such an undertaking, if lessons are prepared for the grades in the junior and the intermediate departments, would require specially prepared students and writers fitted to write the lessons for these ages, and I raise the question if we have such who would prepare the lessons for these grades that would compare favorably with the quarterlies issued by the larger denominations—unless we pay them salaries that will enable them to make suitable preparation for the work. (3) We would have difficulty to get all of our schools to drop the helps now in use and take these proposed denominational helps.

But if it is a fact that "we have neither the means nor the patronage to publish" these helps, what shall we do? The ancient proverb is true today, "Train up a child in the way he should go: and when he is old, he will not depart from it." I fear that the reason why so many have left us is because we have not been properly training them in Bible teachings.

I believe that the present solution of this problem is that we prepare and publish lessons on our distinguishing beliefs and our history, that can be substituted for those lessons in the graded courses which we are using that relate to other denominations and to those occasional lessons that make unbiblical statements. These studies should be printed independently of the regular graded lesson and substituted at the discretion of superintendents and teachers.

Such a course of lessons would have to be most carefully prepared and fitted to the young people in these grades in our schools, and the compensation of those preparing the lessons and the printing of them would be considerable. But the books or booklets could be kept and used as needed year after year and not destroyed as are other lesson helps.

Then, too, such studies could be used in Vacation Schools, camps, and in our homes. I think that it would do us adults good to read, study, and think more about our dis-

tinguishing beliefs and our denominational history.

Yes, "The need for junior and intermediate helps is vital and our material is sadly lacking for these groups of our young people," and we must meet the need.

Milton, Wis.

WHAT THE SABBATH MEANS TO ME

By Dean A. J. C. Bond

Home

Home has always meant more to me than just a place to eat and sleep. Weekdays at home have given me more than these material necessities. But the Sabbath has brought to me from my first recollection and through the years sweeter experiences in the home, and greater family joys than any other day could bring. The Sabbath also has enriched the character and refined the tone of the other days of the week.

The Sabbath to me means happier home life.

Church

The "Bond boys' Sabbath school path" was made by four brothers who went that way only on Sabbath day and on the way to the little white church on the hill. I have missed something since those days, in living always near the church. But that is incidental, if enjoyable. The people in church, all clean and dressed up, the holy atmosphere of the house of God, the solemnly joyous services have blessed my life.

The Sabbath to me means happy and helpful church life.

God

I have seen God in majestic mountains, on the trackless sea, and in the starry heavens. I have heard him in the hymns of the church, and in the voice of the meadow lark. I have seen him in the wild doe with her fawn at her side, in the lives of people, and more clearly in the loving heart of a true companion. But definitely and distinctly throughout the years the Sabbath has symbolized to me the presence of God in time and in our human life. Time is a measured portion of eternity. The Sabbath, therefore, is a concentrate of immortality, and a revelation of God's mercy and of his kindly thought for his children, living in time and made for eternity.

The Sabbath to me means God.

Holy Time

Above are mere inklings of what the Sabbath means to me. Infinitely more than I have been able to express the Sabbath means to me because it is holy time. It is so declared in the Holy Book by holy prophets and apostles. It is so recognized in the practice of Jesus the Son of God, of saints in the Christian Church down through the centuries, and of many of my own ancestors for generations. It has been held sacred by those with whom I have been most closely associated, and by all whom I have loved most dearly.

The Sabbath to me is holy time.

—From the Beacon.

MARRIAGES

Cochran - Brown. — Miss Marian E. Brown and Dr. C. Franklin Cochran were joined in marriage May 3, 1941, at the chapel of the First Methodist church, Evanston, Ill., Rev. Ernest F. Tittle officiating. At home, 6956 North Wolcott St., Chicago, Ill.

OBITUARY

Davis. — Carroll Agassiz Davis was born at Walworth, Wis., April 22, 1866, and died April 22, 1941. He was the oldest of seven children born to Arnold Carpenter and Caroline Randolph Davis.

Carroll spent practically all his life in the vicinity of Farina and was for many years a business man in the village. When a boy sixteen years of age he was baptized and joined the Seventh Day Baptist Church and remained a member until his death.

He was twice married: October 22, 1890, to Martha E. Carlisle of Farina and to the union one child, Dessie Wal Kenyon, was born. October 19, 1909, he was united in marriage with Mrs. Edith Whitford Green; one child Arnold Carpenter, Jr., was born to the union.

Survivors aside from his wife, his daughter, and his sons are three sisters: Mrs. Ethel Irish of Peoria, Ill.; Mrs. Fern Johanson of Pipestone, Minn.; and Mrs. Aster Spears of Onida, S. Da.

