was handed the eleven Scripture portions composing the New Testament and requested to resolve to read it every month. Immediately on his release he came to the secretary's office and volunteered to discuss any portion of the New Testament. He had carried out his resolution and was able to say, "I resolved to read the New Testament through and I did. It taught me how to live. I have resolved to be good and I will."

**IN LATIN AMERICA**

Brazil, with its vast territory and its almost fifty million people, is the American Bible Society's most extensive field in Latin America. There is hunger for the Word of God. The society's secretary, Dr. Charles Turner, writes: "The ability of this field to absorb the Scriptures is limited only by the ability of the society to supply them." From many quarters the society receives reports of whole churches being formed around a single volume of Scripture left by the colporteur.

**THIRTEEN LANGUAGES PUBLISHED IN 1938**

Thirteen new languages made their appearance in 1938, which brings the total number of languages into which some part of the Scriptures has been translated into 1,021. The society receives reports of many churches being formed around a quarter volume of Scripture left by the colporteur. An encouraging letter was delivered to Mr. Raymond C. Barber and Miss Diana Marble, both of De Ruyter, N. Y., who were united in marriage at the Seventh Day Baptist parsonage by the bride's pastor, Rev. Neal D. Mills, on March 27, 1938. The new home will be on a farm near De Ruyter.

**OBITUARY**

Jones—Earl C., son of Cassius and Ellen Marble Jones, was born September 17, 1877, at Lincklaen Center, N. Y., and died March 30, 1939, at his home in De Ruyter, N. Y. He was married October 16, 1905, to Rena Smith, who died May 19, 1938. He leaves an only daughter, Dorothy; and an aunt, Mrs. Marvin D. Murry.

The funeral at the Seventh Day Baptist church was conducted by Rev. Neal D. Mills. After cremation the remains were interred in Hillcrest Cemetery, De Ruyter. N. B. M.

West—Hattie Esther Brown was born June 29, 1861, in Brookfield, N. Y., and died March 21, 1939, at her home in Milton Junction, Wis.

On August 27, 1884, she married Allen B. West. She has lived in Milton Junction since 1906, and has been very active in church and community interests. She was a faithful member of the Milton Junction Seventh Day Baptist Church.

Private farewell services were conducted at the West home by her pastor, Rev. J. F. Randolp,h, March 23. Interment was in Milton Junction cemetery. Services were held at the church March 25, in charge of Dr. Edwin Shaw. Further notice will appear in the Recorder.

Theaters are largely filled and churches are largely emptied because actors treat fiction as fact, while many preachers treat fact as fiction.

—Jock Troup, Scotland.

Don't talk about the tragedy of the cross; that was God-planned. Talk about the tragedy of sin that caused the cross.

**Dr. H. W. Bieber.**

**RECORER WANT ADVERTISEMENTS**

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

of so many desirable tangible ends, that we have lost the way of the soul and have missed fellowship with that which gives peace and harmony in the manner that He intended. We sometimes try to comprehend these attitudes of Jesus—qualities of soul that awaken a hunger and thirst for the right things. Are they not in line with what Jesus intended? Do they that hunger and thirst after righteousness, for they shall be filled?”

"Lord, teach us to pray.""The answer Jesus gave is one of the richest bits of a classic with which the race has ever been blessed. But it is more than that. It is more than a technique. It's a bit of life experience—in approach to God with our deepest needs—Fatherhood, reverence, appreciation of kingdom values and of God's regard for us as individuals. It is the voice of our elemental need of food and forgiveness, before our own weaknesses are considered or power of evil recognized. It's all there—all that is needed to bring us into fellowship with the infinite love and thought of the heavenly Father.

"Teach us to pray." If we are taught that, if we will learn that, infinite possibilities and potentialities of life are opened up to us—and not just the door which seeks but does not knock. We are really anxious to learn what Jesus teaches in the way of prayer?

Increase Our Faith A marginal American Version reading of Hebrews 11:1 is "Now faith is the assurance of things not seen." It is obvious that as Christians we should feel the need of an enlarged faith. The prayer of the discipies is a longing that ought to be reflected in every true follower of Christ.

We are moved by noble impulses and stirred toward the high ideals. Is our faith sufficient? "Increase our faith." It is the matter of accomplishing our God-given task of a fully realized Budget. Who believes this is God's task for Seventh Day Baptists?"Do you believe this can be done—all working together?" If we do so believe—it can be done with God's help, and all working together.

