

The Sabbath Recorder

Denver, Colo.

SEVENTH DAY BAPTIST
GENERAL CONFERENCE

August 19-24, 1952

DENOMINATIONAL BUDGET
Statement of Treasurer, July 31, 1951

Receipts		July	10 months
Adams Center	\$	40.86	\$ 239.21
Albion		56.00	220.00
Alfred, First			1,645.00
Alfred, Second		152.25	667.95
Andover			24.00
Associations and groups		71.00	352.66
Battle Creek		307.30	1,669.02
Berlin			232.04
Boulder			279.64
Brookfield, First		45.00	243.22
Brookfield, Second			178.60
Chicago			280.00
Daytona Beach		32.55	361.76
Denver		76.26	507.24
De Ruyter			321.94
Dinuba		10.00	15.00
Dodge Center			217.39
Edinburg			144.72
Farina		15.00	314.00
Fouke			70.25
Friendship			20.00
Gentry			32.44
Hammond		28.51	135.10
Healdsburg-Ukiah			83.77
Hebron, First		8.10	195.12
Hopkinton, First			469.35
Hopkinton, Second			5.00
Indianapolis			25.00
Independence		41.00	269.00
Individuals		1,312.61	2,445.19
Irvington			100.00
Little Genesee		68.64	453.32
Little Prairie		2.80	29.20
Los Angeles			137.00
Los Angeles, Christ's			15.00
Lost Creek			456.59
Marlboro		126.50	774.50
Middle Island		22.29	68.46
Milton			3,125.65
Milton Junction		242.83	921.38

New Auburn	19.44	62.04
New York City, First		316.92
North Loup	255.66	508.92
Nortonville	102.51	267.01
Pawcatuck	49.00	2,187.00
Piscataway		159.75
Plainfield	193.85	2,612.70
Philadelphia		86.25
Richburg	34.00	267.00
Riverside	565.11	1,897.08
Ritchie		30.00
Rockville		71.27
Roanoke		15.00
Rochester	20.00	20.00
Salem		610.72
Salemville		77.53
Shiloh	100.00	1,555.50
Stone Fort	12.00	12.00
Syracuse	90.00	90.00
Verona	28.60	580.65
Walworth		67.60
*Washington, Evangelical		120.00
Waterford	12.27	148.67
White Cloud	58.17	303.58
Totals	\$4,200.11	\$29,811.90

Disbursements		
	Budget	Specials
Missionary Society	\$1,331.30	\$ 180.56
Tract Society	637.23	
Board of		
Christian Education	743.68	
Women's Society	19.55	30.00
Historical Society	62.64	
Ministerial Retirement	294.00	321.95
S. D. B. Building	116.58	
General Conference	388.85	
World Fellowship and Service	26.79	
Relief Appeals		46.98
Totals	\$3,620.62	\$ 579.49

* By vote of the Evangelical Church, "no part of . . . amount is to go to the National Council."

Comparative Figures

	Total Budget		Normal	
Total Budget	\$37,000			
Receipts for October	\$1,557.18	4.20%	\$3,083.33	8 1/3%
Receipts for November	1,558.98	4.20%	3,083.33	8 1/3%
Receipts for December	2,386.43	6.45%	3,083.34	8 1/3%
Receipts for January	2,639.98	7.13%	3,083.33	8 1/3%
Receipts for February	2,772.63	7.52%	3,083.33	8 1/3%
Receipts for March	3,004.25	8.12%	3,083.34	8 1/3%
Receipts for April	2,733.45	7.39%	3,083.33	8 1/3%
Receipts for May	2,607.46	7.12%	3,083.33	8 1/3%
Receipts for June	1,495.28	4.00%	3,083.34	8 1/3%
Receipts for July	3,620.62	9.78%	3,083.33	8 1/3%

Totals \$24,376.26 65.91% \$30,833.33 83 1/3%

Special gifts, designated:

October to April	\$3,748.76
May	751.72
June	355.67
July	579.49

Total \$5,435.64

Milton, Wis.

D. Nelson Inglis,
Acting Treasurer.

REMEMBER THE SABBATH DAY TO KEEP IT HOLY.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

HURLEY S. WARREN, D.D., Editor
L. H. NORTH, Manager of the Publishing House

Contributing Editors:

HAROLD R. CRANDALL Missions
WILLIAM L. BURDICK, D.D., Emeritus
(MRS.) FRANCES DAVIS Woman's Work
RONALD I. HARGIS Christian Education
HARLEY SUTTON, Emeritus
(MRS.) MIZPAH S. GREENE Children's Page

Our Policy

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SEVENTH DAY BAPTIST GENERAL CONFERENCE

The following named officers, members of Commission, and trustees of General Conference were elected by the General Conference at Alfred, N. Y., on August 19, 1951, to serve until its next session:

Officers

President—Orville B. Bond, Salem, W. Va.
First Vice-President—Charles H. Bond, Westerly, R. I.
Second Vice-President—Mrs. Herbert C. Van Horn, Dunellen, N. J.
Third Vice-President—Albyn Mackintosh, Los Angeles, Calif.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Assistant Recording Secretary—Charles F. Harris, Shiloh, N. J.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.
Treasurer—James H. Coon, Milton, Wis.
Assistant Treasurer—Forrest M. Branch, Milton, Wis.
Treasurer, Denominational Budget—L. Milton Van Horn, Milton, Wis.

Commission

For one year—K. Duane Hurley, Salem, W. Va.; Elmo F. Randolph, Milton, Wis.
For two years—Alfred L. Davis, Rochester, N. Y.; E. Keith Davis, Denver, Colo.
For three years—Lester G. Osborn, Ashaway, R. I.; Orville B. Bond, Salem, W. Va.

Trustees

For one year—Asa F. Randolph, Plainfield, N. J.; Paul A. Whitford, Plainfield, N. J.; Elston H. Van Horn, Westerly, R. I.
For two years—L. Harrison North, Plainfield, N. J.; George B. Utter, Westerly, R. I.; Karl G. Stillman, Westerly, R. I.
For three years—Howard M. Barber, Westerly, R. I.; Eli F. Loofboro, Westerly, R. I.; George V. Crandall, Wakefield, R. I.

