

ducted by Mrs. Wilson. It began by the group singing, "Old Black Joe," followed by a three minute talk on "Socials and Their Benefits," by Mr. Wilson. A two-act play, "Mrs. Jenkins' Brilliant Idea," was one of the best enjoyed features of the evening. The characters were dressed in old-fashioned costumes and played their parts well. The actors were: Mrs. Allie Stephan, Mrs. Jim Jensen, Mrs. Hatfield Stephan, Mrs. Elinor Stillman, Mrs. Earl Stephan, Mrs. Fred Bruns, Mrs. Laurence Niemann, and Reba Kenyon.

A girls' trio sang between acts. The "Kitchen Band," consisting of two combs, six kazoos, a bass drum, a snare drum, a violin, a washboard, and a toy piano, was directed by Elinor Stillman.

Reba Kenyon gave a reading. There was a duet, and two quartets were sung—one a male quartet and the other a "backward quartet." Four women dressed backwards, with false faces on the back of their heads, facing the audience sang two numbers. The program ended by the group singing "Deep in the Heart of Texas," saying "Kansas" instead of "Texas," at the pastor's request.

After the program the minister and his wife were ushered to seats in front of the crowd. Then Mrs. Ansel Crouch said a few words in appreciation of their work with us the past year. Mrs. Maude Burdick read one of her original poems. Refreshments of sandwiches, cup cakes, potato chips, and coffee were served.

Correspondent.

Battle Creek, Mich.

The sanitarium at Battle Creek, Mich., has been sold for \$2,500,000 to the government, and it will be used as a government hospital, such as the Walter Reed Hospital at Washington, D. C. This enables the sanitarium which was established in a small building over fifty years ago to pay off their bonded indebtedness. With over a million in cash, they will start up again in the annex (across the street), the library, and the college buildings, and some property which they retained.—Nortonville News.

A CONSIDERED OPINION

"On the seventeenth of May I shall have rounded out my first year in the service. It has been the happiest year of my life. Never have I had such glorious opportuni-

ties to help promote the welfare of the kingdom of our Christ as I have had this past year. Come what may in the future, there are no regrets on my part. To my way of thinking there is no greater opportunity for Christian service to be found anywhere than in being a chaplain in the armed forces of our country." (Chaplain Alfred B. Claus.)

MARRIAGES

Bouck - Branch. — At the home of the bride's parents, Mr. and Mrs. Clifford Branch, of Fremont, Mich., at the setting of the sun on the Sabbath of May 30, John D. Bouck, R.O.T.C. student of Michigan State College, and Miss Carole Branch of Fremont were united in marriage in the presence of a score of close relatives and friends, Rev. Leon M. Maltby, pastor of the bride, officiating. The future home will be at East Lansing until the groom is called into active service.

OBITUARY

Lane. — Wm. Hascal Lane was born at Vermont, Ill., April 11, 1875, and passed away at his home in Scottsbluff, Neb., May 22, 1942.

He married Hattie L. Pierce at North Loup, March 8, 1899. There are left to mourn their loss Mrs. Lane; six children: W. L., Everett H., and Erlo B. Lane, Mrs. Ruth Babcock, Mrs. Rua Wilson, and Fred C. Lane; nineteen grandchildren; and four great-grandchildren.

Services were conducted by Rev. H. A. McHenry, pastor of the First Baptist Church of Scottsbluff. Interment in the Fairview Cemetery.

H. P. L.

Mills. — Rolla John, last of nine children of Samuel T. and Sarah Greene Mills, was born in Washara County, Wis., October 23, 1860, and died at his late home, Hammond, La., May 16, 1942.

The family moved from Wisconsin to Minnesota in 1863, and when a young man Rolla was baptized and united with the Dodge Center Seventh Day Baptist Church. On moving to Louisiana, over fifty years ago, he transferred his membership to the Hammond Church, where he remained a faithful, devoted member.

He was married to Katie Green at Dodge Center, in 1880. To this union were born six children, four of whom survive. His wife died in 1910.

In 1915, he was married to Phoebe Stillman at Hammond. He is survived by his wife, one daughter, three sons, several grandchildren and great-grandchildren.

Funeral services were conducted by Dr. W. U. Hollev, pastor of the Federated Church.

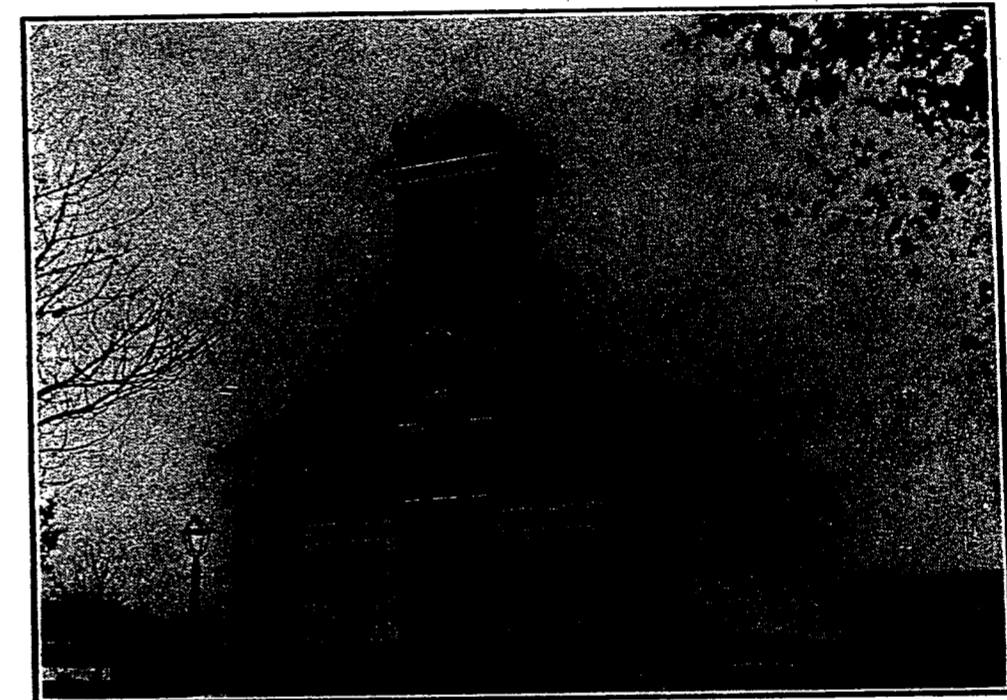
R. J. S.

The Sabbath Recorder

Vol. 132

PLAINFIELD, N. J., JUNE 22, 1942

No. 25



Rockville Seventh Day Baptist Church
1835 - 1942

Rev. Wayne R. Rood, Pastor
Eastern Association held here June 11-14, 1942

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The Sabbath Recorder

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EDITORIALS

CHRISTIANITY IN GERMANY

Many are wondering about the survival of Christianity in Germany. It seems badly submerged at present. From "The Spiritual Issues of the War," of February 5, 1942, we learn of a recent treatise on "Why Theology," by Dr. Martin Dibelius, well known professor of New Testament Theology at Heidelberg. Some closing paragraphs are quoted, which we reproduce, showing the "tensions" which are felt by those in Germany who are unwilling to see Christianity fade into complete national insignificance. The outlook for Christianity for any practical place in the German Reich does not look very hopeful.

There are signs, however, pointing to considerations which point to "conclusions that Germanism and Christianity must according to immanent laws constantly come together." Such signs are:

1. We Christians are convinced that Christianity has a mission to the German nation; and this conviction is related, not only to the past, but also to the future. This is not a mission based on a unique relationship of our nation to God—we really wish to guard against applying the national Jewish claim of election to the Germans!—it means that each nation has its own special relationship to God, according to its own special natural gifts, which lead it to develop its relations to God in a special way.