Our faith will be increased by use. Be it ever so little, exercised, it will increase. Faith as an article of mustard seed, if sown, becomes increasingly large and of beneficent use in a multitude of ways. Someone has suggested the chewing of a grain of mustard to discover its strength and permeating influence. It permeates the taste with its acrid pungency and makes itself felt and known. So with faith, if exercised, it will increase. The effect of the one exercising it, becomes a vitalizing, felt force in bringing into actuality the Word of God.

Faith in our task? In accomplishment of our high purpose? Truly so—as it zeases upon us—on us where the meeting is bringing to pass the things so much desired, the things hoped for.

The suggestion made in the project is in a question is that faith will lead to praying, and that faith and prayer will lead to doing something about it—giving of our means that the work may all be done; and furthermore, taking into account the spiritual needs of the member, and encouraging others to venture forth toward new experiences and new achievements. "Increase our faith."

With the Religious Editors The other day, in Washington, D. C., in the meeting of the editors of the Protestant religious papers, one of the members who was introduced as a religious editor flushed a bit, and said, "Well, an editorial door which Jesus would not knock..." which indicate a point of discrimination. At any rate this may introduce the announcement that the editor of the SABBATH RECORDER at- tended the Washington meeting last week, a practical, inspiring, and enjoyable experience. God in the kingdom of heaven we cannot of course be the object of a religious paper...nor shall it do to talk about that, as if it were a fact.

The importance of religious periodicals today as conditioned upon the extent to which their content is universal, as much was frankly admitted at this conference. At an evening meeting Dr. Sidney E. Goldstein of the Free Synagogue of New York, spoke on Religion and the Social Crisis, emphasizing the need to hold fast to religious principles that have always proved safe and helpful, applying them in times of crisis to the problems of a changed civilization, organization, and the like. He emphasized as a fact that differences make us strong. Totalitarianism—reducing all through the same organization, and the like. As partners of God in the kingdom of heaven we cannot remain inactive and be true.

At an evening session of one of the sessions of the Washington meeting Drew Pearson of "The Washington Merry-go-round," who gave us something of the inside news of Washington and the influence of pressure groups. This man who is hated and feared by many in high and other positions, has been eminently pugnacious, and freely answered many questions asked of him. We were given the impression that our group had conferred upon us—on a real face-to-face meeting of the average man who is able to get so much valuable inside information of affairs as to astonish friends and critics alike. No attempt is made to quote Mr. Pearson, as much was frankly given "off the record."

Among newly elected officers of the association is Dr. Guy Emery Shipley, pastor of the Churchman, president; and Dr. Richard L. Shipley, editor of the Methodist Prot.
THE SABBATH RECORDER

For the sake of my own soul, I believe in missions. No one can be truly Christian and fail to share his good fortune with others. Certainly we Christians have an experience that should be the like experience of others. I, therefore, mean to be an evangelist and a helper and to help others find my Christ as theirs, if I am to be at all sure of my own salvation.

Again, for the sake of my own physical and material welfare, I help to further the cause of missions. The world is not as large as it was in the past. The world will never be an entirely safe place in which to live until the Christian message has penetrated the minds and hearts of the peoples of the earth.

So again from a seemingly selfish point of view, I must believe in missions.

Also, I believe in missions because of my obligation to those who have had a responsibility for the spreading of the Christian message throughout the world in years gone by. Had it not been for the fact that early Christians were missionary-minded, the Christian message might have died in Palestine. Thus, I owe it in simple fairness to many who have gone before to believe in missions.

Likewise, I believe in missions because of the fact that those denominations that carry forward the missionary enterprise continue to grow, while those that have no missionary program are static or dying, and in some cases already dead. God’s blessings have evidently been bestowed upon missionary denominations in a special way. For this reason I cannot but believe in missions to the depth of my heart.

Moreover, the individual Christians who support missions always seem to have a more victorious spirit than those who do not. It is also true of local congregations. Those who really give missions a worthy place in their program usually forge ahead in other lines.

