THOUGHT FOR NATIONAL BIRTHDAY

What Makes a Nation Great?

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

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

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

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

MORE ABOUT THE ALFRED MILFORDS' CONFERENCE

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

The program of United Christian Education in Relation to the Local Church was presented in two thought-provoking addresses by Pastors Harley Sutton of Little Hatfield and Alva L. Davis of Verona. Under the first subtitle, "The Pastor," Pastor Sutton presented two ways of undertaking the promotion of an advance program, in a parable of two parents who had attended a convention where the program was presented. One pastor attempted to force a cut-and-dried program through; the other infiltrated the ideals and plans by careful conversation and suggestion. The first one failed and prayed to be removed to heaven, or to a good city church which would cooperate. The other succeeded and the church found growth and brought forth much fruit. In presenting any program, the speaker urged, Christ must be kept at the center.

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

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

Related to the Home

The afternoon session was occupied with the presentation of the Christian Education service in Relation to the Home. Rev. Jay C. Bond, who spoke on Home Attitudes and Organization, urged that Worship and Stewardship in the Home read some rather alarming statistics as a background. From this Doctor Crofoot urged the vital importance of early home training. The appreciation of this importance needs to be stressed. This was received further emphasis by Mrs. A. J. Bond, who spoke on Home Attitudes and Atmosphere. The discussion period following was moderate. Rev. W. E. Warren of Plainfield, N. J., gave some examples of early character-forming habits in the home. In the evening Rev. Ralph Williamson of the Bureau of Education of Religious Workers spoke on the Relation of the Local Church to the Community and Interchurch Cooperation. Any real advance, he urged, must come through cooperation. If the rural church goes pagan, he said, the city will be left with the greater part of the churches. Of the several types of co-operation mentioned, he thought the federated type would best fit into our own program—a kind of union in which identity is safeguarded and kingdoms of work at least, that could not be accomplished by one church alone.

One session was devoted to the presentation of our denominational work in its relation to the Christian Education Advance and the president of the board or president of the various boards. The president of Con- ference was given opportunity to present his plans for the Denver Conference. Too little time was available for the discussion of the most important matters brought out in the various addresses.

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

On the whole the fourth annual Minis- ters' Conference has produced the largest average attendance of our meetings, and for the presence of the wives, who also had one or two special called meet- ings better attended. They seemed to be a part of every day to the success of the conference.

This report closes with a summary of one of the most important items mentioned by Rev. Trevah R. Sutton of New Market, N. J.

Read Psalm 27.

How much do we trust in God? In our busy day, do we say God, God? Or do we trust him? Do we say, I have a peace and rest, a foreknowledge, and we trust God, or do we trust only ourselves? Do we call upon God only when in distress? Or do we trust him also in times of joy? We are, we believe, when we face problems and trouble, should begin each day by meeting God there.

I met God in the morning.

When the day was at its best, And his presence came like sunshine, Like a glory in my breast, I thought of the distant sea.

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

Other ships were blown and battered, And the winds that seemed to blow them Brought to us both peace and rest.
THE SABBATH RECORDER

Then I thought of other mornings.
With a deep remorse of mind,

When I too, in the morning:
With his presence left behind.

So I think I know the secret,
Leaped by many a troubled way,

I must meet God in the morning:
If I want him through the day.

—Ralph Cushman.

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

WORLD COUNCIL COURIER

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

If it were possible to give a clear picture of all that is happening in and through the World Council of Churches movement, the greetings paragraph would be

then the bulletin could be placed on the scales over against a pile of newspapers with their depressing stories and it would easily tip the balance on the side of hope.

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

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

In Germany, there is a shortage of pastoral leadership because of arrears of conscription. The shortage is being overcome by selection and training of lay leaders, so that public worship shall still be maintained.

Special stress is being laid in places on the church instruction of youth, and in which suitable help may be used, after a short course in catechetics.

In London, church congregations are getting together for special services, and one vicar is quoted in effect that they have been meeting together in the neighborhood of the church, if one could call it a community, with the pastor leading the meeting in ways not resembling a church service.

AMERICAN MISSIONARIES IN CHINA

American missionaries in China today are active agents of American democracy because of the valuable personal work in the relief and rehabilitation of Chinese refugees. The report of prominent churchmen who recently have returned from China is that missions have taken the highest positions in government and community leadership, and partly because mission stations have contributed so unstintingly to relief and rehabilitation of China's refugees.

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

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

EXAMPLE

If you make God more holy, He will make you more holy.

If we made living, wholesome, free, God would make men more holy.

—Mrs. Clyde Robe Meredith

August 19 to 24, 1941
**MISSIONS**

**ADDRESS**

(Deputy Missionary Hour at recent session of National Convention of the American Society of Missionaries, Chicago, Ill.)