2. It is the conviction of many Germans that from the historical point of view Christianity has been a historical gift to the German nation which cannot be given up today without harm to the nation. It is not right to say that the confessional separation of Christianity must mean a division in the German nation. . . . To fight against Chris-

tianity would divide the German nation to a much greater degree than the separation of the confessions, especially as the relations of the confessions can today really be called a neighborly one.

3. It is the conviction of many Christians and Germans that the conflict within the Protestant Church in Germany cannot be the last word in the matter. It grew out of certain historical conditions upon which we do not yet pass final judgment today. But although it has certainly released genuine forces in Evangelical Christianity, it has certainly also let other forces lie fallow. Evangelical Christianity is richer and more varied than it appears in this conflict. And those who are truly Christian are closer together than their divisions into groups by this conflict allow it to be realized. Further, all the present distresses of the Church do not arise out of the present crisis. Faults are becoming obvious in this critical period which the Church has had within it for a long time. The German Evangelical churches have been too much a religious authority and too little a Christian brotherhood, too much a factor in public life, constantly concerned with maintaining their own viewpoint, and too little an instrument to express the forces of the faith and love of their members—those forces which inspire selfish service and sacrificial devotion. . . .

We are sure that our own Seventh Day Baptist churches in Germany—from which we have not heard for several months—will hold vigorously to the gospel of Christ working out in brotherhood, and for the uplift of the nation to the higher faith in Christ and for justice and good will for all.

PASTORS' CONFERENCE

The fifth annual Pastors' Conference opened at the Gothic at Alfred, N. Y., on Monday evening, June 8, 1942. Pastors were present from New York, New Jersey, Rhode Island, and West Virginia, as well as students of the School of Theology. Friends,

old and new, found many pleasant hours together, both in and out of the conference sessions. The beauty and peace of the hill country community brought inspiration and a sense of nearness of God. Those of us from the urban areas, with the mad rush and constant noise, found physical and mental relaxation.

Pastor Herbert L. Polan of Verona, N. Y., opened the conference with a devotional service in the Gothic chapel on the theme of the Great Commission. The evening's message by Pastor Everett T. Harris of Alfred stimulated our thoughts concerning the Holy Spirit.

The second session of the conference opened Tuesday morning, with President J. N. Norwood of Alfred University speaking on the theme, "The Bases of a Just and Durable Peace." His message centered on the report of the Delaware (Ohio) Conference under the topics of its four sections: Relation to the Church; Political Bases; Economic Bases; and Social Bases. A good discussion followed under the leadership of Pastor James L. Skaggs of Salem, W. Va.

Continuing with the subject of peace in the afternoon session, Pastor Hurley S. Warren of Plainfield, N. J., spoke on the theme, "The Church and World Peace." He spoke from four aspects in establishing the kingdom of God: The Place of God; The Place of Christ; The Place of Prayer; and The Place of the Home. The discussion which followed was led by Pastor Neal D. Mills of De Ruyter, N. Y.

Upon the invitation of Dean and Mrs. A. J. C. Bond the pastors gathered on the lawn of Crandall Hall for an informal reception. Some enjoyed a game of bowling on the green.

Evening devotions were led by Pastor Paul S. Burdick of Adams Center, N. Y. He gave us some thoughtful words concerning the peace that comes from God.

"The World of Tomorrow" was the theme for the evening's address by Pastor Elmo F. Randolph of Alfred Station. He gave several challenges for the world of tomorrow to the Christians of today: the challenge of penitence; the challenge of giving authority to Christianity; the challenge of healing ministry; the challenge to unite Christian efforts; and the challenge to improve the art of worship.

T. R. S.

Rev. Trevah R. Sutton kindly reported the above at the request of Editor Van Horn, who could not attend until the second evening. The favor is much appreciated.

A most stimulating program based on evangelism occupied the two sessions of the last day.

Two fine addresses were given in the morning session on the "Message of Evangelism," by Pastor Harley H. Sutton of Little Genesee, N. Y., and by Pastor Ralph H. Coon of Ashaway, R. I. The latter, not able to attend, sent a thoughtful paper which was read by Pastor Trevah R. Sutton of New Market, N. J.

The Master's message, said the first speaker, is the heart of evangelism. Like the mariner sailing around an unexplored island to find a good landing place, so Jesus made an all-around approach to the individual in making the just right contact with a needy life. The speaker stressed as outstanding elements in Christ's soul-winning life: graciousness, moral and spiritual power, sympathy and compassion, abounding love. Mr. Sutton thus illustrated Jesus' use of his message by showing how he treated the cases of Nicodemus, the woman at the well, the woman who touched the hem of his garment, the man at the Pool of Bethesda, and Zaccheus. Jesus met the needs of all social classes, awakening a sense of regard, faith, hope, and bringing to the surface the best in each.

In Mr. Coon's address the points stressed were facts of sin, Calvary, the resurrection, and the Scriptures. Helpful discussion followed. Both these addresses will appear later in the Sabbath Recorder.

In the afternoon two addresses were presented on Evangelism: Methods, by the editor of the Sabbath Recorder, and by Pastor Marion C. Van Horn of Berea, W. Va. The first in part appeared in the Recorder editorial department last week, and is concluded in this issue. We hope also to present the address of Pastor Marion C. Van Horn soon. At the close of a somewhat lengthy discussion the Ministers' Conference closed. All who attended these meetings felt they had been especially helpful. One young pastor said to a few of us that he would be willing to sacrifice, if necessary, all of a quarter's salary to be used in attending such a meeting.

The visitors expressed appreciation of the work in planning the conference by Dean Bond and his faculty. Of course we expected George B. Shaw's helpful presence, but were surprised and also blessed by the presence of Rev. and Mrs. T. J. Van Horn of Daytona Beach, Fla., and by Rev. and Mrs. S. S. Powell of Princeton, Mass.

The older men, who have carried so much of responsibility and the burdens of the denomination, felt fresh encouragement in the attitudes, ability, and spirit of the younger men who are taking over, and hope in the fine young men now in preparation.

THE EASTERN ASSOCIATION

The one hundred fifth annual session of the Seventh Day Baptist Eastern Association was held at the Rockville church, June 11-14. The picture of this fine old church, constituted more than one hundred years ago, appears on the cover of this Recorder. Rev. Wayne R. Rood will close his two-year pastorate of the church next September, to pursue graduate studies at Hartford Theological Seminary, and Rev. Trevah R. Sutton of New Market, N. J., will take his place. During the years many strong ministers have labored here. Rockville is still a hopeful field, our church being the only one in the quiet mill village.

Deacon George V. Crandall and Miss Lillian Spencer were president and recording secretary. A splendid program, arranged by the executive committee, was carried out as printed, on the theme, "Christ for the World," with the text ". . . That at the name of Jesus every knee should bow . . ." There were nine sessions under such sub-headings or themes as "Christ for the Hour"; "Christ for the Sabbath"; "Christ for the Home"; "Christ for the Church"; "Christ for the World"; "Christ for the Future"; "Christ for the Nations"; "Christ for the Soul"; and "Christ for the People."