Finally, all of this leads me to say that I believe in missions because the Christian religion is essentially missionary in character. God as revealed in Christ Jesus seems to have the missionary enterprise in his own heart. There is no lack in man, as well as to the essentially missionary character of the Christian religion.—Condensed from the Christian Advocate.
The forests and brush lands (chaparral) are very important. When they are burned and rains follow, as they usually do some days or weeks later, then they are disastrous floods and erosion of soil. Some years ago a fire burned this chaparral in Lyons Valley, east of San Diego. A heavy rain several weeks later washed the exposed, loose soil down stream and filled in twenty-five acres of Sweetwater Reservoir, part of the city water supply of San Diego. Timber and brush hold the soil from washing, and keep the soil porous so the water sinks into the ground instead of running off the surface. This soil water is of great value, being pumped out to irrigate farm and orchard lands. The eighteen national forests contain over one-half million acres of government land, together with private lands in and adjoining, are being protected by the United States Forest Service. Thirty-two million acres of private and public land are being protected by the efficient State Forestry Department. This protection consists mainly in efforts to prevent fires and to put them out when they break. In spite of all efforts, in 1938, six thousand fires in the state burned 325,000 acres, and 31.4 per cent of them were started by cast aside smoking material, and most of the others were due to the carelessness of man.

Overgrazing of grass lands also causes heavy erosion of soil and surface run-off of water. These evils of fire and overgrazing must be stopped if a satisfactory supply of water is to be available for the raising of crops and for the domestic needs of the people. The eighteen national forests protect the water supply of one hundred fifty cities, of three and one-half million people. What is this brush and timber cover worth per acre?

H. N. Wheeler.

Los Angeles, Calif., March 27, 1939.

Young People's Work
A Thought for the Week
By Doris Holston Featherstone


Could we as wondered do more for our "church family"? Not financially, but spiritually. Not for our C. E. group alone, but for the older and the younger, too.

A smile, a word of sympathy, might change a life and calm a troubled sea.

Pray God to give you those helpful elements of character.

Well Folks!

There are in this week's page two articles coming to us from geographic extremes of our land. From the Southwestern American, Fouke, Ark., Hazel Souten gives views of "The Church and Young People." She says the church will not take us to heaven; it is only a guidepost, the direction of which we must follow if we would successfully reach our journey's end. From the Eastern Association, New Market, N. J., Harold Kellogg directs us to "Finding Help in Public Worship." He says the attitude with which we attend worship has a great deal to do with the help we get. Then when we examine various ways one finds fellowship with God.

Let Glasgow flourish by the preaching of the word.—The ancient motto of Glasgow.

The Church and Young People
By Hazel Souten

We young people of today, as well as the older generations, have had advantages which otherwise could not have been ours if it had not been for the Church. It has always sponsored the best and has accomplished much good. Some of us have indeed been fortunate in having parents who are church people. The Church and to love the services when we were very young. We thank God for church-going parents. In the beginning, we have heard over and over the story of Jesus and the way of salvation, until we think we know the story very well. But we learn new things and have new thoughts as we hear or read this wonderful gospel again.

We learned to sing together in church the praises and thanks to God from whom all blessings flow, and the songs remain with us to strengthen and encourage us in our everyday tasks. Together we pray and read the Scriptures and are brought messages "teaching us to deny ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:12-14.)

The Church does not take us to heaven, but is a guidepost, and we must follow the instructions we learn here if we would reach the destination we all desire.

We receive many blessings from the Church, and to it we owe our regular attendance, enthusiastic interest, our prayers for its continued good work, our love, and a portion of our time, talents, and money.

When a manufacturer puts a product on the market and asks a large price, we protest and to advertise it and tries to create a desire in the public for this product. We are an advertisement for the Church, and Jesus has paid a great price that we might have salvation free, by giving it to others. Can the public read in our lives honesty, kindness, charity, patience, and brotherly love? Is the advertisement blursed here and there, that the way of salvation is not clearly seen? Does the advertisement create a desire for Christianity?
Young people, we have a great and won-
derful Church! Then, "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."  

Fouke, Ark.

FINDING HELP IN PUBLIC WORSHIP
BY HAROLD G. KELLOGG
(Foukeaway Church, New Market, N. J.)

First of all, before we can receive real help and guidance from public worship, we must make our church attendance a habit. We must go to worship services with the idea of receiving spiritual help, and not with the idea of going just because we feel we ought to.