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THE HOLY SPIRIT LEADS SEVENTH DAY BAPTISTS FORWARD

We are convinced that the Holy Spirit led in the decision by General Conference to employ a full-time executive secretary.

For several years this move has been agitated. During the past Conference year the matter has been quite widely discussed in our Churches. The Commission labored long and diligently to formulate a recommendation for Conference consideration. Two special periods on the Conference program were devoted to a presentation of the plan by members of the Commission and the corresponding secretary of Conference and to questions, answers, and observations.

Recommendation 5 of the Commission's report, a fuller discussion of which will appear in a later issue of the Sabbath Recorder, was adopted as follows:

That a full-time executive secretary be employed by Conference under the following conditions:

1. To be appointed by and responsible to the Commission, to work under its direction, and to attend all its meetings.
2. To be appointed for an initial term of three years followed by annual appointment.
3. To have the following duties:
 - a. Provide administrative leadership in (1) program planning; (2) activating the program through inter-agency co-ordination; (3) budget promotion.
 - b. Acquaint himself with the work of the various denominational agencies by attending their meetings and conferring with their officers.
 - c. Periodically call together representatives of the denominational agencies for more complete co-ordination of their activities.
 - d. Provide continuity of administration from year to year for changing Commission and Conference personnel.
 - e. Provide a continuing headquarters contact with the Churches.
 - f. Perform such other duties as may specifically be assigned to him by Conference or Commission.
4. To be paid a salary to be decided upon by the Commission within the range of \$3,600 to \$4,200.

5. To have secretarial help not to exceed \$1,000.

6. To be allowed office and travel expenses not to exceed \$1,000.

7. To be employed as soon after October 1, 1951, as a suitable man can be secured.

Pending the appointment of such an executive secretary, the president of Conference shall be authorized to perform in so far as possible, with the advice and consent of Commission, the activities listed under a, b, c, e, and f of the 3rd section of Recommendation 5 of the Commission's report. And, that a part of the \$1,000 allocation to an executive secretary for expenses become available for this purpose.

Cablegram, Kingston, Jamaica

All safe. Church twisted, deroofed. School damaged. No country news.

Mills.

Readers of the Sabbath Recorder throughout the world will be concerned about the possible loss of life and damage as the result of a tropical hurricane that swept the island of Jamaica the weekend of August 18. The cablegram above was received by the General Conference from Rev. Neal D. Mills on Sunday afternoon. We shall do our utmost to secure reliable information for publication.

The Conference went on record in expressing sympathy and greeting to our Jamaican brethren "and their friends in this their time of hardship."

New Conference President

Orville B. Bond of Salem, W. Va., was elected president of the General Conference for 1951-52 on Sunday afternoon, August 19, at Alfred, N. Y.

In professional life Mr. Bond is a school administrator being at present the principal of North View Junior High School, Clarksburg, W. Va. He is a graduate of Salem College.

Mr. Bond is a deacon of the Lost Creek Seventh Day Baptist Church having retained his membership in that Church after moving to Salem. He is active in civic and educational circles of West Virginia. When the Seventh Day Baptist Rural Fel-

"THY KINGDOM COME"

By Rev. Alton L. Wheeler
President, Seventh Day Baptist
General Conference

(Given at the opening session of General Conference at Alfred, N. Y., Tuesday morning, August 14, 1951.)

"Our Father which art in heaven, hallowed be thy name. Thy kingdom come, thy will be done in earth as it is in heaven. . . ."

"Thy Kingdom Come!" These words have been our Conference motto throughout the past year. They will influence our thinking, and should affect our deliberations during this Conference week.

Each evening, treatment will be given to a portion of the Lord's Prayer, which expresses our love for God, and which reminds us that we are personally and corporately involved in His eternal plans.

Each day we will be led in a study of Ephesians, an epistle of Paul, which elaborates on ways in which God's will within us and among us will be accomplished — "till we all come into the unity of the faith, and of the knowledge of God. . . ."

Each morning and evening we will be afforded opportunity of joining in fellowship of prayer, calling upon God to work His plan amongst us and to help us plan our work in accordance with His will.

Each morning and afternoon, before we open our business sessions, we will be reminded — through devotional services — of the presence and love of our Heavenly Father, and of the inspiration and guidance available through the Holy Spirit.

For us to tell God that we want His kingdom to come, and that we want His will to be done on earth as it is in heaven, is to identify ourselves as active promoters of and consecrated participants in a reformation incomparably more inclusive and dramatic than heretofore known to men. Furthermore, we are given the assurance

lowship was located at Lost Creek he was one of its staunch supporters.

For the next several months an unusual responsibility rests upon the new Conference president in that he is expected to perform the activities of an executive secretary pending the appointment of the same by the Commission.

that our petition will be fulfilled, in that His kingdom will come.

Indeed, there is a challenging present and a victorious future for the kingdom of God. . . . For if the kingdom of God or of heaven is like unto a germinating mustard seed, it is a growing enterprise. Likened unto a sower who went forth to sow, it is a witnessing fellowship. Compared to leaven in the loaf, it has a permeating message. And if the kingdom of God is like unto certain selected fish from those caught in a net — it is a chosen fellowship; and thus logically enough it is compared to the pearl of pearls — the prized possession of those who are spiritually wise. No wonder then, that Jesus has appealed to everyone to "seek first the kingdom of God and his righteousness," nor that John the Baptist should urge that we "prepare the way" for the "kingdom of God which is at hand."

The kingdom of God is a movement, and we as Seventh Day Baptists are a part of that movement, for amongst those gathered around the throne of God, previewed so graphically by John in the Revelation, there will be those who have been saved by the Lord Jesus Christ through the evangelistic witness of Seventh Day Baptists!

Let us agree here and now that we are mutually and vitally concerned, yes, zealous for the further development and fulfillment of the kingdom of God.

Let us realize that Revelation 21 and 22 reveal an inspiring vision for those who rejoice rather than merely a consolation for those who mourn.

Let us gather here and accept the challenge of the present and anticipate the victory of the future. Let us recall and recognize the courage of the Israelites, who, when faced by the overwhelming armies of the Philistines, turned to God in prayer, and after winning the victory, recognized the active power of God. And even as they set up a stone they called it Ebenezer, saying, "Hitherto hath the Lord helped us." Let us gather here as before the rock of Ebenezer near Mispah, accepting the challenge of the present, rather than as before the wailing wall near Jerusalem to mourn failures of the past.

