

The Sabbath Recorder

Vol. 131

PLAINFIELD, N. J., JULY 7, 1941

No. 1

THOUGHT FOR NATIONAL BIRTHDAY

What Makes a Nation Great?

Not serried ranks with flags unfurled,
Not armoured ships that gird the world,
Not hoarded wealth nor busy mills,
Not cattle on a thousand hills,
Not sages wise, nor schools nor laws,
Not boasted deeds in freedom's cause—
All these may be, and yet the state
In the eye of God be far from great.

That land is great which knows the Lord,
Whose songs are guided by his word;
Where justice rules 'twixt man and man,
Where love controls in art and plan;
Where, breathing in his native air,
Each soul finds joy in praise and prayer—
Thus may our country, good and great,
Be God's delight—man's best estate.

—Alexander Blackburn,
In Alfred Church Bulletin.

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The Sabbath Recorder

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

L. H. NORTH, Manager of the Publishing House

William L. Burdick, D.D.

CONTRIBUTING EDITORS

Mrs. Okey W. Davis

Victor Skaggs

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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EDITORIALS

NO GIFT AS . . . ?

"I have no gift as a writer or speaker," writes a L.S.K. nurse out in the Midwest. But her letter was accompanied by a generous check for the Recorder fund, and words of appreciation for the meditations of Mrs. Halladay and the article by Mrs. Minnie Greene—both lone Sabbath keepers—together with praise for the Sabbath Recorder in various ways. "No gift as . . . ?" Peter said, "Silver and gold have I none; but such as I have give I thee." And he mediated the power of Christ's healing to the lame man at the Beautiful Gate of the temple.

There are many gifts daily which we might impart to others. The generous check above mentioned will do a lot of good in the way intended. But the accompanying letter in its way does even more, more than the writer can tell. It brings new courage to go on encouraging people out and away from us to write their helpful meditations and studies; it encourages a corresponding secretary to go on sending letters to the wide-extended host of lone Sabbath-keeping members. It gives new heart to an editor to know there are those who appreciate the problems of others, those who know and care.

Let us bring what we have to the service of the Lord. For one it may be a check, or a letter, or an article for publication, or a "Daily Reading"; or it may be a word with the neighbor or casual acquaintance; a smile for a child or one whom one chances to greet; a word of cheer or encouragement.

You remember what the Master said about doing it unto one of the least. Thus it is done unto him. Does one sometimes think, I am not consciously doing this as unto the Lord? One does it for the love of doing it? It would seem that such a habit would have been established by one's continually doing this **because** he loves the Lord. It was unconscious on the part of the ones addressed by Jesus. When saw we thee hungry or thirsty and ministered unto thee? they said. And the reply was—"Inasmuch as . . ."

So, we may close with another word of the Master—"Go thou and do likewise."

MORE ABOUT THE ALFRED MINISTERS' CONFERENCE

The first full day of the conference yielded three programs replete with interest and challenge.

The program of United Christian Education Advance in Relation to the Local Church was presented in two thought-provoking addresses by Pastors Harley Sutton of Little Genesee, and Alva L. Davis of Verona. Under the first subtitle, "The Pastor," Pastor Sutton presented two ways of undertaking the promotion of an advance program, in a parable of two pastors who had attended a convention where the program was presented. One pastor attempted to force a cut-and-dried program through; the other infiltrated the ideals and plans by careful conversation and suggestion. The first one failed and prayed to be removed to heaven, or to a good city church where people would co-operate. The other succeeded and the

church found growth and brought forth much fruit. In presenting any program, the speaker urged, Christ must be kept at the center.

Doctor Davis, in his presentation, declared that a strong and worthy church is needed; that education cannot safely be divorced from religion. In our great problem of promoting the kingdom of God, of winning souls, of training our youth and helping our adults, of keeping the Sabbath—"do we care?" Our present, he said, is the result of the push of yesterday. We must care. Our home must care; our schools must care. Our young people are looking for leadership out of cynicism, doubt, and relativity—a leadership into a real knowledge of Christ.

Discussion that followed was led by Rev. Neal D. Mills of De Ruyter. Conference president, Edward M. Holston, urged that decision for Christ should be emphasized. Rev. James L. Skaggs of Salem, W. Va., came at the heart of the whole matter when he urged that our whole trouble, after all, is in the realm of the spiritual.

Related to the Home

The afternoon session was occupied with the presentation of the Christian Education Advance in Relation to the Home. Rev. Jay W. Crofoot of Brookfield, in his address on Worship and Stewardship in the Home, read some rather alarming statistics as a background of his thought. From this Doctor Crofoot urged the vital importance of early home training. The appreciation of this importance needs to be stressed. This received further emphasis by Mrs. A. J. C. Bond, who spoke on Home Attitudes and Atmosphere. The discussion period following was conducted by Mrs. Hurley S. Warren of Plainfield, N. J., who gave some examples of early character-forming habits in the home.

In the evening Rev. Ralph Williamson of the Bureau of the Institute of Religious Workers spoke on the Relation of the Local Church to the Community and Interchurch Co-operation. Any real advance, he urged, must come through co-operation. If the rural church goes pagan, he said, the city will be pagan. "Satan is too great for a divided church." Of the several types of co-operation mentioned, he thought the federated type would best fit into our own program—a kind of union in which identity is safeguarded

and kingdom tasks worked at, that could not be accomplished by one church alone.

Denominational Work

One session was devoted to the presentation of our denominational work in its relation to the Christian Education Advance and was presented by secretaries or president of the various boards. The president of Conference was given opportunity to present his plans for the Denver Conference. Too little time was afforded a discussion of important matters brought out in the various addresses.

The closing session was given to the consideration of our denominational work in relation to interchurch movements in three splendid addresses on the Federal Council, by Rev. Hurley S. Warren, Plainfield, N. J.; International Council of Religious Education, Rev. Everett T. Harris of Alfred; and World Council of Churches, Rev. Albert N. Rogers, Yonkers, N. Y. The discussion following centered most largely on the Federal Council, while the other addresses received much less attention than deserved, largely because of lack of time.

On the whole the fourth annual Ministers' Conference probably produced the largest average attendance of any of the four conferences. The presence of the wives, who also had one or two special called meetings between sessions, added much in every way to the success of the conference.

This report closes with a summary of one of the devotional periods conducted by Rev. Trevah R. Sutton of New Market, N. J.

Read Psalm 27.

How much do we trust in God? In our busy days as we hustle about do we trust God, or only ourselves? Do we call upon God only when in distress? Or do we trust him also in times of joy and success? Spiritual strength is available at all times. If it is drawn upon in better times its value is increased when we face problems and trouble. We should begin each day by meeting God in the morning.

I met God in the morning
When the day was at its best,
And his presence came like sunrise
Like a glory in my breast.

All day long his presence lingered,
All day long he stayed with me,
And we sailed in perfect calmness
On every troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
And the winds that seem to blow them
Brought to us both peace and rest.

Then I thought of other mornings,
With a deep remorse of mind,
When I, too, had loosed the moorings
With his presence left behind.

So I think I know the secret,
Learned by many a troubled way,
I must meet God in the mornings
If I want him through the day.

—Ralph Cushman.

Let us begin in the morning to call upon God. Begin at the morning of each day by coming into God's presence, that we may have him with us throughout the day. Begin this morning for today. As we meet here in these beautiful hills let us look to them and seek after God the Creator, finding help in him as we face today.

WORLD COUNCIL COURIER

The first issue of a new bulletin bearing news of the World Council of Churches movement, dated June, 1941, is now being widely circulated. Paul G. Macy is editor and it is issued from the American headquarters, 297 Fourth Avenue, New York City.

If it were possible to give a clear picture of all that is happening in and through the World Council of Churches movement, the greetings paragraph states, "then the bulletin could be placed on the scales over against a pile of newspapers with their depressing stories, and it would easily tip the balance on the side of hope."

There is real progress being made in this worldwide unifying movement, seventy-two church bodies in twenty-six different countries now belonging.

The bulletin contains excerpts of church news from Europe of encouragement. Study conferences are being prepared in Sweden, Switzerland, and France. Work among prisoners is developing most interestingly.

In Germany, there is a shortage of pastoral leadership because of army conscription. The shortage is being overcome by selection and training of lay readers, so that public worship shall be sustained. Special stress is being laid in places on the "church instruction of youth, and in which suitable help may be used, after a short course in catechetics."