A few years ago I attended our Seventh Day Baptist camp in Rhode Island. Every morning we had a fifteen minute worship service, for which we went down to the chapel in the woods. The pulpit was made of large stones and it was on the speaker. The seats were made of split logs. Here we could worship in perfect silence, not a tree could be heard, only two things broke the silence, the singing of the birds and the rustling of the leaves.

Could anyone ask for a better place to worship God? It is the closer to nature I am, the closer I am in fellowship with God. The following poem by Doctor Bond, expresses this thought very well:

**AT EVENING**

I saw the sun go down last night,  
And stayed my steps to view the sight;  
Its melting blaze like burnished gold,  
Mid quiet tints and colors bold.  
Far out beyond the sunset bright  
God filled the air, he spoke, and light  
Answering my reflective mind,  
New light within my soul I find.  
I saw the moon at dusk last night,  
A crescent slip of silver bright;  
Reflected rays came to me,  
Proclaimed the sun I could not see.  
The glory of its mellow light,  
God's smile to greet the coming night;  
New faith was born to keep the way,  
Safe in the dark as in the day.  
I saw the twining stars last night,  
Like flaming lamps, or candles bright,  
Set sharp against the winter sky  
To guide our footsteps safely.  
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To guide our footsteps safely.

---Alvva J. C. Bond.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

We are having Easter vacation, so when the mail man came I could run down and get the mail. The SABBATH RECORDER came, and I have just got through reading the story you wrote. I like the story you wrote very much, but you missed any letters, and so I thought I would write.

Our Easter vacation started April fifth and will end April nineteenth. Just before school was out we put on an operetta. It was named "Puddin' Head the First." I was one of the peasants and my sister Muriel was one of the courtiers. Nearly the whole school were used.

Yesterday I went to a church wedding. It was the wedding of Doris Langworthy and Kenneth Van Horn. The church was decorated very prettily, I thought.

I have a brother one year and seven months old. He walks all over and climbs up stairs. I have a sister twelve years old. I am nine years old.

My letter is getting pretty long, so I had better close.

Your affectionate friend,

Mizpah S. Greene.

---Eveida, N. Y.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

We have just returned from Wellsville where we went to take our little Joyce and her father for Easter, and we have been spending the week-end with us. It was my birthday yesterday, so you see they helped me celebrate it last evening. Your news about the wedding of Doris and Kenneth Van Horn, though good news, was not quite a surprise to me, for your Grandma Langworthy called me up before they started for Verona, saying, "I'm expecting a prospective bride and groom to call on me today."

When she told me who they were was the time I had the great surprise.

I ordered to think it was fun to attend some other school besides my own. I started school in Chicago when I was seven years old. One time, I believe it was in my second school year, I went out to Walworth, Wis., for a few days and while there attended a country school. When I was asked if I liked it I said, "Oh, yes! it's a very good school, cause it isn't too big." Less than two years after that I had moved with my parents and little brother to the farm near Walworth, where my father had lived when he was a boy, and became a pupil in that very same country school.

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RELIGIOUS EDUCATION

REGULAR MEETING OF THE SABBATH SCHOOL BOARD

DECEMBER 18, 1938

The regular meeting of the Sabbath School Board was held at the Milton parsonage at eight o'clock on Sunday evening, December 18, 1938. The following trustees were present: Morton R. Swinney, Denominational secretary; J. F. Randolph, A. L. Burdick, D. N. Inglis, C. L. Hill, E. B. Shaw, J. W. Crofoot, L. C. Shaw, and R. W. Burdick.

Prayer was offered by Rev. Edwin Shaw.

The minutes of the last meeting and of the annual meeting of the corporation of the Sabbath School Board were read. The secretary reported on the special meeting of the meeting.

The Field Committee gave a verbal report of progress. The Publication Committee also gave a verbal report of progress. Preceding a verbal report of the Finance Committee, the secretary read a letter from E. E. Sutton, who wrote as president of Conference that the constitution was not authorized for the coming meeting of the Commission concerning present financial conditions and a possible budget for next year. After some discussion it was voted that the report be accepted as a report of progress and that the president send the desired information to Mr. Sutton.

The report of the director of religious education was accepted, and ordered filed with the secretary.