Let us give ear to those who say that

we need a spiritual revival as a denomination, for we do want to be spiritually alert. We do need the outpouring of the Holy Spirit to stand fast and faithful in these days.

Let us give ear to those who insist that we need more evangelistic zeal, for nearly half of the population of our own nation are said to be in need — even yet — of the saving grace through the Lord Jesus Christ.

Let us give ear to those who contend that we need to reorganize denominationally, for, being a kingdom-minded people, we want to share in the kingdom work. And we want to co-ordinate our efforts. We do want to come into an ever-increasing unity of the faith.

Indeed, there is a challenge for the present and a victorious future for the kingdom of God and for us as a people.

May we share these words of Rev. D. Burdet Coon delivered at General Conference just 50 years ago: "Not by might, nor by power but by my Spirit, saith Jehovah of hosts." We shall win by our willingness to be filled with the love of God. We shall win by following the track that our forefathers trod, the track of toil and sacrifice for the sake of Christ and His truth. By willingness to obey His Word, even at the cost of business or life itself. . . .

"If God be for us, who can be against us?" Our history is but just begun. The promised land lies before us. Contrary to the predictions of the world, we shall possess it. In the name of our God through the grace of His Son, and by 'the sword of the Spirit which is the Word of God.' . . . God's truth shall triumph and His people be led to victory." — Seventh Day Baptists in Europe and America, Vol. I, "What Hath God Wrought!" pp. 7, 8.

Let us join, then, in common faith, hope, and prayer as the Green Trio sings "The Lord's Prayer" by Malotte-Deis.

Thomas Jefferson, author of the Declaration of Independence, remarked, "I always have said, and always will say, that the studious perusal of the Sacred Volume will make better citizens, better fathers, and better husbands." — The Civic Bulletin.

CHRISTIAN COLLEGES

By Herbert N. Wheeler

Small Christian colleges are one of the great hopes of the nation. Now that all reference to religion and even the reading of the Bible is forbidden in most of the public schools and colleges, the place in our national life of the Christian colleges becomes more and more important.

This nation was founded on a belief in God, and even "In God We Trust" is on our money. The Continental Congress was opened with prayer, yes, and today our houses of Congress are opened with prayer.

If we as a nation are to trust in God and depend upon Him, we certainly should know more about Him, and that means reading and studying His Word, the Bible.

To be sure, religion is taught in the homes of Christian families, and in the Churches, but that is not enough, especially since less than half of the population attends Church. We must not forget the principles upon which this country was established.

As the mind of the individual comes in contact with higher learning and the theories of men, that are at variance with childhood teachings and sometimes even atheistic or at least non-Christian, it is essential that God's Word be kept before us, and that all teaching be interpreted in the light of what the Bible tells us. Where but in a Christian college is this possible?

To be sure, the YMCA and YWCA and other religious groups are available to students in all colleges and universities, but that does not quite fill the bill, nor is it enough that only God-fearing teachers and professors are employed.

Seventh Day Baptists have always been leaders in Christian education. The fourteen academies founded by them, before the era of public high schools and state-supported colleges came into existence, speak for that devout interest.

Alfred University, Milton College, and Salem College have survived and are beacons of light as Christian colleges. May that light never grow dim but rather increase in brightness, and may they continue as leaders in religious thought in the nation.

When God and the Bible are taken out of education, the mind wanders into paths of the commonplace and the affairs of everyday life to the neglect of the higher spiritual things that inspire better living. We forget that God is the Creator of all things and Ruler over all, and begin to raise man to a high standard and finally believe that he is the author of his own destiny. We forget that God is the Creator of electricity, the atom, and all living things, as well as the rocks, water, the soil, yes, everything in existence, and has permitted man to discover and use these things only as he has become able to properly use them, though he does not fully understand them.

Other institutions besides Christian colleges have in the past conducted chapels where the Bible was read and prayer offered though the students were of various religious faiths or had never expressed themselves religiously, or were atheistic. While the writer was a student at the University of Colorado in 1901 and 1902, the student body was small enough so that daily chapel was held. Dr. James H. Baker, a great educator, a real Christian, graduate of a Christian college, read the Bible and led in the Lord's Prayer, and we sang several religious songs, quite often, "Holy, Holy, Holy! Lord God Almighty." These chapel exercises are recalled with real pleasure. Those at Milton College, conducted by that stalwart religious leader, W. C. Whitford (The Elder, to us), are still remembered as of real inspirational value. The student body at the university gave attention to, and for the most part entered into, the chapel program just as the students at Milton did.

The writer, while lecturing for many years about the country found the student bodies of the Christian colleges, and the other colleges, universities, and high schools where the Bible was read and the Lord's Prayer recited, the most orderly and attentive, least restless and free from disturbances. The audiences where so-called "progressive" education was in vogue and where the students led the exercises were more restless and every ounce of power of the speaker was required to put over the message. (There were, to be sure, notable exceptions where students read

the Bible and led the group in the Lord's Prayer.) Education without God and the Bible is a menace to the peace of the individual and a threat to the future welfare of the nation.

Many parents urge their sons and daughters to attend Christian colleges that they may not stray away from living Christian lives. Why go to a Christian college unless it has something that the state institution cannot supply?

2121 Virginia Avenue NW,
Washington 7, D. C.

A PERSONAL TRIBUTE TO THE MARONAS

By a Friend

As I sat and listened to the four evangelistic sermons given by Rev. Wayne Marona of Ontario, Calif., at Richburg, N. Y., I could not help but feel here was a man called of God, for a special work. As an evangelist he is an excellent speaker, holding the attention of his audience without putting on a Hollywood act, yet, with enthusiasm that reaches the hearts of all. He preached the gospel as it is given between the two covers of God's Word. He placed special emphasis on the duty of the Christian in the world of today, causing him to see the self-complacency into which he has drifted, giving him a desire to arouse himself for more efficient service for Jesus Christ, and pointed out where the Churches have failed in the work Christ gave them to do. How they need to rearm themselves with the Gospel of Jesus Christ and go out into the fields which are white unto the harvest! If we have faith and trust in Christ, we can accomplish the work He has for us to do.