In London, church congregations are getting together for special services, and one vicar is quoted in effect that they had been meeting together to face the needs of the neighborhood as colleagues, not as rivals,

and they hoped further co-operation would follow.

The bulletin is really a breath of fresh air in a fetid news-crushed atmosphere.

Here is a "Shelter Prayer" much used in several of England's bombed cities:

"Shelter Prayer"

"Increase, O God, the spirit of neighborliness among us, that in peril we may uphold one another, in calamity serve one another, in suffering tend one another, and in homelessness, loneliness, or exile befriend one another. Grant us brave and enduring hearts that we may strengthen one another, till the disciplines and testing of these days be ended, and thou dost give again peace in our time. Through Jesus Christ, our Lord. Amen."

THE PRESIDENT'S CORNER

Dates for the General Conference are not far hence. Very many of our Eastern members have never visited the Rocky Mountains. These are fairly good times financially. You may not have another opportunity in a long time to combine the spiritual inspiration of a General Conference and the grandeur of near-by snow capped peaks.

One feature of the program, which the president hopes will be very inspirational and helpful as well as very popular, will be the devotional period each day in mid-afternoon. It is scheduled for five days, Sabbath omitted, with two of our outstanding young pastors Rev. Albert N. Rogers and Rev. Everett T. Harris teaming up each day to lead us in praise, preachment and prayer. Pastor Rogers will also direct the Conference music and the half hour of music introducing each evening's program. Visiting musicians are asked to come prepared for special numbers, and report early to him.

The evening after the Sabbath will be open for recreation and relaxation. Perhaps moving pictures of former Conferences, and local church activities, some recent pictures of our missions, and any subjects especially interesting to Seventh Day Baptists can be shown, if owners of any such subjects on 8 mm. or 16 mm. films will send their reels by visiting delegates, or mail them to Rev. Trevah R. Sutton, 33 Kalamath, Denver. The president is asking him to be responsible for this project. We will need both sizes of projectors and we hope some delegates will offer to take their machines to Denver and

will notify Trevah that they will do so. Perhaps there will be an all-day mountain trip the next day after Conference closes. The Denver local committee will have something to say about this.

Much important denominational business vital to our people and the cause of the Kingdom of Christ must be discussed and disposed of as we feel the Master would like to have it done. We hope and pray war conditions will not prevent or seriously hinder our human plans for a great Conference rich in spiritual blessing and fruitful accomplishment for his Kingdom on Earth.

Edward M. Holston.

AMERICAN MISSIONARIES IN CHINA

American missionaries in China today are active agents of American democracy because of their valuable personal work in the relief and rehabilitation of Chinese refugees, is the report of prominent churchmen who recently have returned from China.

It is estimated that some three million Chinese refugees have received roadside help from Christian missions during the mass exodus of civilians from bombed or occupied areas, and hundreds of missionaries are still risking health and life in medical and rescue work, it is reported.

It is four years, this day, July 7, since the outbreak of this unprovoked, undeclared war upon China by Japan.

Our own missionaries have played a heroic part, with others, and are still carrying on as "The A.E.F. in China," as missionary work there has sometimes been designated.

Protestant mission hospitals have not only cared for civilian wounded in air raids, but have been active in preventive work undertaken to combat cholera and malaria, prevalent in some provinces of the country.

In the Y.M.C.A. Emergency Service, one hundred twenty huts have operated in the war zones, and in an average month have given medical aid, food, or shelter to as many as a million soldiers.

Long before the Japanese invasion, the 271 hospitals of the Protestant missions had become established as first-aid stations for ailing Chinese in every walk of life. With the outbreak of war, these hospitals quickly expanded their facilities to accommodate war casualties. One small mission expanded from twenty beds to six hundred beds. The hos-

pital staff, mostly Chinese, have remained at their posts despite numerous air raids on the village. In many cases in various regions individual missionaries have remained at their posts after the Japanese occupation.

At present there are approximately 1,130 Christian mission stations scattered throughout China, representing every creed of the Church. In the past ten years the American and European mission groups in China have united the Church of Christ in China, which in 1941 numbered twenty-five denominational groups. At present the native Christian community in China includes three million Catholics and one million Protestants—less than one per cent of China's entire population. Missions today, apparently, are enjoying a prestige in China far out of proportion to their numerical strength, partly because Christians are occupying some of the highest positions in government and community leadership, and partly because mission stations have contributed so unstintingly to relief and rehabilitation of China's refugees.

But another reason for this prestige now enjoyed is that missions have taken the lead in introducing in China modern education, modern medicine and surgery, modern agriculture and horticulture, modern research methods, industrialization, and social reform.

The Church Committee for China Relief points out that Christianity in China is an American product. American missionaries were in the vanguard of Americans who first went to Pacific areas, one missionary leader, Elijah Coleman Bridgeman, having arrived in Canton in 1829. Eighteen years later Seventh Day Baptist missionaries, the Carpenters and Wardners, arrived in Shanghai. For one hundred years, two thirds of all Protestant missionaries in China have been Americans, and more than half the support of Protestant missions has come from this country.—Adapted and condensed from a U.C.R. release.—Editor.

EXAMPLE

By Mrs. Clyde Robe Meredith

Life such a wondrous thing could be
If we made living, wholesome, free,
Helping God make men more holy!

General Conference
Denver, Colo.

August 19 to 24, 1941

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.

ADDRESS

By Dr. Edwin Whitford

(Delivered Missionary Hour at recent session of Eastern Association)

Evangelism—The Chief Work of Missions and the Church

"The Chief Work" implies that, first, such work is being done. Just how true that is might prove an embarrassing question, and just how much is being done might be even more so. I am convinced that missions are truer to this calling, in foreign lands particularly, than the churches are.

We always welcome the reports and letters from our missionaries, and read with interest their ways of service, rendered under severe handicaps, economizing, cutting corners, using their own money, enduring hardships and dangers, and with all devotion and gladness carrying on our work—the Lord's work.

Their splendid, self-sacrificing work in school and hospital is greatly appreciated by us all, but when we read of that fine old Chinese woman, "the Bible reader," or of a Chinese principal, or of boy and girl student converts, we are thankful for our missionaries' example to our churches and we feel sure that their labor is not in vain.

But is it not possible that we have delegated practically all of evangelism to their hands and left nothing of it for ourselves to do? Presumably it is a factual commonplace that churches as well as missions are handicapped by lack of funds for carrying out modern evangelistic plans; which plans, by the way, are rather vague if not non-existent, stating or speculating on what not to do, rather than what needs to be done. This condition of stasis seems to be almost universal among churches. I will return to this problem later.

A score of years is a long time to some people, but it is all too short a time for the spirit of evangelism to dwindle almost to the vanishing point. We often hear someone say we should return to the good old days of evangelism and revivals.

My friends, have we gone so far forward that we need to turn back? No, that is not the trouble. We turned back about twenty years ago and haven't caught up with the spirit of those good old days yet. And we need to hurry up about this catching up business. Don't we need it as much today as then—twenty years ago? Wait before you answer. Well, look at the world today: We hear enough about the countries across the seas, but let us look at our own country. Look at our social, civic, industrial, and political lives with all their evil practices, class hatred, dog-eat-dog attitude, and unparalleled graft, patronage, non-efficiency, and corruption. Look at our churches—I mean of all denominations. What has become of prayer meetings? Where are the groups of young people who should be reinforcing our ranks? Where has the C. E. society gone? Now tell me what you think! Do we need it?

In just the same measure that the world needs evangelization, the churches need evangelism.

Let me tell you something which has largely been overlooked or forgotten: First, let me say that I do not intend to mention war in a militaristic sense—the serious situation in which religion and Christian civilization find themselves is due to a great extent to the fact that we are still struggling (and rather feebly, it seems) to pull ourselves out of the debris of the World War. Atheistic and immoral propaganda began and continued from the time Germany adopted the slogan, "Gott mit uns!" and "Deutschland uber alles!" This propaganda increased under Socialism in Germany and Bolshevism in Russia. As these two serious isms grew they metamorphosed into Naziism and Sovietism, reaching their heights under those two archetypes of Antichrist, Hitler and Stalin. This aftermath still exists in our own country, because away back these twenty odd years, the teachings of Marx and Freud and other so-called intellectuals percolated into the minds of omniverous readers, teachers, and professors who imparted many of their unhealthy interpretations to their students. That is where our youth movements of communistic nature and the German American Bund come from. We are even now finding difficulty in eradicating such teachers and their followers from schools and other in-

stitutions. Despite her solemn pledge to refrain, Russia still sends secretly a steady stream of propaganda to her paid agents to disseminate among our youth. Hitler openly flaunts all religion except his own, ridicules Christ and his teachings, and inculcates in the youth of Germany and other countries where he can the belief that power comes by cruel conquest, secret covenants, trickery, and broken promises. Power is their god and Hitler their Gabriel. The method in regard to us and other Christian nations is first to undermine religion and then to sap patriotism and morale.