The quarterly report of the treasurer was read, accepted, and ordered filed with the secretary. The report follows:

Robert Greene, Treasurer,
In account with the Sabbath School Board

Receipts

Balance on hand Sept. 18, 1938
Milton Sabbath school
Interest on Cheeseboro bond
Morton R. Swinney, Denominational Budget
Morton R. Swinney, Denominational Budget
Chicago Sabbath school
Morton R. Swinney, Denominational Budget
Rockville Sabbath school

Total receipts $332.22

Expenses

E. E. Sutton, salary
E. E. Sutton, salary
Inglis, bond
E. E. Sutton, salary
E. E. Sutton, salary
Mrs. Waldo Greene, salary

Total expenses $330.26

Balance in General Fund Dec. 18, 1938 $1.96

Balance in Educational Fund Dec. 18, 1938 $110.00

Note—The Educational Fund should show a balance of $124.25. However, funds have not been transferred to the General Fund September 18.

December 18, 1938.
Robert E. Greene, Treasurer.

SABBATH RECORDER

REGULAR MEETING OF THE SABBATH SCHOOL BOARD

MARCH 19, 1939

The regular meeting of the Sabbath School Board was held at the Milton parsonage at 8:15 o'clock on Sunday evening, March 19, 1939. The following trustees were present: President J. F. Randolph; A. L. Burdick, D. N. Inglis, R. E. Greene, J. W. Crofoot, L. O. Greene, E. Shaw, C. L. Hill, and R. W. Burdick.

Prayer was offered by Rev. W. D. Burdick. The minutes of the last quarterly meeting and of the special meeting of February 19, were read. It was voted that the minutes of the special meeting be approved as read and corrected. The secretary reported on the call of the meeting.

Verbal reports of progress were given by the Field and Publication Committees. The quarterly report of the treasurer was read, accepted, and ordered filed with the secretary. The report follows:

Robert Greene, Treasurer,
In account with the Sabbath School Board

General Fund

Receipts

Balance on hand Dec. 18, 1938 $377.10
Morton R. Swinney, southern Wisconsin and Chicago quarterly meeting $72.50
Milton $10.00
Denominational Budget $105.00
Lincoln 42nd Bond $175.00
Young People's Board, to consolidation committee meeting expense $10.00
Refund from expense committee meeting from J. F. Randolph $25.00
Morton R. Swinney, Denom. Budget $82.50

The special meeting of the Sabbath School Board was held at the Milton parsonage on Sunday evening, February 19, 1939, at 8 o'clock. The following trustees were present: President J. F. Randolph, A. L. Burdick, D. N. Inglis, J. W. Crofoot, D. N. Inglis, G. H. Crandall, C. L. Hill, and R. W. Burdick. Director of Religious Education E. E. Sutton was also present.

Prayer was offered by Rev. E. E. Sutton. The secretary reported on the call of the meeting.

Mr. Sutton then presented the matter of Vacation Religious Day Schools for advice.

It was voted that the director of religious education be empowered to use as much of the Educational Fund available for Vacation Religious Day School work as to his judgment is needed.

President Randolph reported on the meeting on consolidation of boards held at Alfred from January 31 to February 2, reading a report written by D. N. Inglis and proposed constitution and articles.

It was voted that copies of the proposed constitution and by-laws of the proposed consolidated board be furnished to the trustees and director of religious education.

It was voted that D. N. Inglis be designated to draw up a statement concerning the mergers of the three boards to be incorporated in the first article of the proposed constitution, designating the merged boards by name, and so worded as to meet legal requirements regarding use of specified present or future funds.

It was voted that the reference in the minutes of the merger committee to the guarantee of the Young People's Board not to carry on the functions of the merged boards, be incorporated in the by-laws of the proposed constitution of the new board. D. N. Inglis was delegated to re-write this as a by-law.

It was voted that the president be requested to convey to the Education Society and to the Young People's Board the suggested changes that were mentioned in the meeting and ask the organizations above mentioned to report possible changes originating in their boards, so that these could be considered at the March meeting of the Sabbath School Board.

It was voted that the report of the special committee on consolidation be accepted as a report of progress.

Adjournment. J. F. Randolph, President, R. W. Burdick, Secretary.
THE SABBATH RECORDER

The minutes were read and approved by vote.

Adjournment. J. F. Randolph, President. R. W. Burdick, Secretary.

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The report of the director of religious education was read, accepted, and ordered filed with the secretary. D. N. Inglis reported relative to the article on "Merged Powers and the by-law regarding Program of Activities prepared by him. It was voted that the report of the committee be accepted and that this article and by-law be included in the proposed constitution and by-laws.