In each sermon the Sabbath truth was brought forth. Also, he is an able singer and at nearly every service brought us a spiritual message in song. Outsiders at the meetings later spoke highly of his work here.

Mrs. Marona has a sweet Christian personality, strong in her belief of God's Word, ever holding up the hands of her husband by her presence and prayers at each service.

Three of their boys travel with them,

LABOR SABBATH OR SUNDAY MESSAGE, 1951

(Approved by the General Board of the National Council of the Churches of Christ in the United States of America and issued through the Department of the Church and Economic Life.)

Requested to be read in the Churches on Labor Sabbath or Sunday,
September 1 or 2, 1951, or, if preferred, on September 8 or 9, 1951

Men serve God when they strive for brotherhood, freedom, and justice. It is our Christian conviction that useful work is also a means of serving God. Therefore, it is the Christian's responsibility to understand the conditions under which men work, to see that work is made meaningful, and that it brings a just reward.

In this spirit the National Council of the Churches of Christ in the United States of America issues this Labor Sabbath or Sunday Message in honor of all workers both within and outside the Churches.

Christian responsibility calls us to action — wherever, in the midst of the plenty which multitudes today enjoy, there are families who still taste the bitterness of daily poverty;

— wherever those who labor in the fields as migrants, whether from within or without our borders, work without respect accorded to their human dignity, without a basis for security, or without a place in the community;

— wherever the aged or disabled who depend on savings or pensions, or others who depend on small, fixed incomes suffer increasing hardships due to the rising cost of living;

— wherever men are denied fair employment opportunities.

Record of Achievement

Through the years labor unions have fought for justice often against enormous odds and often with little means except devotion and courage. Theirs has been a record of achievement in the cause of humanity in which the Churches are proud

making a family in the service of the Lord. Surely this is a family which could help strengthen any Church. May God use them in furthering His kingdom here on earth.

to have had a share. Today our industrial life is much improved through united effort, and much of the bitterness of the past has been forgotten. Relations between employee and employer are widely based upon acceptance of organized labor and are carried on with sincere negotiation and mutual respect.

It is encouraging that progress is being made toward bridging the divisions within the ranks of labor. Labor's recognition of those moral values which provide national as well as personal security is demonstrated by its share in the struggle against racketeers and against those who would destroy democratic principles and institutions. We trust that unions will continue the effort to keep themselves free from control by any external group which seeks to exploit them for its own ends.

But another kind of vigilance is also called for in these days of great organizational accomplishment. The vital spirit that gives life and meaning to trade unionism must not be lost. In a unique way the labor movement gathers up the aspirations of multitudes of people. It is not enough that millions of workers are union members and that their dues are paid regularly. It is not enough that wages are fairer, working conditions improved, and security against the hazards of sickness or old age more certain. It is not enough even that the labor movement has grown to large stature as an influence in community and national life. Although these are welcome achievements for which trade unions deserve great credit, they are not enough. For man does not live by bread alone.

Responsibility for Brotherhood

We are all challenged today in the name of God to reject complacency. Power in itself is no measure of enduring greatness. Because of its significance to millions of

workers and its place in the community, the labor movement cannot escape responsibility for the social consequences of the use of its power. For that power offers enormous continuing opportunity for good — for taking dynamic leadership in working toward that brotherhood to which the Christian gospel calls us, for breaking down the walls between races, classes, and nations, and for creating a world in which all men can live as brothers. Such brotherhood is nurtured in those unions where the rights of members to speak freely and fully are protected and encouraged. It grows stronger with every victory in union or shop over prejudice, bigotry, and factionalism.

The responsibility of labor for brotherhood extends — and is widely accepted — beyond its own confines. Labor, along with other segments of our society, should share fully in the crucial role America must play in world affairs. Our aid should not be employed to support reaction, to protect entrenched greed, nor to rescue the discredited or corrupt. Only by placing works of justice and brotherhood at the heart of our foreign policy may we hope to achieve either security for ourselves or freedom from fear for the world. To carry forward this world task effectively America must work with the other freedom-loving nations for the elimination everywhere of poverty, exploitation, and discrimination and for the building of a world based on increasing self-help and mutual co-operation.

Fulfillment of Our Common Dream

In our own times we have seen by repeated examples that courageous labor leaders and enlightened industrialists, with the co-operation and encouragement of Churches, can accomplish great and significant social gains within a free democratic society. The fulfillment of our common dream of a world in which peace and justice prevail can come only if we, along with the people of other lands, look to the Spirit of God for the Light that lighteth every man that cometh into the world. From Christ we all may draw the strength we need for the difficult and challenging days that lie ahead of us. — Adapted.

LET'S SELL OUR AMERICA TO OURSELVES

It is the best place in the world to live. If we do not realize and believe that, how are we going to convince the rest of the world that our way of life is better than Communism?

Our whole basis of business has been established on the basis of vigorous competition. We have been so preoccupied with competition among ourselves for business in our respective lines that we have ignored selling the very foundation on which our business rests.

What have we got to sell?

The biggest selling job before this nation today — before the entire world: To sell America back to the Americans and do it so effectively that there will be no uncertainty as to the direction we are going.

We have got to face the facts. We are going in a direction that is not the one that made this country great.

Until we go out and tell the true story that the entire background of our prosperity is American business and industry and agriculture and skilled labor — and nothing else, until we show people that that is the foundation on which their real future security rests, we are going to continue to have the politicians "butter them up."

If we can show the things happening in this country today which make it more and more difficult for business to do the things that are needed to raise our standard of living, we have something that hits close to the heart.

There are, of course, spiritual values in the American way of life. They should not be neglected. But we must tell the story at the level of the folks at home.

And when the politicians learn that the American people do not want any more "gimme" stuff, but instead the system that has made good jobs, good incomes, given them a chance to educate their children, build good homes, and drive good cars, then those politicians will change complexion over night. But they will never do it until the American people wake up to what is really at stake. — The Brookfield Courier, July 12, 1951.