With the destruction of Hitlerism the worst will be cast down. The other will surely follow into self-destruction, for in this most strange, peculiar combination, one cannot exist without the other. For this reason victory in this war and, I fear, our own entry into it are so important as to become imperative. Here is the Church's great task: to combat with all its power these diversified types of subversive propaganda and all atheistic and hedonistic utterances with which our country has been and is being impregnated. God grant we may be equal to the task! With the sword of the spirit and the breastplate of righteousness and a super-faith in Almighty God, it can and must be done.

Now let us return to that phrase, "the lack of funds." You remember when the seventy disciples returned from the first mission, Jesus asked them, "When I sent you out, lacked ye anything?" No—they did not; and yet those seventy men left home without a cent, even a Scotchman's pocket-book in their clothes. Now I admit that this occurred nearly two thousand years ago, and they had miracles in those days! I also admit with sorrow that there are some—perhaps many—who do not believe in miracles today. Well, "I speak that which I do know and testify that which I have seen," and I believe we can and do have miracles today and that we will have them unless we cease to pray, unless God ceases to be God, unless Jesus ceases to care for his children, and unless his Holy Spirit becomes disgusted with the hardness of our hearts and goes back home!

Two thousand years ago? Miracles? Why, not six months ago our Pastor Crandall was stricken with a hidden and almost certainly

fatal heart ailment. When the specialist came, he said it was a miracle our pastor was alive. Last Friday evening he led the prayer meeting, the first time since January 24. Everybody hoped he would get well; some of us knew he would. We prayed for him. In prayer meeting, in our homes, and in their homes and in their pulpits and in our pulpit the other Westerly ministers prayed for him. Pastor Crandall will necessarily use precaution for some months to come. He has a slight neuritis in his right shoulder which I tell him is a godsend, because he cannot shake hands with so many who wish to greet him. We believe that he will not only recover but that he will be in a better physical condition than he was before. And we keep on praying.

Two thousand years ago? Why, about twenty years ago we had a miracle in Westerly somewhat similar to that of the seventy disciples. We felt that Westerly needed a revival. We started without any resources except prayer; we held prayer meetings, cottage, union, and private prayer meetings; and out of those prayers there arose a conviction that we must do something, something big, for we prayed for big things. My father, Deacon Abert Whitford, wrote to me, "Build a tabernacle, the money will come." We did and it did. We planned for one month and had to extend it to two months' services. We built to seat fourteen hundred people and we filled the blessed place. We paid all our bills including Dr. Milton S. Reese's salary, and by subscription and free will offering gave him \$1,500. We had \$500 left after the sale of the tabernacle, and there were over seven hundred converts by the grace of God. Don't talk to me about miracles—I've seen too many of them. I tell you that it makes no difference what year it is—two thousand or twenty years ago or next month or next year or two thousand years from now. Pray and pray and pray, so that we'll get a good start. Let us consecrate ourselves to the work of evangelism. It will pay its own way. It will bring members into the church. If some are more worried about the church finances than her spirituality, evangelism will bring money into the church. It will save souls!

God won't do our work for us, not if I know him as I hope I do. We must put ourselves into it. Listen to the wonderful logic

of the Apostle Paul: "They that call on the Lord shall be saved; but how shall they call on him on whom they have not believed? And how shall they believe on him of whom they have not heard? And how shall they hear without a preacher?" Let us all turn preacher for awhile. We need not all be ministers. God has used men and women just as humble and ignorant as we. Let's have a miracle!

Pray for, work for, start evangelism. The Church needs it as much as the world needs evangelizing. She needs it for very existence. It is what the Master ordained the Church for. It is and must be her chief business.

DAILY MEDITATIONS

(Prepared by Mrs. Frank A. Langworthy,
Plainfield, N. J.)

Sunday, July 13

Read Romans 14: 12-19.

"For he that in these things serveth Christ is acceptable of God, and approved by men."

If we so conduct our lives that we can feel the nearness of our heavenly Father, we shall be happy Christians, ever watchful for ways to be of service to him. We may feel that we have very little influence with other people, but that influence will be on the side of right living, and we will do nothing that will cause another to offend. If we fulfill each service as it comes to us, we shall grow in our usefulness to him.

Prayer—Dear Father, help us to feel thy nearness to us and direct all that we do, that our lives may be useful to thee. Amen.

Monday, July 14

Read Matthew 7: 24-27.

"A wise man which built his house upon a rock."

First of all, the life of a true Christian is felt in his home. Blessed is the home founded upon the Rock, Christ Jesus. With him at the head, home can be a real center of Christian living, a place the children love, and where guests are glad to come.

Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls—
Filled with shrines the heart hath builded.

Home—go watch the faithful dove,
Sailing 'neath the heaven above us,

Home is where there's one to love,
Home is where there's one to love us.
—Charles Swain.

Prayer—Dear Father, help us to cherish our homes, and by our own Christian living make them lovely places to live in and to visit, and may the influence emanating from them help many on the way of Christian living. Amen.

Tuesday, July 15

Read Luke 9: 23-26.

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

If Christ is abiding with us in our daily living in our homes, his influence is going to show in our daily living outside. How much we admire a man who is an upright Christian in his business and in all his dealings with others. On the farm, at school, in the store, shop, or office, and in social and community affairs the upright Christian person is needed and his influence is felt.

Prayer—Dear Father, wilt thou be our guiding force at our work or at our play, or wherever our activities lead us. Amen.

Wednesday, July 16

Read 2 Corinthians 10: 12-18.

"But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."

What others do is not a safe pattern for a Christian to follow. Approaching a corner, a motorist failed to notice that there were traffic lights. Seeing another car move on, he followed without observing that the red signal was against him, only to be brought to a quick stop by a sharp word from the policeman near by. After a word of apology, explaining that he had seen someone else move through it, he was permitted to proceed. His carelessness may have caused a bad accident.

In the spiritual realm we also often fail to keep our eyes on the Light. We are prone to do evil just because others do it. We must keep our eyes on Christ, not on those about us.

Prayer—We thank thee, dear Father, for giving us the Light of the World to direct us in the journey of life. Help us to keep our eyes on the Light, that we and others following us may travel the way safely. Amen.

Thursday, July 17

Read John 1: 40-51.

"He first findeth his own brother Simon, and saith unto him, We have found . . . the Christ."

"The Christian world owes a tremendous debt to Andrew for bringing his brother to Christ. We do not often think of Andrew as one of the leading disciples, yet he was a genuine personal worker, who having found Christ for himself, went out to witness for his Lord, and brought Peter as a trophy of grace, to the feet of the Savior."

Some of our small Seventh Day Baptist churches, while not able to give large sums of money for denominational work, have produced some of our leading ministers, their wives, and our missionaries.

If we as individuals do not have the qualifications necessary to become Peters, any of us may be Andrews—helping to bring the Peters to the feet of the Master.

Prayer—Help us, dear Father, to be ever awake to our opportunities of leading others to thee. Use us wherever it will advance thy cause. Amen.

Friday, July 18

Read Psalms 119: 73-80; 9: 8-12.

"Let thy tender mercies come unto me."

"They that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee."

Sometimes during great stress and impending disaster, after we have done all in our power to avert it we at last throw ourselves on the mercies of our heavenly Father; and he brings us through the trouble safely. It may not be in just the way we had hoped—but he may have another, better way. O, why didn't we trust him in the first place, instead of trying so hard to do it all ourselves?

Prayer—Our Father, help us to remember that thou art sufficient for all our trials and difficult times, and may we seek thy help first of all, when things are not going well with us. Amen.

Sabbath, July 19

Read Psalm 135: 1-6.

"Praise ye the name of the Lord . . . ye that stand in the house of the Lord, in the courts of the house of our God."

It is a beautiful Sabbath morning, as I am writing this. I had expected to go to church as usual, but am prevented by illness. It is a disappointment, and I am impressed with the wonderful privilege we have of church attendance. Years ago I lived for a few months in a community where there was no church. The moral and social life was not the highest. I would not like to

live in a country, or a community even, without the Christian Church. Would you? Are we doing our part in supporting it by our means and by our presence in its services?