Due in part to rubber shortage and tire rationing the delegation was not so large as usual—one car load only coming from the New Jersey churches, one delegate from New York City, with Rev. Jay W. Crofoot accompanied by his wife, representing the Central Association, and Rev. Orville W. Babcock with his wife and little son George, representing the Southeastern Association. Of course the churches of New England were quite well represented, especially at

the meetings over the Sabbath. We were blessed, too, by the presence of Rev. and Mrs. William J. Kimshel of Durham, Conn. Mr. Kimshel is the pastor of an independent Sabbath-keeping church at Middletown, Conn. They were accompanied by two ladies of their group, Mrs. West and Mrs. Lyman. Brother Kimshel brought a stirring message on Sunday morning at the Tract Hour program. The names of these devoted Christians who are supporting our denominational work by their prayers and liberal offerings are becoming familiar to our readers through occasional contributed articles and "Meditations."

Words of welcome and greetings were extended by Mrs. Carlton G. Irish, with response by John Gavitt, deacon and Sabbath school superintendent of the Pawcatuck Church. The words of these people, briefly but sincerely spoken, with the message of the president, also very brief, led all into a happy frame of mind and prepared us for the inspiring message that followed by Pastor Ralph H. Coon of the First Hopkinton Church, Ashaway. Pastor Coon laid emphasis upon the theme of the association by urging the exaltation of Jesus' name, a name above every name—"The Christ," placing him as the Son of God; "Jesus," identifying him with humanity, "Son of man"; "Lord," as our great Master: "Jesus Christ, our Lord," who is all and in all and who alone is sufficient for all our needs. This message seemed to the writer to cleanse our minds and hearts with its spiritual implications.

Further report on the association will be made next week.

MISSIONS

Rev. William L. Burdick, D.D., Ashaway, R. I.

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

From the Standpoint of the Treasurer
of the Missionary Board

(Address delivered by Mr. Karl G. Stillman, Missionary Hour at Eastern Association, June 13, 1942.)

By the very nature of my official connection with the Seventh Day Baptist Missionary Society, it should be expected that in this address I should stress the financial aspect of

our missionary efforts, and this I shall do later on, but first of all, may I speak of my personal views respecting missions?

In my opinion, missionary work is one of the vital responsibilities of all professed Christians. We should not sit idly by and selfishly absorb the joys and satisfactions of Christianity without making an effort to share our experiences with others. Missionary work is too often considered to be the work of duly ordained individuals alone. Of course it is true that these consecrated men and women are leaders in missionary efforts, but however talented they may be, it is an utter impossibility for them alone to propagate and spread knowledge of Christian beliefs in accordance with Christ's injunction, "Go ye into all the world and preach the gospel to the whole creation." All Christians must be missionaries in ways in which they are capable. Some can teach, others can preach, but all can effectively contribute to the success of missions by the example set when their daily lives reflect Christian teachings. Christ was the perfect example, and the twelve apostles perhaps may be considered to be his first ordained missionaries, but they were not alone in the work, for there were the seventy others who played important parts too, though largely anonymous. Also the Bible teaches us the powerful influence of the many Christian laymen of the time.

I used to wonder whether or not it was the right thing to do, to send our missionaries into foreign lands and go to great pains and expense to convert the natives to Christianity when such conversions many times caused serious disturbances and difficult readjustments in the lives of the individuals affected. I wondered if we should shatter religious beliefs of these natives, beliefs which contain many high ideals and of course many evil practices as well. Christians, perhaps, can subscribe to some of the teachings of Confucius, of Buddha, of Mohammed, and to the teachings and parables of Taoism. However, though much praise can be given to these religious theories and beliefs, Christianity alone has everything that man needs to live a full and worth-while life. Recognizing this fact, I believe we should foster and encourage missionary work the world over. In so doing we should be quietly unassuming, never intolerant or objectionably aggressive, but always ready and willing to tell all, who will listen, of the supreme joys of Christianity

which can be attained by every one who will open his mind, his heart, and his soul, and permit Christ to enter. Because Christianity not only contains ideals similar to the best of those of heathen beliefs but does not sanction the evil practices, there can be no doubt but that it is right and proper for us to tell the "good news" of our faith to the world, being assured that readjustments will only be temporarily upsetting to converts and will be far overshadowed by the great joys that will follow.

We are proud to be citizens of the United States, and as such to be a free people, yet we must be constantly on the alert lest our zeal to be free trap us into suppressing that very freedom in others. The teachings of Christianity are such that we believe a democracy to be the very best form of political government, yet if we attempt to force a democratic form of government on a people used to some other form, we are destroying their freedom of choice in which we believe. However, we can tell of the great advantages of a democracy, and if we are eloquent and persuasive, the facts will be recognized and the freedom of choice will undoubtedly bring about the acceptance of the democratic theory. The same is true with Christian missions. We can and should seize every opportunity to describe our beliefs clearly and effectively, but never to use high pressure or coercive methods.

Probably many of you have read "The Keys of the Kingdom," by A. J. Cronin, and those of you who have not, may I suggest that you do so, for in this fine book you will find described a missionary who should be an ideal for us all to follow. The fact that he was a Roman Catholic priest is irrelevant for he was a great Christian leader who really converted souls, and one who was as sincere as he was great. He never departed from his ideals for the sake of building up large and wealthy congregations, which too often are accepted as the sole measure of success.

Missions and missionary work to be maintained must receive financial backing; and this support is derived from two general sources; gifts and income from invested funds. In these days of wartime economy, it has been inevitable that interest returns on investments should be sharply reduced. Our government is forced to borrow huge sums of money to finance our war effort, and since its bonds and notes are the safest investments to

make at all times, government financing now enjoys practically a monopoly, which in itself has driven down rates of interest to low figures. Priorities on critical materials and scarcity of others prevent the building of new homes which could be a source of revenue through acceptance of real estate mortgages. Private industry no longer finances its expanding business through the issuance of bonds and other securities, since the government now advances all necessary sums for such expansions due to wartime needs. Industry either repays these advances to the government or pays a rental to it based on the value of the facilities made available at government expense. All these policies have resulted in a drying up of the investment market, making it an impossibility to obtain much more than a third of the six per cent considered to be a fair return.

On the other hand, war work has placed in the hands of most of us much more income in the form of wages than we have had in years, or perhaps more than we have ever received. We are being restricted more and more as to what we can purchase with our increased income. Our gasoline is rationed; there are priorities on this and there are priorities on that; we can't buy new cars, refrigerators, radios, and countless other things, so what are we going to do with this money of ours? The government says it expects us to set aside ten per cent of our income for income taxes and another ten per cent for the purchase of War Savings Bonds. It seems probable, too, that if we don't do these things voluntarily, we will have to accept deductions from our wages each week. I feel sure that we are going to be forced to accept a much lower standard of living than that to which we have been used. We are going to find ourselves in the dilemma of having money to spend without being able to spend it for the things we crave, at least "for the duration."

As I have pointed out, the Missionary Society is bound to be restricted in its income from invested funds, and because of this fact only one remedy appears to be possible, and that is, all of us must make our gifts larger. Let's voluntarily match the ten per cent the government wishes us to set aside for taxes, with another ten per cent for the support of our churches! If we use some of this money we have and which we cannot spend, we will lessen those very taxes we must pay eventually. Our government says we can contrib-

ute up to fifteen per cent of our income to our churches and other religious, charitable, and educational institutions and it will permit us to deduct such contributions from the total income on which we will pay a tax. Most of us are going to pay at least a ten per cent income tax this year, so for every dollar we give our church, we will save ten cents in taxes. Think it over! Wouldn't you prefer to give ten per cent of your income to the church and pay less taxes, realizing that in so doing you are helping to make your country strong and are strengthening the morale of its people through Christian teachings?