J. F. Randolph read the statement as prepared by him and sent to trustees of the Sabbath School Board, the director of religious education, and to the other boards involved. The secretary read a letter from E. E. Sutton regarding this statement. A lengthy discussion ensued.

It was voted that this report be accepted as a report of progress.

It was voted that, when we adjourn, we adjourn to the call of the chair to meet within a month to make definite recommendations as to changes to be made in the proposed constitution.

It was voted that the treasurer be authorized to send $25 to the International Council of Religious Education.

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It does not take much reflection to conclude that God was wise and good in providing that people should have the Sabbath—even from the most selfish and practical point of view. It was during the period of the factories, schools, and all other industrial and professional activities were continuous and without any Sabbath time.

Historically, the Sabbath has been a religious institution. We are told that in the beginning God set apart the seventh day and sanctified it, requiring that no work should be done on that day. The blessing of cessation from labor was to be extended to children, servants, and animals. All trade and business was to cease. And when Sabbath and pleasure without any interruption. Or, if the serious tasks of life are given up for a day, they would rather be to make the day one of unrestricted pleasure and freedom. They look upon the Sabbath or the Sunday as they do upon other things which interfere with their doing just as they want to do at any time.

How many feel like that about the Sabbath, or the Sunday, I do not know, but from common observation it would seem that many people have some such attitude.

If that is the case, how would such people like to have us dispense with the whole idea of the Sabbath? We are told that many people in some parts of the world actually live under that condition. Each of the seven days of the week furnishes the same opportunity to pursue gain, or to pursue pleasure, or to go a-visiting. It is not so long ago when some of the great industries of our own country were run on that basis: twelve hour days for labor, and seven days in the week! Less than twenty years ago, I attended a meeting in New York where this very subject was a topic of great interest. And I can say with perfect truth that God is the key to both physical and spiritual well-being: and we might say to material and political well-being also. With the loss of the Sabbath went most other things which were highly valued or of great importance.

Someone has spoken of Sabbath observance as "giving God a chance." That is, life is to be lived and maintained on any high plane there must be a place in it for God, for God's will and pleasure. If God has denied his place, if he is cast out, other fine qualities go out with him. But if God really has his chance on the Sabbath, there will be some possibility of his keeping it throughout the week.

We must recognize the fact that even those who do not keep the Sabbath religiously may receive a very real physical and social benefit. Indeed, God sends the blessings of his favor and of the sunshine on both the just and the unjust; upon those who honor him and upon those who refuse him such honor.

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While we speak thus of the Sabbath, we recognize the fact that nearly all the so-called Christian world observes Sunday. And we often feel that there remains behind this observance why all Christians should observe the Sabbath as taught in the Bible. Personally I feel that if for any reason I observed Sunday, I would want to be doing the things that God might have some chance in my life. Yes, we need the physical rest and recreation, but more than this is the chance to do what he wants to do for us.

We hear Isaiah saying to the people, "If thou turn away thy foot from this sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of Jehovah honorable, and shalt honor it, not doing there thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in Jehovah; and I will make thee ride on the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of Jehovah hath spoken it." Isaiah 58: 13, 14.

Here is set forth a severe criticism and a high standard, and we may well give serious consideration to the Sabbath as a great gift from our heavenly Father. Without it we would be poor indeed, both physically and spiritually. We must realize what it would mean if we took away the Sabbath.

That great gift is designed to yield unto us the highest moral benefit. We need the physical rest and recreation, but more than this is the chance to do what he wants to do for us. 

It is designed to show us that the Sabbath is the key to both physical and spiritual well-being; and we might say to material and political well-being also. With the loss of the Sabbath went most other things which were highly valued or of great importance.

Yes, we need the physical rest and recreation, but more than this is the chance to do what he wants to do for us.
They tread down and destroy that which would feed their souls. I do not mean that people always choose to do that. They just resist, order and restraint, become blind to the supreme values, and soon find themselves treasuring on things which are sacred. That is what they were doing back there in the days of old. They were saying: “If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight.”