JEALOUS OF THE GOSPEL

The Jewish people of Jesus' time, and for many generations before, were exclusive in their ideas of God and the blessings which He bestowed upon them. Their feeling was that these were for their people alone and not to be shared with those about them. When our Lord had gathered followers about Him, they clung to this same idea, and had a feeling that salvation was for the Jews. Wherever they went from town to town they always first sought out those of their own race to whom to present the gospel. It might be natural even for us in this day to seek out Americans in foreign cities, or to seek out Seventh Day Baptists in towns in our own land.

Upon the martyrdom of Stephen we remember that the disciples were scattered abroad, and it is said of them that they "went everywhere preaching the word." Regrettable as was the death of Stephen, it might seem that it really was a blessing in disguise, that he gave his life for the immediate spread of the good news. The Book of Acts tells us of the activities of the apostles and the followers of Jesus. Philip went into Samaria and preached the gospel there to those people who were despised by the Jews. Many believed because of his preaching, and when a report of this was heard at Jerusalem, the company there sent Peter and John into Samaria, who, when they had met the converts, prayed for them and laid their hands on them that they might receive the Holy Ghost. On their return journey to Jerusalem, they preached the gospel in many villages of the Samaritans. There must have been a nucleus in Samaria because of the testimony of the Samaritan woman whom Jesus met at the well, and because of the company who came and heard for themselves. While in Samaria, Philip was directed to go down upon the road toward Gaza where he had contact with the Ethiopian eunuch; this eunuch who had been to Jerusalem to worship was returning and reading from the Prophet Isaiah. Philip explained the passage to him and preached to him Jesus so effectively that as they came to water the eunuch requested baptism. After this Philip was heard of at Azotus. He continued on his journey northward and fulfilled his mission by

preaching in the different towns through which he passed.

The account that we have of Cornelius (Acts 10), and the appearance of an angel to him as he was praying, gives us another glimpse of the preaching of the gospel to a Gentile. Cornelius, in a vision, was advised to send messengers to Joppa to find Simon Peter and bring him to Caesarea. Cornelius was converted to Christianity upon the testimony of Peter. Going to Caesarea with the messengers from Cornelius would have been more difficult had not Peter, himself, at about the time these men called, had that vision which at the time he did not understand, but which opened his eyes to the fact that the gospel was not to be confined to the Jewish people.

Peter and his companions journeyed north to Phenice and Cyprus and Antioch. Antioch was a "foreign" city so far as the Jews were concerned. It was here that in derision the disciples were first called Christians. The Church at Antioch became a power plant for the spread of the gospel. It became the center of the greatest movement for Christianity. What might world conditions be today had the gospel gone toward the east rather than toward the west! We remember that Paul was called in a vision to go to Europe, and in that vision he saw the man who said, "Come over into Macedonia and help us." Arriving at Philippi, according to custom, they first sought out Jews or those who might be worshiping on the Sabbath, and by the river they found a group of women, among whom was that prominent business woman, Lydia. Lydia was converted to Christianity by the testimony of Paul and those with him.

Paul and Barnabas in the city of Antioch in Pisidia presented the gospel, Paul preaching and explaining to the Jews that Jesus was indeed the Christ, and was rejected by them. And we are told in Acts 13: 46 that Paul and Barnabas waxed bold and said, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." In the last chapter of the Book of Acts, this idea is reiterated, "Be it known therefore unto

you, that the salvation of God is sent unto the Gentiles, and that they will hear it."

In the time of the disciples the gospel was presented to the wrong people. Is this true of our day? Are there those who feel that the gospel and its benefits are for them, for their Church, for their country, or for their race? Has it happened in your Church that a group of children have been brought in and someone has said, "What are these kids doing here? What do their folks care about this Church, and what good will they be to it?" Has your chorister invited someone who would be helpful in the music of the Church, and those people been driven from the Church by one remarking, "What are these folks doing in our choir?"

The wrong people need the gospel. In our Lord's time those who thought that they were the right people needed His Gospel and they rejected it. Is it possible that in these days some who think they are the "right people" are really some of the wrong people who need the gospel?

Apply this to your local Church, to our denomination in the U. S. A., and to our world-wide missions. H. R. C.

BRITISH GUIANA NEWS

A letter received from this South American country contains some items of general interest and encouragement. Their annual week of prayer with Holy Communion was observed at Parika, April 7-14. A part of their program was a service in the early hours of the morning, when papers were read and prayers were offered. Rev. Benjamin O. Berry stated that they experienced "an atmosphere of peace, devotion, friendliness, and love." Services were attended by people of other denominations who showed evidence of genuine interest. During the week, a candidate was baptized by Rev. Joseph A. Tyrrell, a man "who will be a valuable worker in the Church." Mr. Berry gave instruction on evangelism to some of the interested laymen. A work has been carried on among the young people which took in those of the district irrespective of denomination. Others seeing the attention given to the young people, got busy, and have drawn their own

away from the group. Mr. Berry says, "We are still happy to know that we have caused these people to pay attention to their young people by the example we have given them."

Interest in Tuschen, the new field, is increasing, evidenced by a larger number attending the Sabbath services and the Sunday night evangelistic meetings. It is hoped that sometime later a Church may be organized at this place. According to reports the work of Seventh Day Baptists in British Guiana is going forward, but each letter received indicates that the workers feel hampered by not having Church buildings and "proper meeting places." Deacons and other lay workers seem to be upholding the hands of the ministers and are rendering valuable help to the work that is being carried on.

H. R. C.

THE SABBATH RECORDER SPECIAL ISSUES TO CEASE

With September the monthly special issue of the Sabbath Recorder will be discontinued and each week will be a regular issue. To some this may be a disappointment not to have this tract-type issue. Others of us preferred the regular issues, and found a single tract of greater value for our evangelistic and Sabbath promotional work since we could choose and give the material to an individual according to his particular needs. — The Church Echo, Jackson Center, Ohio.

IN THEIR OWN TONGUE

Displaced persons who are finding homes in America are also finding that Scriptures in a language they can read and understand are available. Last year the American Bible Society filled numerous orders for Lettish Bibles. A newly printed German-English diglot Testament was received with joy by many people, especially in the vicinity of Arthur, Ill., where a thousand of these Testaments were distributed to eager readers. Slavic displaced families expressed their gratitude for the society's Russian-English Gospel of Luke. Release.