Although I have mentioned giving ten per cent of our income to the church, each individual should give according to his ability. Some may not be able to give as much, while others should give more than a tithe. In this time of national emergency we are urged to give until it hurts, but I believe a more helpful instruction is to give and give until real pleasure and satisfaction are attained, for these results only follow liberality. Otherwise stated, let us give as Jesus gives, heeding these words of the poet, Edwin Markham:

"Giving is living," the angels said,
 "To feed to the hungry sweet charity's bread."
 "And must I keep giving and giving again?"
 My selfish querulous answer ran.
 "Ah, no," said the angel, his look pierced me
 through,
 "Just give till the Master stops giving to you."

EVANGELISM AND ITS METHODS

(Address given at the Ministers' Conference, Alfred, N. Y., by Rev. Herbert C. Van Horn)

(Continued from last week)

Special Meetings: The Revival

For one I do not think the time or the need of the special meeting is passed. The church needs the special meeting, a time of revival; the pastor needs it; unsaved men need it; the world needs it. Just as in daily tasks, the following of humdrum duties day by day, month in and out, wears us down and we need the stimulus of the extraordinary—a holiday, a picnic supper in the woods, an excursion into some new experience—so we need the special meetings, the revival which we hope the special will mean.

As long ago as in 1933 the Federal Council of the Churches of Christ in America called attention to the fact that historically the great periods of evangelism in America

have also been the periods of greatest moral, social, and educational advancement:

"Out of the Great Awakening came the force which kept America from becoming a 'Merry Mount' and gave us many ministers that were born out of a great evangelistic passion. Hospitals and asylums, the great missionary and Bible societies, had their beginning in this new sense of personal responsibility to Christ, as stewards of God's manifold gifts. The flaming evangelism of the early church in America, of Dwight of Yale, of Finney of Oberlin, helped to make the growing nation law-abiding, and it was a matter of common information that bills were paid, life and property made safe, social obligations met, when Moody, and his followers of later date, taught men to confess and forsake their sins and own their obligations to give their substance and themselves to the service of God and men. No influence in this regard was so potent and far-reaching as the steadfast ministry of humble pastors and spiritually-minded laymen throughout the country."

That commercialism and professionalism finally entered the field of evangelism is well known. But until they did many of us can testify to many lasting results. In a city in the Northwest, ten years after a Billy Sunday campaign I heard testimony after testimony that debts had been paid, the saloon outlawed, and social and church conditions had been bettered. In my own experience with professional evangelism, in one place doubtful amusements disappeared for some years, and in another the objectionable sort of "movie" was banished for years.

Revival results are seen in hearts being warmed, spirits quickened, horizons widened, and duties viewed in a new light; needs of many easily overlooked are realized and met; the church's fringe—not the fringe of churchly ornament but the fringe of ragged neglect—the unchurched, the backslider, the underprivileged, the man in jail, in the hospital, the shut-in, laborers in work camps, schools and factories receive needed attention. As these neglects are faced and opportunities grasped, the church truly evangelizes, is evangelized and revived. In these special services personal and home needs are attended to; more time is found for prayer, study, and meditation on God's Word, family worship, and thanksgiving at meals; old grudges are forgotten, old sores healed. When the grace of God flows into church, family, and personal channels, love flows out toward one another; wrongs are righted, and the prayer, "forgive us . . . as we forgive," brings a new, vitalizing experience.

These results hardly are experienced in a meeting or two. In the opinion of your speaker, it is a mistake to think that a week-end mission is enough. The tempo of the times hardly tolerates a "protracted" meeting. But it was that taking of time, that persistent carrying on that marked the great revivals—revivals leading to world-wide results. It took ten days to three, four, or more weeks for such results as came under the evangelism of C. M. Lewis, John L. Huffman, Uncle Sammy Davis, E. B. Saunders, and L. D. Seager—even longer sometimes for Finney, Moody, and others. In the Preaching Missions under the leadership of Jesse M. Bader, with such workers as Muriel Lester, E. Stanley Jones, and many other trained missionaries, every one working fourteen to seventeen hours a day intensively, much is crowded into a six or eight day meeting perhaps as much as in older days into three or four weeks. But in these modern methods it may be said that not so much the unsaved are directly reached, though many are, as that church people are finding new experiences and are led into new consecrations under which they return to their fields to launch a new attack of evangelism.

But ordinarily it takes from ten days to two weeks of daily evangelistic preaching to arouse the church as a whole to the point of repentance for its complacency, interest in saving souls, and consecration to the task. In a week-end mission, for instance, just try to get a response to a call for a rededication on such an appeal as: (1) Does Jesus have first place in your heart? (2) Are you right with God? (3) Are you right with one another? (4) Will you go and do what God wants you to do? Perhaps a half dozen will respond. But after a week or ten days of daily, intensive, earnest, faithful presentation of the claims of the gospel, the majority of your church is ready for such an appeal and test; from then on the unsaved are reached, personal work begins in earnest, your special meetings have become an evangelistic force, and lost souls are saved by the redeeming love of Christ, a love being manifested by loyal witnesses. A cold church never wins souls for Christ. A good man once told me, when inactive in church work, "I can't work in a 'cold collar.'" Even in baseball, com-

peting teams take their fifteen minute turn at "warming up," and during the game near the "dugout" will be seen reserve pitchers "warming up" the old arm to be ready for the mound. "The children of this world," said the Master, "are wiser in their generation than the children of light."

After waiting for many days, gathered together in one place and with one accord in prayer, the early church group was prepared—"warmed up"—for the Holy Spirit to come, which he did, and Peter stood up and preached till man cried out, "Men and brethren, what shall we do?" and three thousand were added to the church. It may be noted that members of that early group were themselves filled with the Spirit, that each did his part, speaking perhaps to his neighbor in a language which the neighbor at hand understood, and that the "eleven" stood with Peter. That was truly an "old-fashioned revival," though new in the church's experience. Doubtless there are many other methods that God will use; we sincerely believe he is ever ready to bless such a special meeting today.

The Place of Education

I believe in education, but not that you can educate an unsaved soul into salvation. That's the work of Christ's redeeming love under the ministration of the Holy Spirit. The new birth is mystical, unexplainable, but we have Christ's own word for "Ye must be born again." Nothing less can take its place. It requires no special time or place; nor may one always be conscious of when it occurs. However, like Dan Poling's reply to his son's inquiry about God, "I don't know much about God, but what I do know has changed all my life," our lives are changed. The new birth changes one's life. One is a new creature. The rest is a process of growth, of development: "first the blade, then the ear, then the full corn in the ear." In all this, home influence, prayer, Bible reading and study, church, Sabbath school, Christian Endeavor, Vacation Bible School, religious day school—all have their part. This is Christian nurture, Christian education.

Home and Visitation Evangelism

Much is being urged for this method of evangelism and it has many merits. Jesus, one time at least, sent out his disciples two

by two, and at least on one other occasion sent out seventy, two by two. This differs little, however, from personal work such as we have already discussed; and when used in connection with some form of special meetings it is a powerful force under the Holy Spirit. Like other methods it will not work itself. It demands careful leadership and not a little careful training. I believe our seminaries should give a thorough course in evangelism, devoting as serious study and demanding requirements as rigid as they do in the field of church history, Old Testament theology, or hermeneutics. Our pastors should be given such training as will qualify them to train, in their own church classes, people to do effective personal work. For this a better, more thorough knowledge and use of the Bible are needed than our colleges and seminary have been giving. How many of us have ourselves been able, as "good workmen, rightly dividing the word of truth," to show an inquirer effectively the way to a personal experience with God? The Word is our sword, and if we do not know how skillfully to use it, we not only are put to confusion, but sadly lose the battle. I am made glad as I notice some evidences of improvement in such lines of Biblical Christian education.