Justification for our being Seventh Day Baptists can only be found in our calling the Sabbath a delight. There is little to Sabbath keeping if we do it as slaves perform their unwilling tasks. But we will find its real meaning when our hearts overflow with appreciation of God and its goodness. We shall want to join with others in and around the church. We shall want to ponder the goodness of God, with a desire to use the Sabbath week to week with a peculiar appreciation of its Sabbath day, and call the Sabbath a delight in our hearts. We should always remember that Jesus said, “The sabbath was made for man.” And love, as we understand that message. The multitudes trample it underfoot. They recognize no holy time, and seem to have little sense of anything that is holy. They refuse to give God a chance to reach all the world needs to stop, to think, to rest, to worship and bow down! The Sabbath, holy time, is central in spiritual experience. And do we not need to ponder this message which God, through his prophet, gave to Israel: “If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of Jehovah honorable, and shall honor it, not doing thine own ways, nor finding thine own pleasure, not working therein thine own words, then shalt thou delight thyself in Jehovah, and I will make thee to ride upon the high places of the earth, and I will feed thee with the heritage of Jacob thy father: for the mouth of Jehovah hath spoken it.”

Salem, W. Va.

DEMONATIONAL "HOOK-UP"

WATERFORD, CONN.

Our Lenten Preaching Mission, led by Pastor Ehret of Alfred, proved enriching to the spiritual life as well as stimulating to the church fellowship. The ministry of preaching was made central and the sermon was presented. Attendance grew throughout the mission and averaged something in excess of the total resident membership.

This is the third year we have held a parish Preaching Mission and the practice has entirely justified itself. It has been well said that a season has been brought to the church in which the pastor, as well as the people, is on the alert. Preaching, as we understand it, is a living fire aflame upon the altar of the living God. A reception for Pastor Ehret was held following the last service, and Waterford is glad to list him with the other men who have visited our pulpit and left it more meaningful.

Ashaway, R. I.

On Friday evening Rev. Everett T. Harris baptized twelve candidates at the Seventh Day Baptist church, one of them being from Hopkinton. They are meeting at the parsonage on Sabbath afternoons studying church membership, and it is expected they will be taken as church members on Sabbath, April 29.

On Sunday morning several of the Christian Evangelical members met at the parsonage at 5:30 o’clock and went to the Narragansett Baptist church to the Easter sunrise service. The pulpit at the Seventh Day Baptist church was prettily decorated with Easter lilies and other plants Sabbath morning. The lilies were later sent to the sick and shut-ins.

Westerly, R. I.

The Men’s Club of the Pawcatuck Seventh Day Baptist Church met last night, Rev. Eugene Davis of Shanghai, China, tell of the war conditions in and around China. He expressed it would be very difficult to Japan to conquer China as every year twelve million come of age for the Chinese army, and for the next twenty-five years the population, in spite of the war, will not diminish a particle.

Mr. Davis and his family are missionaries at the China station and the widow of E. E. Burgess, the China station and the widow of E. E. Burgess, the widow of E. E. Burgess, of the Generalissimo Chiang Kai-shek, head of the Chinese government. He described the family as Christians and that Chiang during the war himself had become converted, also many of the leaders of the Chinese government today are young men converted to Christianity. Many of them have adopted Christianity.

Karl G. Stillman, president of the club, president of the club, presented a talk by the various officers and committee. All reports showed a busy and successful year.

The nominating committee, with Miss Rachel Barber as chairman, presented a slate of officers for the coming year, all of whom were unanimously elected as follows:

President, Mrs. Harold Hamilton; vice-president, Miss Lucinda Barber; secretary, Mrs. Clifford Langworthy; treasurer; Miss Bessie Gavitt—Westerly Sun (early April dates).

Brookfield, N. Y.

A group of Seventh Day Baptists met at the parson house Wednesday evening, when Rev. Eugene Davis gave a talk on denominational finances. Mr. Davis’ talk was illustrated by maps showing location of denominational interests in this country and throughout the world. His work is an effort to secure the raising of the United Budget in full before the end of the Conference year. Mr. Davis has spent many years in China as a missionary, and is about to return to China. His stories of Chinese customs and needs were of much interest. Jay Brown had for exhibition an extensive display of Chinese articles.

Brookfield Courier.

Independence, N. Y.

Dear Recorder:

In our Ladies’ Aid society annual meeting I was appointed, press committee, so I am attempting to write a little of the “doings” of the society for your paper.