ANNUAL REPORTS

Nortonville Women's Missionary Society July, 1950 - July, 1951

There were 11 meetings during the year; the average attendance was 15 women and 5 children; visitors during the year, 6.

At 5 meetings we have sewed rug rags. Program leaders for the meetings have chosen their own subjects, and have given us interesting, informative, and inspirational programs.

We had a dollar drive, a guest tea, a bazaar, and a galloping tea to raise money, and decided to take up personal projects, each one working, saving, or giving by whatever plan she might choose.

Thus, we have been able to help substantially with the expense of repainting the Church and having rock siding put on the parsonage. We paid for a new fire bowl for the parsonage stove. We have put up new curtains in the Church basement and in the two small classrooms upstairs.

Our society arranged a fellowship dinner in the basement during the Mid-Continent Association here. We have given \$50 toward expenses of the evangelistic team of the association, besides donations to the county cancer fund, and, in co-operation with the Christian Endeavorers, a scholarship at Crandall High School in Jamaica.

The sunshine committee has spread sunshine as usual, especially at Christmas time.

Alena M. Bond,
Secretary.

Ladies' Benevolent Society of the Seventh Day Baptist Church of De Ruyter, N. Y.

July 1, 1950 - June 30, 1951

"If you can't be a pine on the top of a hill
Be a shrub in the valley, but be
The best little shrub by the side of the rill;
Be a bush if you can't be a tree.
If you can't be a highway, then just be
a trail

If you can't be the sun, be a star.
It isn't by size that you win or you fail,
Be the best of whatever you are."

The De Ruyter Ladies' Society is a small organization with only eight active members enrolled and four honorary members,

but it is my firm belief that very few societies of this same size surpass the achievements of this little group.

The total attendance for the year is a mere eighty-five and one guest. Yet Isabel Burdick, the president, and her sister, Nora Burdick, were present at all the meetings, while several of the others missed only one meeting.

After serving the society faithfully as president for seven years, Nina Coon retired at the election of officers last July, and Isabel Burdick was elected president; Nina Coon, vice-president; Virginia Burdick, secretary; and Flora Schule, treasurer. Cora Coon was again chosen our key-worker.

It was decided to continue the food sales for another year. Last year \$221.91 resulted through this medium. Of this, \$43 (proceeds from one food sale) was sent to the Jamaica Mission, and \$50 was sent to the Denominational Budget, besides \$40 contributed annually to the Woman's Board and \$21 collected for the Helpers' Fund.

Another Lord's Acre bazaar and food sale was held during the past year. This netted \$151.55, in spite of the rainy day on which it was held.

Three quilts have been presented as wedding gifts, to Nellie (Burdick) Matison, Richard Blowers, and Eugene Burdick.

There was a feeling among the ladies that there were not enough social activities among the Church people, so the society voted some Church parties. One was a birthday surprise for Pastor A. Clyde Ehret, at which time he was presented with a sum of money. The ladies are indeed grateful to Frank Tabor, the owner of the De Ruyter Textile Company, who gave our society a large box of velvet pieces which we are using to good advantage, making many articles for the Lord's Acre bazaar planned for September.

We were much saddened by the death of Mrs. Mildred Ehret. Although she was taken seriously ill before she reached De Ruyter and never lived to see the home prepared for her here, we felt her passing keenly. Flowers were sent to her

CHRISTIAN EDUCATION WEEK

Everyone's attention and interest have been so focused on the 50th Birthday Celebration of the Vacation Church School movement that we have almost forgotten that another important week is coming soon.

September 30 through October 7 marks the 21st annual observance of Christian Education Week.

It is the function of Christian Education Week to help Churches plan their work and so publicize it that many persons across the country will become growing Christians.

If Christian education is to succeed, there must be local Church programs to help persons grow.

If the program is to help persons, the work of the Church must be publicized that people in our communities know about and want to participate in it.

"Teach Religion — Make Men Free" is the theme for Christian Education Week to be observed September 30 - October 7 (September 29 - October 6 for Sabbath-keepers).

Daily themes have been designated as follows for this 21st annual celebration of Christian Education Week:

Sabbath, September 29 — Rally Day — "Religion—the Foundation of Freedom"
 Sunday, September 30 — Leaders Day — "Responsibilities of the Free"
 Monday, October 1 — Family Day — "The Family Teaches"

funeral, as well as to the funeral of Mrs. Ella Hitchcock, an aunt of one of our deacons. Another of our members, Cora Phillips, was confined to the hospital for some time by a serious illness and was remembered by flowers and cards.

Thus have we tried to spread a little sunshine in our small corner and be the best kind of an "Aid" we know how to be. We pray that some little act of ours may help to bring the kingdom of God more closely into the hearts and lives of those we try to serve.

Virginia M. Burdick,
 Secretary.

Tuesday, October 2 — Local Church Day — "The Church Teaches"

Wednesday, October 3 — Community Day — "The Community Teaches"

Thursday, October 4 — Youth Day — "Youth—Answer the Call of Christ"

Friday, October 5 — Personal Meditation Day — "Be Still and Know"

Sabbath, October 6 — World Communion Sabbath.

The Scriptural phrase, "You will know the truth, and the truth will make you free" (John 8: 32, RSV), summarizes the message of Christian Education Week, according to Dr. Ross, executive secretary of the Division of Christian Education of the National Council of Churches and associate general secretary of the National Council.

Churches, councils of Churches, ministerial associations, and other groups are urged to begin early their planning for this observance. . . . Further information may be secured from denominational offices, state councils of Churches, or from the National Council of Churches, 79 E. Adams Street, Chicago 3, Ill. — Release, adapted.

Our Children's Letter Exchange

Dear Marjore:

You'll think I have been a long time in answering your very welcome letter. When I said I would answer it the "next week" I should have said "next time," for the Recorder is only published twice in August.

I wish I could have seen your play, "Esther." Do you suppose you could send it to be published in the Sabbath Recorder? Of course you couldn't if it is copyrighted.

You surely are fortunate to have so many brothers and sisters. I had a sister who was fourteen years older than I so I couldn't have her for a playmate. My brother was only about three years younger and he and I had good times together, but I did wish I had other brothers and sisters.