Prayer—We thank thee, dear Father, for giving us the Sabbath. We are thankful for the privilege of having our churches, where we may worship thee in "spirit and in truth." Amen.

STATUTORY AND COMMON LAWS

By Evan J. Hopkins

The laws of England are of two kinds: statutory and common. The former are passed by act of Parliament, and the latter are judge-made. The following will make the distinction clear.

In the last century it was possible for a firm to pay wages in kind as well as in cash. Thus a grocer could (in part at any rate) pay his assistants in sugar or tea, etc. Naturally this led to abuse of a very serious kind. For example, the owner of a factory would open a shop and compel his employees to obtain their foodstuffs from that shop; and it was often the case by the end of the week that the employee would find he had bought more at the shop than the extent of his wages, and so would be compelled to work for some time for no visible wage. Also, certain unscrupulous employers would raise the prices of goods at these shops so that other obvious forms of abuse crept in. Finally the government stepped in and passed what has since come to be called the Truck Act, by which an employee must be paid only in coin of the realm.

Not long ago, a certain firm had been in the habit of paying its employees in coin of the realm, and in addition gave them a midday meal. Ultimately, however, it was felt that it would be better to pay the employees a shilling (25 cents) per day more and for them to go out to neighboring cafes to buy their own food at midday. A few years later one employee left the service of this firm and then started proceedings under the Truck Act to recover one shilling (25 cents) per day for each day he was employed by the firm before the new scheme by which each employee was to purchase his own food came into operation. His action, however, failed.

Now let us analyze the position very carefully. As soon as the Truck Act was passed by Parliament, it was entered into the Statute

Book, and the law was then termed statutory. When, however, the action described above was in progress, it was argued that the Act did not cover the whole ground. Finally, when the action was concluded, there was no doubt at all as to the interpretation which was to be put on the matter, and the case ended with the judgment that this affair did not come under the Truck Act.

Suppose now that another person, in a different part of the country, under a different judge, with different counsel and jury, started a similar action. That too would fail, but for a different reason. The former failed because a certain interpretation was given to the affair after legal arguments on both sides. The new case would fail because the old one failed. In the new case, counsel would refer to judgment given in the former case, and would say that since the former failed, so the new one *ipso facto* fails; i.e., it would fail, not because of a specific statute but because of a previous ruling on the point.

Laws then are of two kinds in England: those which are passed by Parliament, called statutes, and those which are judge-made, and called common law.

It stands to reason that once a law has been codified a person has little or no excuse for breaking it; whereas, until codification, he might be able to plead, perhaps with success, ignorance on the point. Similarly with men in spiritual matters. Until the time of Moses there was a law, but it had not been codified—i.e., it was common; but after Sinai it became statutory; and for this reason we have no reason now for ignorance.

There is plenty of evidence in Genesis and in the first few chapters of Exodus that the Decalogue was in existence before Moses received the tables of stone on Mt. Sinai. There is also evidence from clay tablets that those dwelling in Babylon before the Chaldeans arrived there were, for example, Sabbath observers.

We read in Romans (chap. 5): "For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. . . ." Here we see clearly that, if there is no law,

there is no death. Since, then, there reigned death from Adam to Moses, it stands to reason that there was law even in those days; otherwise the argument of Paul in these verses would be invalid. We see, then, that God's law has had two phases: (a) from Adam to Moses, during which time it may be regarded as having the characteristics of common law; and (b) from Sinai down to the present time and beyond, during which the law is to be regarded as statutory. What excuse, then, have we in these days, seeing that we have records both in Scripture and on clay tablets that there existed a common law by which people died during pre-Moses days, and a codified statutory law from Sinai?

Amongst other things, where does the Sabbath come in? This is one of the laws which is mentioned quite definitely in pre-Sinai days as well as in the Decalogue. Incidentally, in the Decalogue it is the only one which has both a "thou shalt" and a "thou shalt not."

Bristol, England.

"SEVENTH DAY BAPTIST PEACE COUNCIL"

Submitted by Rev. Neal D. Mills

At the Ministers' Conference at Alfred, June 15, a group of eight men met in the Gothic to consider what we as pastors can do to help Seventh Day Baptist conscientious objectors to war in facing their problems, and to promote the cause of peace.

It was felt there is need for an organization of Seventh Day Baptists to serve those interests among us, and "The Seventh Day Baptist Peace Council" was formed. Rev. Paul Burdick, Leonardsville, N. Y., was made president, and Rev. Neal D. Mills, De Ruyter, N. Y., secretary. Others who were not at the meeting signified their desire to join. All who are interested, pastors or laymen, are invited to join by sending their names to the secretary. Members so far besides the above named officers are: A. J. C. Bond, A. N. Rogers, O. W. Babcock, T. R. Sutton, H. S. Warren, E. T. Harris, H. C. Van Horn, H. Sutton, J. L. Skaggs.

General Conference
Denver, Colo.
August 19 to 24, 1941

W O M A N ' S W O R K

WORSHIP PROGRAM

Friendship

Call to Worship:

Leader—O Lord, open thou our lips.

People—And our mouth shall show forth thy praise.

Leader—Praise ye the Lord:

People—The Lord's name be praised.

Hymn: "From All That Dwell Below the Skies"

Scripture: Ruth 1: 8-11; 14-18

Prayer (the leader):

We thank thee for the gift of friendship, that makes people care for one another, for the power of love that drives out that which is greedy and mean in human hearts.

We thank thee for those who make our lives happy. May we give them comradeship and love in return. Keep us from being fickle, and make us dependable and loyal.

Guide us in our friendships that we may choose high-minded and worthy companions, whose association will make us better women, and who will be our life-long friends. Above all, we want thee to be our closest companion through life. Amen.

Responses: The Fellowship of Love

Leader—This is the message that we have heard from the beginning, that we should love one another.

People—He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

Leader—We know that we have passed from death unto life, because we love the brethren. People—Let us not love in word, neither in tongue, but in deed and in truth.

Leader—Greater love hath no man than this, that he lay down his life for his friend.

People—There is no fear in love, but perfect love casteth out fear. Now abideth faith, hope, and love, these three; and the greatest of these is love.

Unison Prayer:

Master and Lord, teach us to love our fellow men with love that shall be thy love breaking into the world through us. Illumine our souls with a knowledge of thy divine beauty and truth that shall fill our souls with joy and peace. Make us messengers of thy grace, ambassadors of God among men. Make us doorways through which thou thyself mayest enter freely into thy world. Amen.

Leader:

O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example
Of him whose holy work was doing good;
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

Then shall all shackles fall; the stormy clangor
Of wild war music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace.

Hymn: "In Christ There Is No East or West"

Closing Prayer:

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

Note:—Members of societies which use the monthly worship service printed in the Recorder should take their Recorders to the meetings where this program is used.

THE NORTH AMERICAN ECUMENICAL CONFERENCE

When the delegates to the meeting at Utrecht, Holland, in 1938, adjourned, having adopted a constitution for the World Council of Churches, it was expected that the first meeting of the Assembly of the World Council would be held in 1941. When it developed that war made such a meeting impossible it was decided by the American committee to hold a North American Ecumenical Conference. Such a conference was held in Toronto, Canada, June 3-5. There were 250 delegates present at this conference, 175 appointed by the American churches, 25 by the Canadian churches, and 50 co-opted members.

Many things in Canada made one conscious of the fact that the country was at war. One soon sensed the fact, also, that the churches of Canada were supporting their government in this crisis. One was impressed at the same time by the absence of a bellicose spirit in the Canadian delegates. The expression of that spirit, it would seem, was reserved for certain speakers from the United States.

When it became evident that interventionist sentiment prevailed among the American speakers, the fairness of those responsible for the program was made apparent in that they provided a place on the program for a speaker to present the Christian pacifist viewpoint. This service to the conference was calmly, clearly, and ably done by Georgia Harkness of the Garret Biblical Institute. With power and vision she gave to both the pacifist and the interventionist a place in the Ecumenical Church. Without her speech the conference would have been less than ecumenical in spirit and in outlook.