Whatever methods we use we must not forget that methods are not ends in themselves. We must not deteriorate here, nor let down and be satisfied with thinking or feeling: we have had our Vacation Bible School; or we have had our week-end Mission, or we have had our revival. The work must be constantly carried on. New born babes need the milk of the Word; others need more meat. Often enough the new born creatures in Christ are left to perish or survive on the church's doorsteps. The man, untutored, but alive with a new and glorious experience in sins forgiven and conscious relationship with the divine, sometimes finds his enthusiasm waning as his prayers are looked frigidly upon by conservatives because they follow not the usual formulae. No church or pastor has done its or his full duty to the church or to Christ, who is not making a serious study and effort to instruct, encourage, and train these recent converts. No, our methods are not ends in themselves; our methods are for results for Christ and the church.

Conclusion

Whatever our methods, we must have the evangelistic heart if we are to win men for God. Let us remember that winning men and women to the Lord Jesus Christ is the biggest and best business in the world. In closing, may I speak briefly of a few personal experiences? In my college days, a roommate asked me, "Why do you not invite me to join with you in your evening worship?" He had noticed my habit of Bible reading and bowing in prayer at my desk before bedtime. He continued, "I am not a Christian, but I want to be." He soon gave his heart to the Lord and was baptized and joined the church. But what a shame to me, that he had to make the approach.

In several of the churches served in my ministry I have practiced holding a series of evangelistic meetings early in the pastorates—doing the preaching each night myself, and seeking to enlist others to do personal work. Gratifying results usually followed, and I found the way opened into warmed hearts, and encouragement for continued service in the field of personal evangelism.

Some years ago, in co-operating with my brethren in several different fields, we practiced the two-by-two method, entering every home in the communities with the previously announced purpose of spiritual conversation, Bible reading, and prayer. One door only, so far as I know, was closed to us (with an apology afterward), and in each of the series satisfactory results followed.

In other fields of special meetings where evangelistic services resulted in revivals, the personal work of faithful pastors, with well directed personal efforts of others and the prayers of many, combined to bring souls into the kingdom of God and to the building up of the church.

Outstanding encouragement in revivals has been experienced by those of us who have been in touch with some of the Preaching Missions sponsored in recent years by the Federal Council. New vision, courage, and consecration came to many at Madison Square Garden, New York City. More than fifteen thousand, it was reported, were in attendance. At the close of Dr. E. Stanley Jones' clear-cut message the audience was formally dismissed—but more than eight

thousand remained for the "after meeting," because of a desire to know Christ, or more about him and the way of life eternal. In that meeting, closing an eight-day mission, were evidenced results of many methods of evangelism: individual work with individuals; two-by-two home visitation; home training; Bible school association; radio messages; group meetings in schools, factories, and business places; cottage prayer services; mass meetings; and sane, fervent gospel preaching. Under-girding it, withal, as must be in every successful evangelistic endeavor, was a faith in God and a passion for souls.

Soldiers of Christ arise,
And put your armor on;
Strong in the strength which God supplies,
Through his eternal Son.

From strength to strength go on;
Wrestle, and fight, and pray;
Tread all the powers of darkness down,
And win the well-fought day.

—Charles Wesley.

WOMAN'S WORK

Mrs. Okoy W. Davis, Salem, W. Va.

CLIPPINGS FROM UNION SIGNAL

Drys Speak Up

The Drys in the House of Representatives, in response to increasing public demand for action, are being heard on the subject of adequate protection for soldiers and sailors from exploitation by vicious interests which are profiting at their expense. Representative John E. Rankin of Mississippi spoke again for his bill to prohibit liquor advertising over the radio (H.R. 6785), and in so doing, said:

Many of our leading people feel that the manufacture and sale of intoxicating liquors should be suspended for the duration of the war, that we should not take sugar from the mouths of our children and permit it to be used in the manufacture of a poison for their destruction.

Mothers and fathers are urging us to stop the liquor traffic in the areas around our training camps and our defense industries. Christian people everywhere are appealing to us to stop its advertisement over the radio.

It may suit the gentleman from New York (Mr. Celler) to have this liquor dispensed to our boys in the service; it may suit him to have it distributed through the cocktail rooms to the innocent boys and girls of the nation; it may suit him to have its virtues drummed into the ears of the children of this country over the radio. But

I want to tell you now that it does not suit the Christian men and women of this country who are bending every effort in this war emergency, supporting this nation in its greatest crisis, and sending their sons to die in defense of our country's cause in order that our free institutions, our democratic way of life, and our Christian civilization may survive.

Advertising Goes Religious

By William L. Stidger

I was in New York City a few days ago and happened to be talking with one of the biggest advertising men in America, a member of the J. Walter Thompson agency, when he said to me, "Have you noticed the new spirit and approach to advertising since the war began?"

I said, "No, not especially. What is it?" "We are now using 'your stuff'; what your approach must have been for years," he replied with a wise smile in his eyes.

"What do you mean by my approach?"

"I mean the religious approach."

"I don't exactly understand."

"I mean that advertising men, who are trained in the business of reaching the public through their dominant interests, now realize that the American public is deeply intent on religious and spiritual things. War or any crisis always does that to the American public. In dark periods, times of uncertainty and peril, we turn to God and the church. Our research department has told us that the people were never more interested in the spiritual approach than they are now. We never have a conference that that does not turn up in many ways and from many sources. One of the cynics and infidels in our magazine advertising department was the first to discover this trend on the part of the American buying public and said in one of our conferences, 'You birds know that I'm no sissy, and I'm no religious crank, but we've gotta change our whole advertising approach now and assume that the American buying public is more interested in their children, their homes, the church and religion than ever before in all of our history, so I suggest that our artists, our writers, and our research workers stress the religious approach in our magazine and radio advertising.'"

Then this famous advertising man, one of the highest paid writers in America, his salary running so high that he has to pay seventy per cent of it back to Uncle Sam,

picked up the current copies of several American magazines, and leafed through them.

After a moment he looked up at me, handed me a copy of Life and said, "Here's what I mean, Doctor Stidger."

I looked and there was a striking ad showing a little curly haired girl kneeling at her bedside, with her hands crossed in front of her in prayer. It was a beautiful picture and would normally catch the eye of anybody in peacetimes or wartimes. Down below that picture of a child kneeling in prayer was the caption line of the ad:

"WHAT CAN A MAN BELIEVE IN?"

The answer followed that question in the copy of the ad. It was an E. R. Squibb and Sons ad and it was well written. It had the words, "Prayer," "Faith," "Sunday School," "Hope," "Courage," and "God," in it. I could hardly believe my eyes. That surely was and is, as that advertising expert said, "Our stuff." That ad sounded as if a preacher had written it, but it was actually done by a hard-boiled well-trained advertising man from another great American advertising agency. He was not particularly interested in the church or in religion, but he did have sense enough to know that the American public to which he has to appeal is interested in prayer, faith, and religion.

Then he showed me another ad which pictured another little girl, looking up with wistful, fear-filled, anxious eyes, and the caption said, "Are They Coming Over Here to Fight, Daddy?" It was a Red Cross ad but it caught the eye by running a picture of a darling little girl and that picture occupied half a page of valuable white space in Life.

I was stirred to my depths as I listened to this well-known advertising expert talking in the language of the minister and the church. Every one of us here in the office realizes that a good story with a religious background and a deep current of spiritual truth running through it is what people want to read now.

I came back from these interviews with advertising agencies, magazine editors, and radio executives with a strange feeling of awe, delight, and yet with a sense of fear in my heart. I wondered if these secular institutions had discovered this trend in the public and we, the church, had not as yet

discovered it. That could happen. I knew it could, for, after all, spiritual things are every day, every month, every year matters with us in the church. We run our affairs in a more or less hit-and-miss fashion. We do not study the reactions of the public in any scientific way.