A little friend of mine has four little kittens, too, and wanted to give me one, but although I like kittens I guess Skeezics, our cat who lived to be almost fifteen years old, is all the cat I'll have time to take care of for I am busy most of the time now.

Do write again soon and I'll promise not to be so long in answering.

Lovingly yours,
 Mizpah S. Greene.

Dear Mrs. Greene:

I spent two weeks at Grandma's and went to Vacation Bible School. We had a program for our mothers, fathers, and friends. My class had an exercise with Bible verses. There were ten in my class.

Mother and my two brothers came for the second week. Kenny was in kindergarten. He had his fifth birthday, Thursday, and we had a birthday supper with presents: a racer car and other toys.

My little brother, David, is not three years old yet, and could not go to Bible school. Kenny and I each had a certificate and I won a prize for perfect attendance.

We took our dog and our cat with us. I took three music lessons.

Mommy and Daddy have gone to a reception. Grandma is staying with us.

I have two new dresses and new shoes. We hope to go to Conference and I hope I will see you.

Your friend,
 Judy Wellman.

304 Roncroff Drive,
 N. Tonawanda, N. Y.

Dear Judy:

I'm glad you had such a nice chance to attend Vacation Bible School. The children in Andover attended Vacation Bible School right after the close of the public school. It was a union school and as we have seven Churches here in Andover there was a large attendance. Later some of the young people of our association attended a young people's camp near Whitesville and enjoyed a helpful week.

I, too, hope we'll be able to meet at Conference. I couldn't go today as I have my Recorder Page to fill, but I'm hoping to attend tomorrow, Thursday, and Sabbath day.

You say you took your dog and cat with

you. Does that mean you took them to Vacation Bible School? If you did and they were well behaved they must be a pretty fine pair.

When I was a little girl my kitty followed me to school one day and behaved so badly that I had to take her home; and was I ashamed.

With love,
 Mizpah S. Greene.

Dear Mrs. Greene:

I had a nice time at Vacation Bible School, and I had a nice birthday with five candles on my cake.

I will go to kindergarten this fall. I have a nice little red chair.

Our dog is named Velvet because she is so soft. Our cat is Augustus.

Your friend,
 Kendall Wellman.

North Tonawanda, N. Y.

Dear Kendall:

I am glad you could attend Vacation Bible School, that you had such a nice time, and also, that you had a nice birthday. A little boy named George Hoover is watching me as I write. He, too, is just five years old, and he is looking forward to attending kindergarten.

George has a hobby of burned out electric bulbs and comes in often to see if I have a few more bulbs for him. Do you have a hobby? If you have I hope you will tell me about it. One of my Recorder children once had a hobby of postage stamps and I used to save some for him. I hope you and Judy will write often.

Lovingly,
 Mizpah S. Greene.

A "NEW" BOOK OF ACTS

At the same time the Christians in Greece were celebrating, in a two-week festival, the 1900th anniversary of the arrival of the Apostle Paul in that country, the American Bible Society issued a new, beautifully illustrated copy of the Book of Acts, the Biblical record of Paul's life. The book is paper-bound and in magazine size, 8 1/4 by 11 inches. An edition of 360,000 was printed. This is the second book of the Bible the American Bible Society has published in this form, the first being the Gospel of Luke. — Release.

CHURCH NEWS

VERONA, N. Y. — Our successful two weeks' Vacation Bible School closed with a picnic on the Church lawn Friday afternoon. Races and softball games featured the afternoon entertainment. A demonstration of the projects by the superintendent, Miss Joyce Sholtz, nine teachers, four assistants, and the 98 pupils, was held in the Church, Thursday evening. The program consisted of a short worship service and ten-minute programs by each of the classes showing some of the things they had learned during the two weeks. Ninety certificates were awarded for regular attendance and good work, and small prizes were awarded to 70 children for perfect attendance. The Verona Presbyterian and Methodist Churches and the Churchville Lutheran Church co-operated with our Church in the Bible school.

On July 21, following the Church and Sabbath school service, four of our young people were baptized by Pastor Polan in Wood Creek. In the evening, a farewell reception was held in the Church for Pastor Polan. The speakers were Rev. Mr. Southern, pastor of the Presbyterian Church in Verona, and Rev. Mr. Bertrum, pastor of the Lutheran Church, Churchville, who spoke in behalf of the Ministerial Association of which Pastor Polan was a member and presented him with a fountain pen. Mr. Law spoke for the Baptist Church of Bartlett where Pastor Polan has been pastor for over seven years.

Olin Davis represented the young people of our Church, Mrs. Edith Woodcock the Church, and Deacon Craig Sholtz the deacons. All spoke words of praise and high appreciation for the good work Pastor Polan had done. The program was interspersed with vocal and instrumental music including a trumpet solo by Richard Warner. At the close of the program Orlo Perry presented Mr. Polan with a gift of money from the Church.

On Sabbath, July 28, the four young people who were baptized the week before were given the right hand of fellowship and were received into Church membership. Four others were received as associate members.

The Booster Sabbath School Class held

their monthly meeting at the home of their teacher, Mrs. Millicent Williams, on July 28. This class and the Helpers Class sponsored a fried chicken supper at the Church, Tuesday evening, July 31, from which \$124 was realized.

Mrs. Leila Franklin entertained the Ladies' Benevolent Society at her home in Rome for their July meeting.

The Pearl Seeker's Sabbath School Class held its annual picnic at Verona Beach State Park, Oneida Lake, Thursday, July 19. Pastor Polan has been teacher of the class and will be greatly missed in our Church.

Several of our young people are planning to attend the Pre-Conference Retreat, August 9-13 at Cuba Lake.

Paul Osborn, pastor of the Church at Nile, N. Y., gave the sermon Sabbath morning, August 4. The Church Night program was sponsored by Sabbath School Class No. 1. Rev. H. D. Holmes of Rome was guest speaker. Besides the address of the evening, the program included: Prayer, Deacon Craig Sholtz; trumpet solo, Richard Warner; trio, Mr. and Mrs. Alden Vierow and Twila Sholtz; duet, Mrs. Iva Davis and Mrs. Sylvia Carr. The superintendent, Olin Davis, announced the program. After refreshments a short business meeting was held. Fourteen delegates were appointed to attend Conference at Alfred, August 14-19. — Press Committee.