Outstanding among the speakers from the United States listed on the printed program were John A. Mackay, president of Princeton Theological Seminary; and John Foster Dulles, an international lawyer of New York City, who has had considerable experience

CHILDREN'S PAGE

OUR LETTER EXCHANGE

in international negotiations for peace and who is the chairman of the Federal Council's new Commission to Study Peace Aims of the Churches. Doctor Mackay gave a strong, appealing message on the task of the Church in such a day as this. "Let the Church be the Church." Mr. Dulles directed our thought to some of the things that may be done now to prove the sincerity of our purpose to help build a better world when war ceases. Mr. Charles P. Taft, son of the former President, spoke interestingly and somewhat reassuringly of his experiences as a representative of our government in its attempt to safeguard the spiritual, moral, and social life of the boys in camps.

There were three Canadian speakers on the program. A remark of one of these illustrates something of the spirit of the churchmen of Canada, who support their government in the war, but who speak freely of its failures. In the course of his fine address, Doctor Sisco of the United Church of Canada said that many young Canadians were pronounced unfit for army service, by a government which had rendered them unfit and yet called upon them to defend it.

The real work of the conference was done in groups meeting separately, the delegates being divided up into ten groups. All were considering the same subject, and none was asked to bring in "findings." As each group brought out some matter which was thought to be of significance for the whole conference, that particular finding was brought to the plenary session.

What was the value of the conference? (1) It helps to keep alive and in the consciousness of the Church the ecumenicity which is in the very nature of the Church of Christ, and which does exist in an important sense, and at a time when nothing else in the world does stand for the unity of the race. (2) It demonstrated the existing spirit among the churches of this hemisphere. Mexico was represented on the program by a native, and there were visitors present from South American churches, natives and missionaries. (3) Doubtless much of the spirit and plans of the conference will get back to the churches carrying stimulating and empowering values.

A. J. C. Bond, Delegate,
The Seventh Day Baptist
General Conference.

Dear Mrs. Greene:

I was just looking through the Sabbath Recorder and saw that you did not have any letters this week, so I thought I would write one.

The Lord has certainly given us a beautiful day for the Sabbath. I can hear the birds singing outside my window. Everything looks so nicely refreshed after the rain we have had.

I do not live close to any Seventh Day Baptist church, so I go to the First Day Baptist church, but of course I keep the Sabbath at home. The minister of the Baptist church lets us take part in the church affairs, though. He says that he can see our point and if his congregation would keep the Sabbath he would, too. I pray that he may go far enough to accept the Sabbath.

I have been working out for the past two months, so I am busy.

Your Recorder friend,
Ida Mae Chaney.

Bottineau, N. D.

Dear Ida Mae:

This week we have again been blessed with a beautiful summer Sabbath day, very warm summer at that; but towards night a refreshing shower of rain cleared the atmosphere, and today it is a bit cooler, but still delightful summer weather.

It is a bit difficult to be a faithful Sabbath keeper when one lives in a community in which there is no Seventh Day Baptist church, but God richly blesses those who thus show their love and obedience to him under difficulties. I am proud that you are one of those faithful ones. I am glad to know that your First Day Baptist minister is so co-operative and does not try to lead you away from the Sabbath of Christ, and I add my prayer to yours, that he may in time come to accept the Sabbath truth.

The air here, too, is full of bird music, especially out in the country where there are not so many other sounds to distract the attention, and it seems as if there were more kinds of birds around this summer than usual. However, the saucy robins are our most frequent visitors; there is one under my window this very minute twittering away

at a great rate. We have a bird bath on our back lawn and once I saw five robins splashing away in it at the same time.

I was very glad to receive your letter and hope you will not wait so long before writing next time.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am eleven years old and am in the seventh grade.

I am taking shots for boils and so I don't feel very well.

Sometimes I read the Children's Page in the Sabbath Recorder. My grandma keeps telling me to write to you, so I have decided to write. My grandma is Edna Campbell.

I have five sisters and brothers. I have two married sisters and three brothers. My sisters names are Pauline Vance and Frances Newey. Their husbands are both in the navy. My oldest brother is thirteen years old and his name is Roderic, but we call him Roddy. Phillip is the next to the oldest and he is ten years old. The youngest is Malcolm, but we call him Mac. He will be three in October.

My daddy bought a horse and his name is Jim.

My parents' names are Mr. and Mrs. Roderic Davis.

Your friend,
Sydney Davis.

Hammond, La.

Dear Sydney:

I am ever so glad to add a new member to my fine band of Recorder children and I thank you and your grandma for your very welcome letter. I hope you will soon get rid of those boils.

You surely have a nice, well-divided family—three girls and three boys. When I was a little girl I used to say I wanted five girls and five boys, but only had two boys and one girl.

It must be lonely for your sisters to have their husbands so far away. I have just been listening over the radio to some boys and girls in America and Canada, talking with their parents in London and Glasgow. They must be lonely without each other, but they try to be very brave and cheery about it.

Several of our Andover boys have been called, either to the army or the navy, and

more will be called soon, among them some of our high school teachers. We miss them.

We had a dear old horse the first few years we were in Independence. Her name was Nell. Our children were very fond of her, and felt very badly when she became old and blind and we had to lose her. Then we had another horse named Jack whom we sold when we got our first car, "That Model T Ford." Can Roddy and Phillip drive Jim? Our boy Claire could drive Jack.

Your sincere friend,
Mizpah S. Greene.

LONE SABBATH KEEPERS

A PRAYER

Our heavenly Father, we are glad that we and those dear to us by ties of nature and Christian fellowship, though far away, can be kept true to thee, through the grace of Jesus and the fellowship of the Comforter whom he has sent.

We rejoice in the loyalty of the faithful and are saddened by any whom the lure of the world has caused to turn aside from paths of truth and duty.

The pain caused by the separation for the time is lessened only as we commit them to thy care. Keep them, we pray, within the fortress of thy peace. Draw them by thy love from aught that is sinful; from disloyalty and discouragement. May they stay their souls upon thee wherever they are, or under whatever trying circumstance they may be placed. For thy dear Son's sake. Amen.

A Testimony

I received the letter to the lone Sabbath keepers today and appreciate it very much.

I am sure you will be surprised when I tell you that I have never belonged to a Sabbath church, but I have been a Sabbath believer since I was a very young girl. This is the way it came about. My father was a Missionary Baptist minister, and I had been raised, as many others, to believe that Sunday was the Sabbath. One Sunday, we had the commandments as our Sunday school lesson. There were many people in our neighborhood who would go fishing and play ball on Sunday. So the teacher emphasized very much that we must keep the seventh day or Sabbath holy, as God commanded, and that it was as bad to break

the Sabbath commandment as to break the one that said, "Thou shalt not kill."

I took it all in and when we returned home I said, "Daddy, you are a preacher, now tell me why the teacher said today to keep the seventh day holy and then tries to make the first day the seventh?" Daddy looked at me and said, "Honey, you have asked me something I cannot tell you, but I guess that they keep Sunday because Christ rose on that day, and it is in remembrance of him; but it is not the Sabbath as the Bible teaches." From that day to this I have held to the true Sabbath. Although I have always worshiped with the others on Sunday, I have also done daily work on that day, while I have done only those things that were absolutely necessary on the Sabbath. . . .

I received the tracts, and wish to thank you for them very much. I am in hopes of getting a Sabbath school started in June or the first of July, just as soon as we get the extra rooms built to our home.—Excerpts from a letter from Mrs. Cecil Wharton, Columbus, Miss.

MUSIC AT THE GENERAL CONFERENCE

"Out of full hearts, in the native speech, the congregation sings before and after the sermon. Everyone testifies to me how great consolation and edification is derived from this custom." Thus a visitor to sixteenth century Geneva described the enthusiasm of primeval Protestant song. As director of Conference music I hope we will be good Protestants.

I should like to invite soloists to bring their scores and instruments to Denver, prepared to take part in the program. Please write me what you can do; discard all modesty for the sake of the contribution you can make.

We want all who are members of choirs or experienced in group singing to join our choir, attending rehearsal on the Sunday and/or Monday evenings preceding Conference. Don't wait for a second invitation.

Albert N. Rogers.

472 Hawthorne Ave.,
Yonkers, N. Y.

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REV. SAMUEL D. DAVIS: AN AUTOBIOGRAPHICAL SKETCH

(Continued)

THIRD MARRIAGE

Realizing more than ever before that it was not good that a man should be alone, I was married to Elizabeth Fitz Randolph, daughter of Jesse and Elizabeth (Gillis) Fitz Randolph, on the 25th day of September 1862. When we were settled in our humble home and had our son, Septemus Orlando, with us, I was again a very happy man.