DAILY MEDITATIONS

(Prepared by K. Duane Hurley, Marysville, Calif.)

Sunday, June 28

Having a Destination.

When you come to a forks in the road, does your goal help you in making a choice of ways?

(If my aim is high, I can follow Jesus' leading: Matthew 10: 32, 33; John 12: 26; Psalm 25: 4-12; James 4: 17; 1 Kings 8: 21.)

Call to Prayer—By looking to Jesus, like him thou shalt be.

Monday, June 29

Looking Back Over the Road.

Do you ever stop to consider how far you have come?

(Such "views" as these come at vantage points: Make a life! Don't just make a living. Be a go-giver, not just a go-getter. Do unto others, is Christ's principle; not, do others. Master your life, or your life will master you.)

John 6: 27-29.

Tuesday, June 30

The Upward Trail.

Let us hearken to the voice of the Master, ringing down through the ages:

To dare to follow him in his courageous way of living, JESUS CALLS US.

To follow him in loving and serving others, cost what it may, JESUS CALLS US.

To dedicate and consecrate our lives to the building of a Christ-world, the kingdom of God on earth, JESUS CALLS US.

Let us hearken to the call of the Master.

John 10: 9-11.

Call to Prayer—Thy friends in thy conduct his likeness shall see.

Meditation for July

(Prepared by Rex Zwiebel, Salem, W. Va.)

Independence Week

Wednesday, July 1

Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Psalms 51: 12.

Before Christ, men realized that the Spirit of God was the spirit of freedom. Often, chained to the conventions of the earthly life, we do not realize the freedom that our religious beliefs give us. Undoubtedly one of the greatest blessings of our Seventh Day Baptist beliefs is freedom from worry over the question, "Do I worship on the day ordained by God?" Certainly, there cannot be any doubt.

Prayer—Dear Father, give to all Seventh Day Baptists a new realization of the freedom of our Sabbath. Amen.

Thursday, July 2

For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. 1 Corinthians 9: 19.

Freedom has many conceptions. Most of us experience the freedom granted us by the Constitution. Paul went about his business without being accountable to any man on earth, yet he joyfully admits that he has become a servant to all, so that his experience may be greater. In serving, he realized the false gods to whom people bind themselves; and, girded with this knowledge, he could appreciate the freedom of a man of God.

Prayer—Dear God, teach me to realize and appreciate the blessing received from knowledge gained from laboring a free servant of mankind. Amen.

Friday, July 3

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Galatians 5: 1.

Although Paul was speaking of the bondage of sins in this statement to the Galatians, it is very easy to imagine the "brick-corner politicians" of 1776 quoting this verse in reference to the situation of that day.

Let us realize the value of freedom through Christ as Paul shows us. With that freedom in mind and soul, no earthly master can enslave us.

Pray for those who are demonstrating their love of freedom: soldiers who fight and leaders who guide.

Sabbath, July 4

Blessed is the nation whose God is the Lord. Psalms 33: 12.

Independence Day in 1776 must have been a joyful day for those noble patriots. Some shouted; some sang; but those to whom liberty meant the most, prayed. They realized the task of weaving a strong nation. They

set the pattern for us, and our prayer, as it should be, is aptly expressed by Dorothy Cal-laway's poem, "Then Let Us Pray."

We are a Nation, bound by sacred ties
To keep our place before the loom, and weave!
God is so close—why have we turned our eyes
From him, believing that we might achieve
Some gilded, tinsel fabric of our own?
Each for himself, we snatched the gleaming thread,
Leaving the drab, until—each man alone—
We now are bound with dull and tangled dread.

We must weave on! The pattern still is clear,
For he who set the task is close at hand;
The prayer of troubled hearts shall prove him near,
And burdens shall be lifted from our land
When we forsake our blind, material way.
God hears! Then let our people kneel and pray!

SABBATH SCHOOL LESSON FOR JULY 4, 1942

God the Creator. Scripture—Genesis, Chapters 1 and 2.

Golden Text—Genesis 1: 1.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

YOUTH AND THE SABBATH

(From Youth and Religion, messages by
Rev. T. R. Sutton)

One of the big problems Seventh Day Baptist young people face is the Sabbath. Even those who have been brought up in a strict observance of Sabbath reach a time when they must choose. Unless one can understand the reason and value of the Sabbath there is little chance of there being a willingness to sacrifice in order to keep the day. Too often we find that Sabbath converts are better observers of it, and find more joy in keeping it, than those who have inherited it from their homes and church. The reason for this is that the convert has had to study the matter and understand the reason and value before he accepts it as a belief, and thereby has found in it a real experience. Often those who inherit the Sabbath have not carefully thought it through and thus failed to find in it an experience.

Most of you young people who read this message have inherited the Sabbath. Some may have an understanding and found an experience, others may not. I can give only an outline here. Study further.

The Sabbath had its beginning with creation. God created the Sabbath so that man would have one day each week that is holy—

a day dedicated to spiritual things so man could come closer to God. "The Sabbath was made for man and not man for the Sabbath," according to the teachings and practice of Jesus.

In the early history of man is the record of Sabbath observance long before there was a Hebrew nation—thus it is not of Hebrew origin. The Hebrew people in keeping the Sabbath added many ceremonial laws, which laws Jesus refuted. But the basic law is moral—a vital part of the Ten Commandments—which law Jesus kept and explained.

There is no evidence from the Bible that Jesus or any of the early Christians observed any other day of the week than the Sabbath—the seventh day. Neither do we find reason for another day on the ground of Christ's resurrection, for all we know is that the tomb was empty on the first day of the week.

Sunday observance comes at a later time than Bible days. It comes after Christianity reaches Rome and the Roman Church was formed. Sunday observance is one of the results of a compromise of Christian religion with the old Roman religion. Some leaders in the Roman Catholic Church claim that the Church made the change from Sabbath to Sunday.

Thus the day which God made holy is the seventh day of the week—the Sabbath. It is the day which Jesus kept. There has been no loss of time nor have there been changes in the days of the week since his day. As followers of Jesus should we not keep the day he kept, rather than a day established by a church which compromised with paganism? That is why we have the Sabbath as a part of our belief and practice.

Perhaps you are saying, "What difference does it make which day is kept as long as one is observed?" Well, it makes the difference of whether we are to obey God or man. If we are to follow the idea of man in this regard, why not in others? If we willfully break one commandment, does it not weaken our ability to keep the others? The ideas of man divide the Christian Church. To seek after God's law brings unity. The Sabbath is God's day, why another?

Or perhaps you are saying, "Why have any sacred day, why not serve God every day?" Certainly we ought to serve God every day! But let us remember that God is wiser than we. If he has set aside a day for

us, it is for our good—it is that we might better serve him each day. We may not understand why this is so, but this we know: the lack of any sacred day in each week seriously damages one's Christian growth.

Here is what may happen. There is carelessness in keeping the Sabbath. Then follows carelessness in attendance of worship services and home devotions; then loss of interest in evangelism, in missions, in the church; then acceptance of popular opinions rather than Bible, followed by denial of Christ as Savior and the Son of God; then the fatal step of spiritual death is not far away. Is this always so? Not in every case, but too often it is. Just observe it.

For those who keep Sunday the same can happen upon carelessness in Sunday observance. With them carelessness is greater than with Sabbath keepers, as there is no spiritual strength back of that day—no Divine authority.

My young friends, I urge you to seek after an experience in Sabbath keeping which will become so real, and a joy, that you will find in it an aid for your Christian growth. In Sabbath keeping you have nothing to lose except some material gain, and not always that. Your influence as a Sabbath-keeping Christian will help the world more than any thing else you can do. Invest your Sabbath inheritance in Christ.