ALBION, WIS. — The members of our Albion Seventh Day Baptist Church would like to let others of our denomination know that we are still active. At the annual dinner and business meeting which was held early in January, Rev. Kenneth Van Horn was again chosen pastor. Officers elected were: Moderator, Willard Babcock; clerk, Charles Williams; treasurer, Mrs. Fred Walters; chorister, Mrs. Clair Slagg; organists, Mrs. Willis Stillman and Mrs. Robert Gaines. Mr. and Mrs. Robert Gaines have since moved to Milton Junction so now Roselyn Reierson occasionally substitutes for Mrs. Stillman.

At the election of officers of the Sabbath school, Clinton Green was chosen superintendent; Charles Williams, assistant superintendent; David Reierson, secretary;

Rose Reierson, treasurer; the Sabbath school classes of Mrs. Lawrence Marsden and Mrs. Carl Butcher have been acting as choristers; Roselyn Reierson, organist, and Eleanor Walters, assistant organist; superintendents — Mrs. Pearley Furrow, home department; Virginia Slagg, primary; and Myrtle Green, cradle roll.

During the past year our community has been saddened by the death of several valuable members of our Church: H. E. Lilly, Mrs. Elmer Loofboro, Ira Humphrey, L. J. Green, and Mrs. Irma Slagg.

We had Vacation Bible School for two weeks beginning June 11. We had an enrollment of fifty children with almost perfect attendance for the two weeks. Our closing program was on Friday evening, June 22.

Once a month we have a Fellowship dinner in our Church dining room. Charles Williams is in charge of these, and appoints the committees to serve the dinners. At present we are looking forward to sending delegates to Conference at Alfred, N. Y. — Myrtle Green, Correspondent.

Marriages

Patton - Maxson. — Jean Maxson, daughter of Laroy and Beulah Maxson of Riverside, Calif., became the bride of Bobby H. Patton at the home of her parents on December 3, 1950, Pastor Leon R. Lawton officiating. They will make their home in Riverside.

Cole - Hartman. — Dorothy Hartman, daughter of Mr. and Mrs. R. G. Hartman of Alhambra, Calif., and Bob A. Cole of El Monte, were united in marriage at a garden wedding in Arcadia, Calif., on June 16, 1951, Pastor Leon R. Lawton reading the double ring ceremony. The new home is at Elsinore, Calif., while Bob is stationed at the Navy hospital at Oceanside.

BIRTHS

Keyte. — A son, Michael Richard, to Carl and Doris Keyte, 323 Crosby Street, Altadena, Calif., March 7, 1951.

Lawton. — A son, Gordon Paul, to Leon and Dorothy Lawton, 11127 E. Hondo Parkway, Temple City, Calif., April 27, 1951.

Ross. — A daughter, Donna Marie, to Starlin and Joy Ross, 840 Lathers, Garden City, Mich., May 22, 1951.

Ashcraft. — A son, Robert Merle, to Keith and Barbara Ashcraft, 1653 Kenneth Way, Pasadena, Calif., June 28, 1951.

Mackintosh. — A son, Ralph Eugene, to Albyn and Alice Virginia Mackintosh, 4376 York Boulevard, Los Angeles, Calif., July 17, 1951.

Owen. — A daughter, Viva Louise, to Paul and Floy Owen, 1109 S. Boynton, Glendale, Calif., July 28, 1951.

RURAL CHURCH NOTES

One often hears the statement that all Negroes in the South are trying to "get North," that they are "seeking better wages and less discrimination."

A recent study made by the Rural Department of Drew Seminary, Madison, N. J., entitled "These My Brethren," did not reveal any such fact.

A total of 1,141 families in 17 counties were asked if they expected to stay in their communities and 85.6 per cent said they did.

A little less than 8 per cent of their 570 Churches are connected with or receive any help from white organizations.

Perhaps the condition of the rural Negro Church in the South is the Number One missionary problem before the American Church today. — Release.

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**Chapter-A-Day
MEDITATIONS**

By O. A. Davis

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The top number in each square is the date of the month. The bottom number is the number of the chapter for that day.

EXODUS

(Continued from July 23)

Building the Tabernacle

Exodus 25—40

Moses was instructed to build a movable place of worship. The Tabernacle was built, and the presence of God was manifest in a cloud above it.

For forty years the Tabernacle was the center of religious activity. By the blood of continuous sacrifice there was remission of sins. The priests acted as the mediator between Israel and God.

The Tabernacle and its worship was a shadow of heavenly things to come. Christ is our Sacrifice, our High Priest, and our Mediator, Hebrews 8—10.

"Forasmuch as ye know that ye were not

redeemed with corruptible things, . . . but with the precious blood of Christ, as a lamb without blemish and without spot." 1 Peter 1: 18, 19.

In the court before the Tabernacle was placed the brazen altar upon which the sacrifices were made. Between the altar and the Tabernacle was a brazen laver for the ceremonial washing of the priests.

Within the Tabernacle were two rooms. The first room, the holy place, contained the seven-lamp candlestick, the table of shewbread, and the golden altar of incense. The second room, the holy of holies, was divided from the holy place by the veil. At the death of Christ this veil in the Temple was rent by God signifying the end of sacrifices.

Within the holy of holies was the ark wherein were the Ten Commandments, a pot of manna, and Aaron's rod, Hebrews 9: 4. This same ark also was later used in the Temple.

LEVITICUS

"And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine." Leviticus 20: 26.

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls." Leviticus 17: 11.

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

The way to God is by sacrifices; the walk with God is by separation from the world. The redeemed of God must live holy lives to properly worship and fully enjoy Him. This is the message of Leviticus.

(To be continued)

If you would like a free copy of an extended introduction to the Book of Exodus and succeeding books, please send a card to O. A. Davis, 1046 W. Taylor Street, Phoenix, Ariz.

**BRILLE SCRIPTURES FOR
LATIN AMERICA**

The American Bible Society has completed the New Testament in seven volumes and also the Psalms and Proverbs in Spanish Braille for the blind of Latin America. Portuguese Braille Scriptures for Brazil are also being provided in additional quantities. — Release.

The Sabbath Recorder