Jesse F. Randolph, my wife's father, was a son of Samuel and Margaret Fitz Randolph, both of whom descended in regular line from the Randolph family who settled in an early date on the Raritan River on a farm that is in sight of New Brunswick, N. J. When we visited the farm in 1875, the farm had never been transferred out of the Fitz Randolph family. One of the descendants still occupied it. My wife's mother was a native of Belfast, Ireland, and came with her parents, William and Sally (Holliday) Gillis to Winchester, Virginia, about the year 1795, and later removed to Harrison County, Virginia, near Clarksburg. To be again in my home with my family again organized, have again my family altar, and sit down again at my table and join with my loved ones in thanksgiving and praise for all God's goodness and love to us, all saved by his grace, was to me truly blessed.

ORDINATION OF JACOB DAVIS

At this time there were only two Seventh Day Baptist ministers in West Virginia: Eld. Peter Davis of blessed memory, whom I had served as assistant pastor of the New Salem Church for a number of years, and myself. Elder Peter had become so infirm that he had retired from public life and there was not an ordained deacon in the state. Those who had performed this function were not ordained men. My health under the pressure of double work was now giving way, and I felt that we must have other help. I brought before our churches the question of the ordination of Jacob Davis who had for some time been preaching as licentiate. A council of the two churches was called; and after an examination of the candidate, it was voted that he be ordained, and I performed the ceremonies. A little later Elder Jacob and I ordained the deacons of these churches. Our joint labors were

OUR PULPIT KINGDOM DEFENSE

(A sermon preached at the Eastern Association, Plainfield, N. J., June 14, 1941, by Rev. Wayne R. Rood, pastor of the Rockville, R. I., Seventh Day Baptist Church)

Scripture—Matthew 13: 31-34, 44-46.

Our theme is **faith and victory**. My thought tonight assumes a **living faith** in the ideals of the Master. But my message is the importance of the victory—the victory of the kingdom of God.

Four hundred fifty years ago Columbus sailed out across the ocean to discover a New World. It was a land destined to become a haven for oppressed minorities. It became the land of the free. Almost every generation since that time has been called upon to defend the freedom of the new continent. Again today my generation is hearing the call to defend freedom. We read a great deal these days about hemisphere defense. I wonder if we ought not to think for a few moments about the defense of a larger sphere—the kingdom of God which the Master revealed to men a millennium and a half before Columbus launched the Santa Maria.

One of the phrases we most frequently hear on the lips of Jesus is "the kingdom." He went into Galilee preaching, "The time is fulfilled, and the kingdom of God is at hand." "The kingdom of God is come unto you," he said to those that doubted his miracles. The first petition that Jesus taught his disciples to make was, "Thy kingdom come. Thy will be done on earth as it is in heaven." . . .

During the years immediately preceding Christ's appearance, the hope of the kingdom had been intensified. A foreign army had seized the country. The government at Jerusalem was only a puppet of the Roman ruler. There was civil strife; riots were precipitated by the Herodians and quelled by the military police. There were severe economic problems in the occupied country. There were so many destitute people that the government was forced to support them. Taxes were exorbitantly high and the whole tax system was a graft. All loyal Jews were anticipating the day when the Roman yoke would be triumphantly thrown off and the Gentile oppressors scattered before the King of Righteousness.

very much blessed of God and the churches increased in numbers and spirituality.

ORDINATION OF JAMES B. DAVIS

We were together holding a series of meetings on Long Run, Doddridge County, in a house unoccupied by a family (it proved to be a precious ingathering of souls to Christ), when we received a letter setting forth that the Middle Island Church had been reorganized and desired us to come at a given time and ordain their minister, James B. Davis. The relation we sustained to the candidate, what we knew about the views and the people among whom he was, had held, made this question to us a very grave one. After much deliberation, we wrote them that we would meet them in council at the time appointed. This we did, and found them with articles of faith. After some talk over the matter, we left with them an exposé of faith saying that if they could adopt that, and then call a council of delegates from our churches to sit with them in council over the question of the ordination and the joint council was in favor of the ordination, then we would consider it. The council was called and decided in favor of the ordination of the candidate independent of anything we had said or might subsequently do. After this we returned, examined the candidate and performed the ordination ceremonies.

MISSION WORK IN WEST VIRGINIA

About this time, Elder Jacob and I were requested by the churches of Salem and Lost Creek, acting jointly, to spend a year in mission work, looking up scattered Sabbathkeepers in West Virginia. I was to receive for my services one hundred dollars, and as I urged that Elder Jacob could not afford to take that, it was agreed to give him one hundred and fifty dollars for his year's work. Our joint work was very pleasant and did much to build up our cause in the state.

(To be continued)

Announcement has been made by the Census Bureau that the center of America's population has shifted from Linton to Washington, Ind., 30 miles south. This change of direction from westward to southward, it is reported, is the first in our national history.

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So when Jesus gathered the Hebrew people together on the sloping hillsides of the promised land and spoke of the kingdom, he touched a responsive chord in the heart of the nation—a chord drawn taut by years of suffering. When he mentioned the kingdom of God, Jesus spoke in the language of the people.

Everyone was waiting for the time when the new world order of the Romans would break down and revenge would be swift and terrible. When Jesus told these common people that humility, not grandeur, was the test of greatness in that new kingdom, they could not understand him. They were unable to grasp the revolutionary idea that he who serves is the greatest in the kingdom of God. When being asked by the Pharisees when the kingdom should come, he simply said, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or there! for lo, the kingdom of God is in the midst of you."

The kingdom is among you, he taught, in proportion as God's will is done among men. The kingdom is coming, not with drums beating, standards floating, and sabers rattling, but silently in the lives of men and women. So he taught the disciples to pray, "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven." In contrast to earthly kingdoms this kingdom is heavenly in its origin and character. Its only law is the will of God.

But in times of crisis lofty ideals are easily brushed aside. Today whole races of perfectly normal people are made the subjects of deliberate hate for no more reason than "national policy." Men are encouraged to throw stones, break windows, and promiscuously confiscate property from men whose only indictment is that they are Jewish or Polish or Czech. In America we often make it our business to discriminate against Negroes, Japanese, and Germans. Common laboring men are taught to hate their employers and stop the wheels of industry, that they may gain personal favors. In times of crisis there is always amazing laxity of national and individual morals.

The kingdom of God needs a defense program—a program that will defend its spirituality. But the battles of the kingdom

are not fought with guns and tanks and planes and other implements of destruction. The defense of the kingdom is made quietly, constructively. The purpose of the kingdom of God is not to maintain borders, but to preserve ideals. It has often been said by football and military tacticians that the best defense is a strong offense. The kingdom proceeds on a different basis. It has never been aggressive. The kingdom's best defense is a strong memory—a living memory of the King.

Cæsar promised his people that they should rule the known world, and his loving subjects built palaces and carved statues to preserve his memory. Napoleon promised his people that they should rule Europe, and the French built the Arch of Triumph in commemoration of the little colonel. Jesus of Nazareth came promising his followers more abundant life, and his ideals are kept alive through the kingdom within us. The kingdom of God is preserved by a memory—a memory that burns within hearts, a memory that changes lives.

Our Bible itself is a mighty memento to these heart-stirring ideas. When the Children of Israel defeated the Amalekites in the wilderness, God commanded that Moses write the story "for a memorial in a book," that the event might never be forgotten. When at last the wandering Israelites came to the Jordan River, the priests carried the Ark of the Covenant out into the midst of the river, and the flow of water ceased so that the Israelites might cross into the promised country on dry land. And Joshua had twelve stones brought up out of the bed of the river that they might be preserved for future generations as a reminder.

At the end of his ministry, our Master dined one evening with his closest followers in an upper room. There in reverence and love he broke bread with them and drank with them, and said, "This do in remembrance of me." And still, nineteen hundred years later, we are continuing to observe in our churches this memorial of our Savior's death.

The defense of righteousness depends upon a memorial. How can such a vital program be accomplished by such an ordinary thing as a monument? Well, a memorial has but one purpose—whether it be a pile of stones brought out of the Jordan River, or a marble

monument on Main Street—and that is to preserve an idea, to keep alive an ideal.

We were all impressed differently, no doubt, but none of us will forget our feelings when we first saw the Lincoln Memorial in Washington. What few facts I knew of Lincoln's pioneer life came flooding back to me. My mind flew through the simple words of the Gettysburg address and his farewell at Springfield. The intensely livable ideals of his life were crystallized in my mind as I looked with silent admiration upon the gigantic statue of the Emancipator. That memorial in Washington served to keep alive an ideal within the hearts of all who have ever seen it. The purpose of a memorial is to preserve an ideal.