I shall not make a set of rules as to what you may do or not do on the Sabbath, but offer this one rule which I have found helpful: Do on the Sabbath that which will bring you closer to God and Christ, closer to your church, closer to your home—doing nothing which would hinder you from worship, meditation, and service in your church, or that would cause you to forget that it is the Sabbath—a day that is holy.

CHURCHES IN WAR TIME

President Roosevelt has urged, in a letter to Dr. Douglas Horton, minister of the General Council of Congregational Churches, that regular church activities and religious gatherings be maintained in these days of national crisis. The question of holding church conferences this summer, in view of the rubber shortage and other war restrictions, had been raised by Doctor Horton. The President wrote:

It is a fact that we are now engaged in all-out war, in which it is necessary for us to marshal every physical resource in the defeat of enemies who threaten our destruction. Until victory is achieved we must meet force with ever superior force and vanquish once for all the monstrous tyrannies against which we are arrayed. Although we are called upon to employ force to the utmost, we must not lose sight of the strength that lies in the sword of the Spirit.

A real revival of religion, a quickening of the spiritual life of the nation, would strengthen our morale for the war effort and would be our sure guide to a just and lasting peace when our enemies shall have been vanquished.

The message which I would therefore send to the General Council of Congregational Christian Churches is to be steadfast in maintaining the fundamental structures of the church in its local, state, and national organizations.

I hope, therefore, that no circumstance will prevent the holding of your General Council and I wish you Godspeed in your deliberations.

—World Alliance, News Letter.

OUR READERS WRITE

Dear Editor, the Sabbath Recorder:

It seems I have appreciated the Recorder more this past year than ever before. So often we cannot attend church, and those sermons fill in beautifully. I also enjoy the accounts of your trips, so many of the places and people I know that it seems almost like a personal visit. . . .

Edna V. H. Wilkinson.

Athens, Mich.

Dear Sir:

I appreciate the L.S.K. letters. I am really a lone Sabbath keeper now, and never before have I realized the value of the Sabbath and the contacts with others in the denomination. Also the Recorder has never before meant so much to me, even though my parents have always taken it.

More should be done to make known the true value and importance of the Sabbath as the one and only sanctified day of rest. I have little faith and interest in compromising with Sunday enterprises as such. However, I shall be glad to support or aid any Sabbath promoting scheme in which I am able.

Mary Thorngate.

Eau Claire, Wis.

CHILDREN'S PAGE

Mrs. Walter L. Greene, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I promised to write to you about two months ago. I am very busy this year, so I haven't had time to write before. Anyway here is my letter and story.

Not long ago I was in a play at school about migrant children. I was the most important person. My name was Ruth, in the play.

Here is the story I told you I would write.

V for Victory

Gertrude sat down beside her mother on the grass. "Mother," she said, "I have a letter from Cousin Pat. She wants to know what she can do to help Uncle Sam. She lives in the city so she can't have a garden like I have."

"Well," said her mother, "Pat can buy defense bonds and stamps. She probably chews lots of gum. She can save the tin-foil and she can save newspapers and rags. Pat should be careful of her rubbers and shoes. She can keep herself healthy. Oh, there are lots of ways."

Gertrude ran into the house and began to write a letter to Pat.

Two months later Gertrude got a letter from Pat. This is what it said:

Dear Gertrude:

I have a report for you. I have bought one dollar's worth of ten cent stamps, ten of them. The other day I took two handfuls of tin-foil to the drug store. I collected sixty newspapers and six magazines and sold them. I am very careful about my rubbers. I eat more vegetables than usual and less candy. I like helping Uncle Sam. It keeps me busy. Thank you for helping me.

Love,

Pat King.

"Oh, Mother! Pat has more than started helping Uncle Sam. She's on the V for Victory list," said Gertrude. "It pays to be a helper of Uncle Sam."

(The End)

I hope you like my story. I buy stamps every Friday at school.

Love,

Helen Ruth Green.

P.S.—I will send another story soon.

Helen Ruth Green.

Trumansburg, N. Y.

Dear Helen Ruth:

Yes, I do like your story and I'll be looking for your next one. You have a talent for story writing and I hope you'll be able to cultivate it.

Do you ever read "Little Orphan Annie," on the funny page in the Buffalo Evening News? Annie and her little orphan friends are working hard on their Victory gardens and seem to enjoy it as much or more than the most attractive games. I remember, too, a little friend who showed me how to make a game out of work, even dish washing, when I was a small girl. Every dish had a name: there was Sally cup, Billy saucer, Betty plate, etc.; a teaspoon was Baby. What a merry race they had and what fun it was for the dish washer and dish wiper; and of course we had to be very careful even in our haste for it wouldn't do to break even one of our dish boys and girls.

Then there was our dust cloth game which was a sort of "Hide and Seek" game. My little friend and I were each given a dust cloth and the game was to see which one could find the most places to dust, and I can assure you it would be very hard to find a speck of dust when our game was finished; even the little black and white kitten had to have his nose dusted sometimes.

Even our five year old Joyce has a little Victory garden this summer and her eyes shone when she took me out to admire it. Woe betide a blade of grass or weed that dares to get in the way of her vegetables. She is learning Mother Goose rhymes and I think I'll change one of her favorite ones for her—

Joycie, Merrie, quite contrary,
How does your garden grow?
With bright green peas,
And beans to please,
And carrot plants all in a row.

Your sincere friend,

Mizpah S. Greene.

A SABBATH PRAYER

(Inspired by the hymn, "Sabbath Rest," by Clara S. Burdick)

By Rev. John F. Randolph

In quietude and peace, away from the din of the market, away from the roar of machinery and traffic, may we begin our Sabbath days. The setting of the gleaming sun, the softer glow of the silvery moon as it floods the land and sky, suggest a peaceful transi-

tion from the stress of daily cares to the tranquil peace of Sabbath, when curfew calls to quiet worship.

"After the toiling and striving,
Through the long week of sordid care,
Not the least of thy gifts most precious,
Is the Sabbath for rest and prayer."

Away from the market and factory, away from the garden and the farm, the church bell has called us together to thy house for praise and prayer. Here may we be free, for a time, from the cares of daily toil; and in prayer may our earth-bound spirits be lifted to the vaulted skies, there to commune with the Infinite. Our burdens and sorrows we lay on thee. Our cares and perplexities are lifted. New strength invigorates our bodies. New faith inspires our souls, for—

"After the toiling and striving,
Through the long week of sordid care,"
We have used thy gift most precious,
The Sabbath, in rest and prayer.

At the close of thy Holy Sabbath, at the family fireside, or where'er we may be, may we still be in humble prayer—

"For more strength for the morrow's duties,
More faith, more trust, more love;
For more hope when the heart grows weary,
More treasure in heaven above."