Funeral services were conducted by Rev. C. L. Hill and burial was made in the Farina cemetery. C. L. H.

RECORDER WANT ADVERTISEMENTS

For Sale. Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

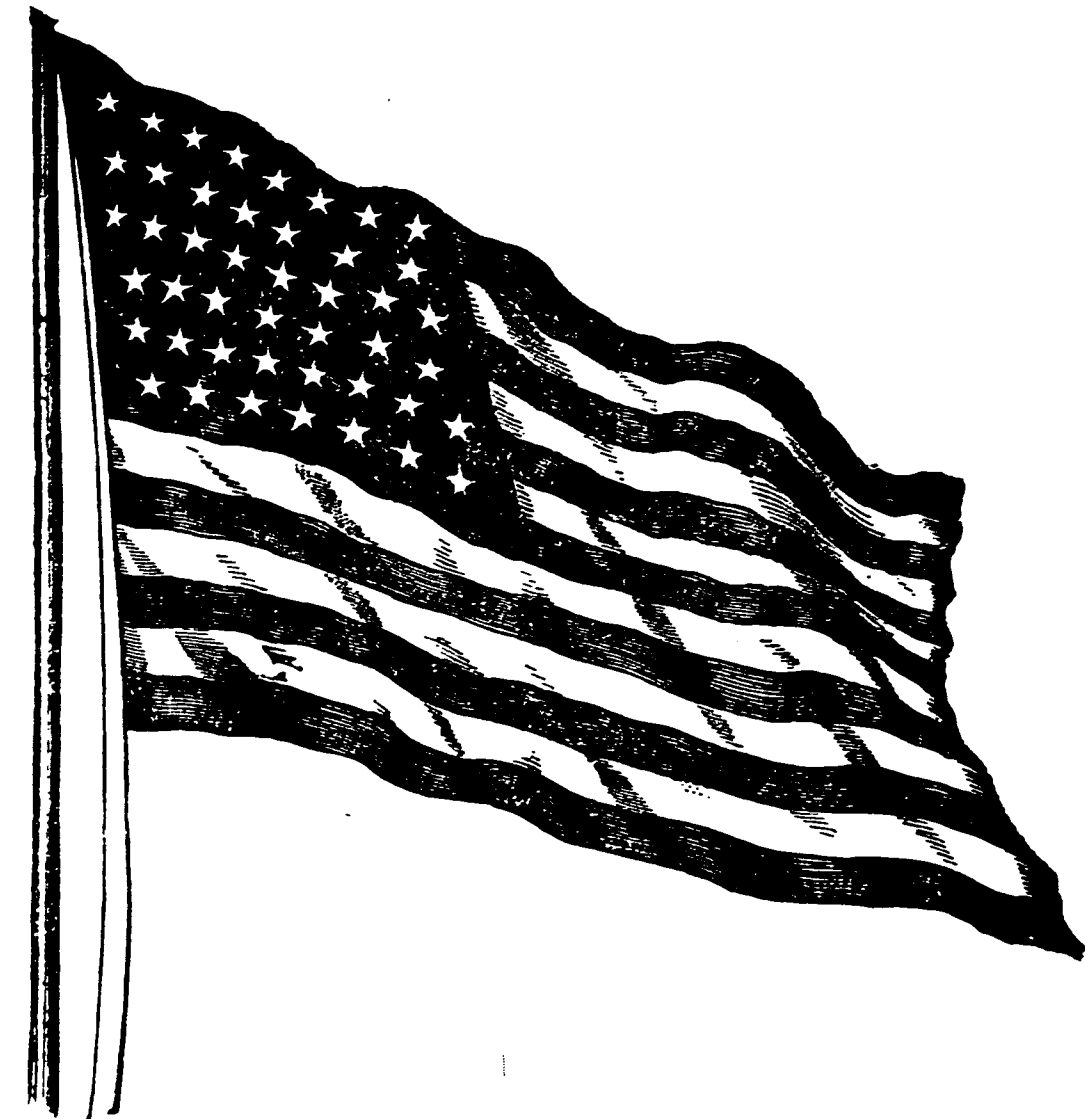
WANTED—Middle aged man and wife for farm help. \$50.00 per month; 5-room cottage, fuel, electricity, milk and garden furnished. Write N. E. Lewis, R.D. 1, Bradford, R. I.

The Sabbath Recorder

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"YOUR FLAG AND MY FLAG"

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