There are two things in common to all true memorials: (1) They are appropriate to the ideal to be preserved; (2) they are something tangible.

Everywhere one turns in our national capital, he is awed by wonderful statues and massive columns. The capitol building itself with its chambers for the Senate and the House of Representatives is an emblem of our way of government. The solidarity and permanence of the buildings are appropriate symbols of the stability of our ideals of representative government.

In the Rocky Mountains is a city that once was the hub of the territory now known as Colorado. Today, Central City is virtually a ghost town. The Central City Opera House is still standing. Some of the scenery left behind by the company of Madame Modjeska is still there. But the theater opens only one week a year in a traditional gesture at what was once the glory of Central City. The steep streets are deserted. Stores are boarded up. Only one mine, the famous old "Glory Hole," is still being worked. The city stands in silent symbolism of the transient thirst for gold, a memorial to the victims of roaring six-shooters, a symbol of the rough days of the gold rush. Central City is a splendid reminder of the truth that all that glitters is not gold; no more appropriate monument could be made, and one never forgets the impression of a ghost town.

We must be sure that any monument for the preservation of the kingdom is appropriate to its ideals.

A long time ago a great group of people became so satisfied with themselves that they resolved to build a monument: to themselves! They had learned to live a long time, so the monument they proposed should, of course, be very large. They had achieved mental genius (so they thought), so they would make the monument very high. In fact, they were so good that they would build a tower in honor of themselves that would reach the throne of God—and so they began to build a tower that was doomed to failure, and to be forever known as the tower of Babel. We smile at their conceit and impudence—but their project was appropriate to their ideal.

A thousand years later a prophet defended God by building a simple altar of a dozen stones on Mount Carmel. He piled on wood, put on a sacrifice, and threw water over the whole altar. Then Elijah prayed that God would send down fire; and the fire came and the prophets of Baal were defeated, and the altar of stones became a monument to the abiding power of Jehovah.

Our Defense Must Be Appropriate to Its Ideal

It also must be something tangible—something we can see or touch or hear. A monument must be something that will last—like marble. When Moses was out in the desert God appeared to him in a burning bush and said to Moses, "I am that I am," Yahweh in Hebrew, Jehovah in English. And God said, "This is my name forever, and my memorial unto all generations." Only in the tabernacle was that sacred name breathed aloud. When Solomon built the magnificent temple in Jerusalem, it was a house in which that name might be spoken as a memorial to God. The Psalmist was prophet when he sang, "Thy name, O Lord, endureth forever; and thy memorial name, O Lord, throughout all generations." How could men forget him when they had his sacred name ringing in their memories?

When Jesus Christ had ended his ministry on earth and turned with resolute heart from the Garden of Gethsemane, that memorial name was upon his lips. And when that same Master laid down his life upon Calvary, he created for all men another symbol—the cross, an emblem that has stood for love and sacrifice throughout all generations, a signpost whose crossbeam has pointed unerringly

the way to peace and courage in every crisis the world has ever known.

To every generation there comes a crisis—a problem, or a temptation which is peculiarly its own. The crisis of our generation, perhaps, is near. Our world needs a memorial now of the ideal of love, forgiveness, peace, sacrifice, longsuffering, and courage that was our Master's—a symbol that will be appropriate to his teachings, an emblem that will be tangible and real.

A time of war is always a time of crisis. We think immediately of the important decisions before men of power who direct the destinies of nations. There are no less important decisions before common Christian people.

A time of war is always a time of mass movements, by fighting forces, by industry, by business. We think in terms of thirty thousand prisoners, one hundred tons of bombs, one hundred million dollars, and forget the individual suffering and pain that is no less real because it is a part of great numbers. The individual's welfare is neglected in the pressure of events. Individual spiritual life is forgotten.

If ever individual human beings need spiritual strength, it is in time of crisis. If ever there is the necessity for preserving sanity of soul and compassion of heart, it is during time of war. Now is the time when the world is in danger of losing its spiritual perspective, its emotional balance. We need today a gigantic monument to the Christ—a symbol that will bring his ideals to bear intensely upon every single human life, a memorial that will preserve the kingdom message of the Christ. The kingdom of God must have a defense program that will preserve our spirituality.

What can we do to meet these needs? Shall we build a huge statue and place it in the mountains? Shall we rear an obelisk in the city park where all may see and wonder? Yet how long would it be before the multitudes had forgotten why the statue was erected or why the marble shaft was built? We might build a gigantic cross and plant it on the nearest hill, but time might wreck even that memorial. And, after all, the value of the cross lies not in the mere form of intersecting timbers, but in the life that ended there.

It was the Master's life that bore the proof of his ideals. In his life lies the only enduring solution of the crisis that is ahead. He taught the antidote of hate when he said, "Love thy neighbor as thyself." And he demonstrated its practicability when he, a Jew and a man, sat on the edge of a well and talked to a sinful Samaritan woman about the kingdom of God. He demonstrated his philosophy of love when he quietly sent Judas away—to betray him; when he forgave Peter in advance for denying him; when he breathed the prayer from the cross, "Father, forgive them for they know not what they do."

"My peace I leave with you," he said, and went out with calmness and inner peace to meet the accusations of the rulers. So powerful was that life that he met publicans and changed them into respectable citizens. He loved sinners and forgave them their sins. This noble peasant lived with fishermen and made them world evangelists. He preached to common men and they found new life. He spoke, and men felt courage. He lived, and men learned spiritual stability. He died, and men found love and purity. It was his matchless life that was the power of the Master to meet crises.

What more appropriate defense could be made to preserve the ideals of the Master for a world at war, than another life lived in the pattern of his? What more tangible defense could be made, than another life lived in the pattern of his—and another, and another?

In the midst of the turmoil and crisis that are ahead for us all, no force can be more stabilizing than a life lived on an intensely spiritual level. The life of the Master held the solution of the crises of all time; in the spiritual lives of Christians today is the solution of the crisis of today. The Christ, and you and I, hold within our lives the balance of a world. Mighty is the task and the privilege of Christendom today—for the future. This is the victory that overcometh the world—even our faith!

May we determine tonight to make this the beginning of a memorial year, and that during this year we will rear by our very lives a defense of the eternal justice and hope of the kingdom of God that is within us.

"Thy kingdom come. Thy will be done on earth as it is in heaven."

DENOMINATIONAL "HOOK-UP"

New York City

A co-operative luncheon was held in the basement of Judson Church following the final Sabbath service until September 13. After the meal, which was arranged by the social life committee, the minister asked each one present to tell of his plans for the summer months.

The treasurer, Esle F. Randolph, announced he would be at home to receive regular contributions for the church and denomination.

Music for the luncheon was furnished by Mrs. John Waterbury. Mrs. Frances Terhune, organist for the regular service of worship, was assisted by her daughter, Miss Phoebe Terhune.

A. N. R., Correspondent.

Little Prairie, Ark.

After more than six months' absence, I have been on Little Prairie again. Thoughtful friends, interested still in the church and parsonage, had kept the lawns and flowers in shape. This was heartening.

There have been no services in our church since I left, and the children that were meeting on the Sabbaths for worship have no instruction now. This ought not to be so. The people need a leader and need one more than two weeks once in three months.

Brother Plemons, a Christian and one who loved his Seventh Day Baptist Church home and was loyal to its privileges and duties, has passed on. Deacon Mitchell has moved across the swamp and is many miles from the church. These two members are sorely missed as the little church tries to "carry on."

God alone knows the efforts and sacrifices that have helped tithers to put our quota of the budget where it is this year. He will reward. I want to express my appreciation of these efforts.

So many friends are asking about me and my whereabouts that I would like to say to them through the "Hook-up" that I am still in De Witt, where I am in a private home. My recovery has been much slower than I anticipated. I am quite hopeful, now, that it will not be long before I will be quite independent again.

Remembrances and gifts through these many months have been a source of much pleasure, and I want my friends to know I

have appreciated them even though so many of them have gone unanswered.

God has been so good to me and I have come to know him better in these months of forced inactivity. Possibly yet I can be of some service in his kingdom.

My address is De Witt, Ark. If I leave here my mail will follow me till I send another address.

Mrs. C. C. Van Horn.

June 24, 1941.

North Loup, Neb.