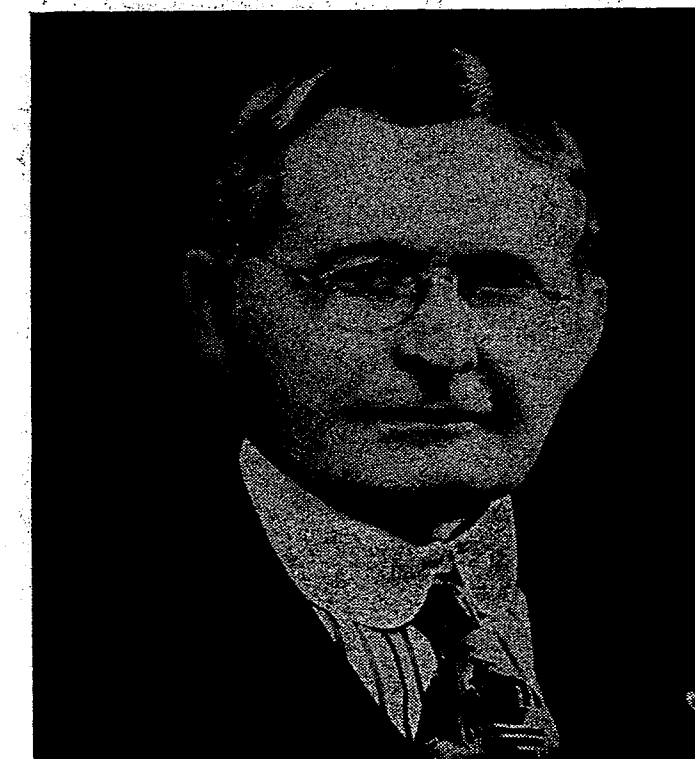
Sabbath Rally Day, 1942,

Milton Junction, Wis.

DENOMINATIONAL "HOOK-UP"

Alfred, N. Y. (University)

Dr. Orra S. Rogers, Alfred University, '94, of Fort Pierce, Fla.; fruit grower, and retired General Manager of the Phoenix Mutual Life Insurance Company, Metropolitan District, New York City, has relinquished his position as president of the Board of Trustees of Alfred University after serving in that capacity for the last twenty years. Mr. Rogers' retirement from the important position of president of the board, announced at the annual meeting at Alfred University, Monday, June 1, cannot be allowed to pass without appropriate comment and thankful appreciation of his services. For thirty-seven years he has been a key member of this board. At one time he was chairman of the Investment Committee and led in the reorganization of the university's investment program. For a period of years he was chairman of its



Finance Committee and was most active in securing additions to the endowment and facilities of the institution. As president of the board he has most loyally devoted himself to the service of his alma mater. Mr. Rogers and the late President Emeritus, Boothe Colwell Davis, had worked steadily together and may be called the joint builders of the new Alfred. He gave unstintingly of his time in raising subscriptions and has contributed generously of his own means to place the school on an ever better financial basis.

In that tragic year nearly a decade ago when the university had three different presidents he steadied the educational craft through the troubled waters. To the present president of Alfred University he has ever been a good friend and has afforded him ever ready, wise, and friendly counsel. This is not an obituary. "Orra," as he is familiarly called, is still a member of the board, and it is hoped that the university may for many years profit by his sane judgment, ripe experience, and tested loyalty. All honor to Orra S. Rogers!

Mr. Charles P. Rogers, an alumnus of the university and member of the law firm of Holmes, Rogers, and Carpenter, New York City, the university's counsel, was elected president of the board at the annual meeting, as successor to Dr. Orra S. Rogers. The new president has been a member of this board for the past nine years. His special interest has been the work of the Investment Committee of which he has been chairman and in this capacity he has given unusual attention to

the university's investment problem. In these times that is an undertaking of great difficulty. The work of the committee under his direction has in recent years increased the income from endowment. In other ways he has shown his interest in university affairs. His advice and counsel at board and committee meetings and otherwise are always attentively listened to and appreciated by his associates.

Mr. Rogers is the son of the late Lester Courtland Rogers, for many years a beloved minister of the Seventh Day Baptist denomination, and in his later years the holder of the Charles Potter Professorship of History and Political Science in the university. Indeed, Mr. Rogers is a grandson and namesake of the founder of the professorship. He is connected with Alfred's best traditions and will make a fine executive of the board.

J. N. N.
—Alfred Sun.

Ashaway, R. I.

At the eighty-eighth commencement exercises of the Rhode Island College of Education, in Providence, Frank Hill of Ashaway was honored when President Lucius Whipple conferred upon him the honorary degree of Doctor of Education, Mr. Hill having been a member of the old Rhode Island Board of Education for more than thirty years.

In awarding the degree, Doctor Whipple cited the unusual interest Doctor Hill had shown in teacher preparation, while a member of the board.

Doctor Hill, a resident of Ashaway for more than fifty years, is a native of Ithaca, N. Y. He was graduated from Alfred University, Alfred, N. Y., from which university he has a Master of Arts degree. On coming to Ashaway, he taught in the local school and was later appointed cashier of the Ashaway National Bank, a position he now holds. He was recognized by Rhode Island State College with the honorary degree of Doctor of Education, and as a member of State Board of Education, acted as a Board of Trustees for Rhode Island College of Education. He was chairman of the State Board of Education for several years, and was a member of the Rhode Island State Legislature from 1893 to 1898.

—Westerly Sun.

"Good intentions will not help a man on his way if he takes the wrong road."

MARRIAGES

Clarke - Polan. — David S. Clarke and Frances C. Polan were united in marriage at the First Alfred Seventh Day Baptist church on May 31, 1942 at three o'clock, by Pastor Herbert L. Polan, of Verona, N. Y., father of the bride, assisted by Pastor Everett T. Harris of Alfred, N. Y.

OBITUARY

Rice. — Miles Rice, son of Charles and Esther Pickens Rice, was born April 8, 1854, at Parma, Mich., and died at his home in Milton, Wis., May 7, 1942.

He was the third of five children, all of whom have now passed on. He was married October 4, 1877, to Miss Mary Caroline Greenman, a granddaughter of Elijah and Polly Goodrich, who survives him together with three children: Polly, Mrs. P. B. Hurley, of Riverside, Calif.; Anna, Mrs. Cash Stone, of Juda, Wis.; and Edward Americus Rice, of Milton Junction. There are five grandchildren and ten great-grandchildren living. He served as county treasurer for four years, Milton village treasurer for twenty-two years, and had been a member of the Grange since 1872 and of the Odd Fellow Lodge since 1884. He was a loyal supporter and attendant of the Seventh Day Baptist churches at Milton Junction and at Milton. Farewell services were held at his late home in charge of Rev. Carroll L. Hill and Rev. Edwin Ben Shaw, and burial was in the Milton cemetery. E. B. S.

Williams. — Leander Williams was born May 6, 1841, in Richburg, N. Y., and died January 3, 1942. He was one hundred years and seven months old. On May 6, 1941, he celebrated his one hundredth anniversary.

He was the youngest of nine children born to Daniel and Mary Williams. At an early age he learned to care for himself. At sixteen he went to Wisconsin, but a little later returned to New York, for a short stay, again going West, in 1862. The next time he saw his old home in New York was 1913. He lived in Wisconsin, Minnesota, Arkansas, and Nebraska. The greater part of his life was spent in Nebraska.

He was united in marriage to Eunice Abigail Fuller who died April 25, 1922. At an early age he was baptized and united with a Seventh Day Baptist Church. His membership was at Gentry, Ark., at the time of his death.

He is survived by a son Henry of Ord, a daughter, Mrs. Matie Stillman of Scotia, and a son Bert of North Loup, twenty grandchildren, and sixteen great-grandchildren. Six grandsons bore Mr. Williams to his last resting place.

Funeral services were held in the Seventh Day Baptist church in North Loup, conducted by his pastor; burial was in the North Loup cemetery.

A. C. E.

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PRAYER

Father of all mankind, throughout this day, and every day, help me to remember that a very real portion of thy kingdom has been placed in my keeping. Therefore teach me to love thee: with all my mind—that I may think thy thoughts after thee, from dawn to dark, making beautiful and significant each decision of my daily living; with all my heart—that I may love those whom thou lovest, feeling for the most unlovable and difficult of thy children thine own everlasting mercy. Amen. (Selected)—By Pastor Albert N. Rogers, New York City Church Bulletin.

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