In our Ladies’ Aid society annual meeting it was voted to raise our pledge to the Woman’s Board for their special obligation, by some means other than soliciting for raising funds, and a committee was appointed to plan for this.

Last week of February 21-26, Dr. Eugene Davis was with us, calling in our homes and giving special service. Tuesday night a cottage prayer meeting was scheduled to be held at the R. E. Spencer home, but owing to illness was held at the home of Mr. and Mrs. C. M. Crandall. Also one was held at the home of Mr. and Mrs. W. D. Clarke, Thursday evening.

On Wednesday, after a dinner served by the Ladies’ Aid at the parish house, Doctor Davis gave a very interesting talk on conditions in China and with use of maps left us with a clearer vision of what has been accomplished by the missions there and the need of continued work.

Meetings were held at the church Friday night through until Sunday night, which were inspiring and enjoyed. But owing to weather
conditions and sickness it is regretted that these meetings were not more largely attended. Last Sabbath, Easter was observed followed by communion service, at which time members were presented with certificates of membership. To those who have been members for six months. Mrs. Mary S. C. Randall, the oldest resident member, was present and was presented with an Easter lily.

Very sincerely,
Grace C. Spicer.

RIVERSIDE, CALIF.

A Preaching Mission conducted over two week-ends has proved to be a blessing and inspiration to the Riverside Church. It was held on March 24-26, and March 31-April 2, four sermons being given during each period. Since Rev. G. D. Hargis has returned from Jamaica, it has been the desire of the Riverside people to hear him more than the few times he has spoken since his arrival; but he has been preaching in Los Angeles most of the time he has been home, so was not available for us on Sabbath days. Hence it was proposed that he preach on Friday night and Sunday night, and that the pastor preach twice on the Sabbath. This plan was followed on the dates mentioned and proved to be much worth while. While there were no conversions during the meetings, we believe they were used of God in ways that will bring results later.

Brother Hargis brought forceful, challenging messages that stirred the hearts of all who heard, both converted and unconverted, and we are deeply indebted for his ministry among us. The gospel is still the power of God unto salvation, and our Father still plans to win the world by the foolishness of preaching.

—Contributed.

AN ENCOURAGING LETTER

DEAR SABBATH RECORDER:

Please find enclosed payment for Recorder for six months. For a long time after reading my RECORDERS I sent them to Mr. Jeffers of Racine, Wis., but since he is not able to use them they have accumulated. I wrote to Mrs. Scouten of Fouke, Ark., asking for the name of someone who would enjoy them. She sent me her daughter’s name, Mrs. Davis, who will read them and pass them on to a Mrs. Mitchell. Mrs. Scouten gives hers to another daughter. So you see the good two subscriptions are doing. Are we not glad? There have been lovely poems in them of late.

I believe the Lord is going to convert the pocketbooks of our denomination. How I would like to hear Rev. Eugene Davis at quarterly meeting in the Junction. My heart is in position but does not work well.

Sincerely,
West Allis, Wis.
Mary Maxwell
April 8, 1939.

MARRIAGES

VAN HORN-LANGWORTHY.—Mr. Kenneth Bernard Van Horn of North Loup, Neb., and Miss Doris Wilma Langworthy of Alfred, N. Y., were united in marriage in the Seventh Day Baptist church, Verona, N. Y., on April 10, 1939, at 2:30 o’clock, the pastor, Rev. Alta L. Davis, officiating. The new home will be in Salem, W. Va.

OBITUARY

Potter.—Adelbert H., son of Alonzo and Mary Palmer Potter, was born at Hartville, N. Y., October 24, 1858, and died at his home in Almond, April 4, 1939.

On June 13, 1883, he was married to Ella Viola Adams, who with the three children born to them preceded him in death.

As an early age he united with the Seventh Day Baptist Church and remained faithful to his profession as long as health permitted. He was a man who not only believed in his religion but lived it. He was also an earnest worker in the Grange, and was Master for a time.

Funeral services were conducted from his home by Rev. A. Clyde Ehret, and burial was made in the Alfred Rural Cemetery.

A. C. E.

RECORDER WANT ADVERTISEMENTS

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

NEW TESTAMENT AND PSALMS.—Printed attractively,遐 bound uniformly by color cloth, $1.25 postpaid. Bound in leather, $1.60. Sabbath Recorder, Plainfield, N. J.