Mrs. G. L. Hutchins received a letter from her sister, Dr. Grace Crandall who is in interior China, Tuesday, the letter being mailed April 7. Doctor Crandall says that they are in free China, and there is no sign of war. She and her daughter have a nice house in which to live. They say they think they will like their work very much.

—North Loup Loyalist.

New Auburn, Wis.

Rev. and Mrs. Charles Thorngate have been with us for three Sabbaths, and we appreciate their help very much. On May 17, they helped us observe Sabbath Rally Day. Two meetings were held, and dinner was served on the church lawn.

We are looking forward to the coming of Rev. and Mrs. Albert N. Rogers, to spend six weeks with us this summer. We hope they will be here in time for our semi-annual meetings the last week-end in June.

During the winter, the C. E. society held monthly meetings and a social. This spring, meetings are being held every two weeks on Friday night.

The Ladies' Aid society has met several times this spring. A sale is being planned for this fall.

Church Clerk.

Society note: The ladies of the Helping Hand Society enjoyed a swap social on Friday evening. Everybody brought something they didn't need. Many of the ladies were accompanied by their husbands.—Watchman-Examiner.

"Parents who take their children out of the Sabbath school in order to go on a picnic, cannot complain if those children grow up indifferent to the church."

DANIEL IN THE CRICKETS' DEN

By Rev. Lester G. Osborn.

A cricket is a little creature who sits in the dark and chirps about something he knows nothing about. At least that is the definition I heard. In the past the critics have relegated Daniel to the realm of myth because of supposed philological and historical inaccuracies and errors—all because of the darkness of ignorance. There is no need to be in the dark today, for evidence has been discovered by archaeologists which has authenticated and corroborated those portions of the Book of Daniel which were subject to specific attack.

First, as to philology—the claim of the critics was that Daniel contained eleven "Greek" words, so it must have been written after the exile, and in the time of Alexander. But, modern research has discovered that eight of those eleven words are not Greek, but Sumerian, which was the language of international correspondence at that time. The other three are names of musical instruments, Greek in origin. Such words penetrate quickly. Assur-bani-pal died twenty-five years after the invention of the seven-stringed harp. There is a picture of one on his monuments and it is said that one was buried with him.

Another claim was that Daniel 1: 3ff could not be true, for Nebuchadnezzar always killed all the princes of the peoples he captured. But among the many buildings built by Nebuchadnezzar which archaeology has excavated is one which bears an inscription telling that it was the "palace of learning" where the captive princes were taught the learning of Chaldea.

The story of the fiery furnace in Daniel 3: 19ff has been questioned. But in the excavations of archaeology is a kind of brick-kiln shaped structure with this inscription: "This is the place of burning where men who blasphemed the gods of Chaldea died by fire."

Likewise has the story of the lions' den in Daniel 6: 16ff been scoffed at by the critics. An archaeologist named Diculafoy fell into what seemed to be an old well. When they excavated they found it a pit used as an open cage for wild animals. Upon the curb is this inscription: "The place of execution where men who angered the king died torn by wild animals." There was such a pit of

execution as is mentioned in Daniel. And at Sushan archaeologists have uncovered an inscription listing 484 great men who died in the den of lions, and *Daniel's name is not among them.*

Nebuchadnezzar's madness, as narrated in Daniel 4, has also been a subject of attack. Sir Henry Rawlinson has found a document of Nebuchadnezzar telling this event just as Daniel describes it.

The account of Belshazzar in Daniel five has been questioned. Some critics have said that there was no such person, as this is the only place he is mentioned. But excavators have brought to light the prayer-wheel of Nabonidus which has his name, and the name occurs other places in old recently-discovered documents. The other objection to this story is that Belshazzar made Daniel the *third* ruler in the kingdom, next to himself, who was king, and that the record should say *second*. Archaeology has again corroborated the Bible, in its discovery that Nabonidus was the emperor at the time, and his son Belshazzar was ruling as viceroy or regent, which would make him second in the kingdom, and Daniel third. Instead of disproving the authenticity and historicity of Daniel, this only proves its exactness in detail.

Don't let the chirping of the "crickets" bother you. Just wait long enough and archaeology will bring light upon the subject, and prove the Bible true.

MARRIAGES

Newey - Davis. — Miss Frances Davis, daughter of Roderick and Irene Campbell Davis, and Daniel Newey of Ogden, Utah, were united in marriage at the home of the bride's grandmother, Mrs. Edna Campbell, Hammond, La., June 11, 1941, Rev. R. J. Severance officiating.

OBITUARY

White — Died, at Battle Creek, Mich., June 3, 1941, Miss Iona White, sister of Mrs. Alice Fifield.

General Conference

Denver, Colo.

August 19 to 24, 1941

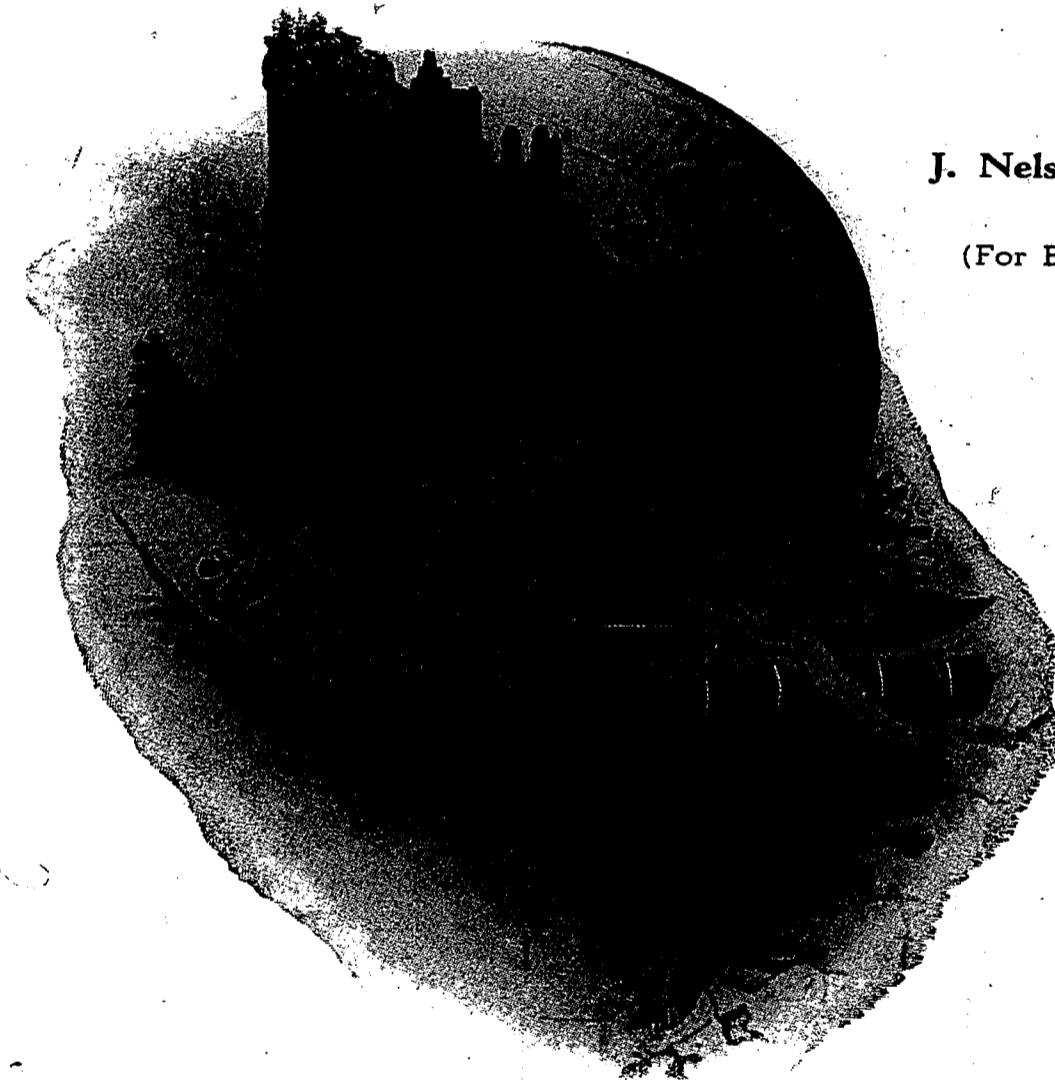
"Are you content with a second best?"

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J. Nelson Norwood, Ph.D.,
President

(For Baccalaureate Address
see Our Pulpit)

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