"The Chief Work" implies that, first, such work is being done. Just how true that is might prove an embarrassing question, and just how much is being done might be more so. I am convinced that missions are as necessary to the Western world as they are to the non-convertible peoples. I will return to the good old universal among churches. I will return to the existence, stating or speculating on what handicapped by lack of funds for carrying through its principles, we are thankful for our mission work.

Their splendid, self-sacrificing work in school and hospital is greatly appreciated by us all, but we recognize that this fine old Chinese woman, "the Bible reader," or of a Chinese principal, or of boy and girl students, is—by the way, are rather vague and unimprovable. We hear enough about the countries across the seas, but let us look at our own country. Look at our schools, industrial, and political lives with all their evil practices, class hatred, dog-eat-dog attitude, and unparalleled graft, patronage, non-efficiency, and corruption. I mean all of them. What has become of prayer meetings? Where are the meetings of self-sacrificing workers? For the Lord's sake, be reinforcing our ranks? Where has the C. E. society gone? Now tell me what you think! Do we need it?

In just the same measure that the world needs evangelization, the churches need evangelism. Let me tell you something which has largely been overlooked or forgotten. First, let me say that I do not believe in a war in a militaristic sense—the serious situation in which religion and Christian civilization find themselves is due to a great extent to the fact that we are still struggling (and rather feebly, it seems) to pull ourselves out of the debris of the First World War. The spiritual and immoral propaganda began and continued from the time Germany adopted the slogan, "Gott mit uns!" and "Deutschland, Deutschland, Alleinhelm!" I am afraid that this occurred nearly two thousand years ago, and they had miracles in those days! I also admit with sorrow that there are some—perhaps many—who believe in every year that they must follow into self-destruction, for in this age we are still struggling (and finding!) to combat with all its power these diversified types of subversive propaganda and all atheistic and hedonistic utterances with which our country has been and is being impregnated. God grant we may be equal to the task! With the sword of the spirit and the breastplate of righteousness and the shoes of the gospel of peace, we must, in just the same measure that the world needs evangelization, the churches need evangelism.

Two thousand years ago? Why, about twenty years ago we had a miracle in Western Europe similar to that of the seventy disciples. They felt that Westernly needed a reason! We started without any reason except prayer; we held prayer meetings, cottage, union, and private prayer meetings; and we found ourselves in the midst of childlike prayer; and we know that we must do something, something big, for we prayed for big things. My father, Deacon Abert Whitford, above all, was a man of a mission, a man who was thinking and acting. In prayer meeting, in conference and discussion, we decided that we must have a mission hall. How do you feel about this? We must put our money where our mouths are, and unless the Holy Spirit becomes disgusted with the hardness of our hearts and goes back home!

With the destruction of Hitlerism the worst shall be cast down. The other will surely fall into self-destruction, on us all, but when we read of that fine old Chinese woman, "the Bible reader," or of a Chinese principal, or of boy and girl students, is—by the way, are rather vague and unimprovable. We hear enough about the countries across the seas, but let us look at our own country. Look at our schools, industrial, and political lives with all their evil practices, class hatred, dog-eat-dog attitude, and unparalleled graft, patronage, non-efficiency, and corruption. I mean all of them. What has become of prayer meetings? Where are the meetings of self-sacrificing workers? For the Lord's sake, be reinforcing our ranks? Where has the C. E. society gone? Now tell me what you think! Do we need it?

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My friends, have we gone so far forward that we will not stop, but that we will keep on, and so the trouble. We turned back about twenty years ago and haven't caught up with the spirit of those good old days yet. And we need to hurry up about this catching up business. Don't we need it as much today as then—twenty years ago? Wait before you answer. Well, let me say by way of introduction: We hear enough about the countries across the seas, but let us look at our own country. Look at our schools, industrial, and political lives with all their evil practices, class hatred, dog-eat-dog attitude, and unparalleled graft, patronage, non-efficiency, and corruption. I mean all of them. What has become of prayer meetings? Where are the meetings of self-sacrificing workers? For the Lord's sake, be reinforcing our ranks? Where has the C. E. society gone? Now tell me what you think! Do we need it?

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

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

JULY 13

DAILY MEDITATIONS

Prepared by Mrs. Frank Longworth.
"Psalms, N. J.

Sunday, July 13

Read Romans 14: 12-19.
For be that in these things servest Christ is acceptable of God, and approved by men.

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

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

Monday, July 14

Read Matthew 7: 24-27.
"A wise man which built his house upon a rock: the rain fell, and the floods came, and were not able to shake him: for it was founded upon the rock. And every one that heareth these sayings of mine, and doeth them, shall be compared unto a wise man, which built his house upon a rock: The rain fell, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be compared unto a foolish man, which built his house upon sand: The wind blew, and it fell: and great was the fall of it."

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

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

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

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

Charles Swain.

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

Tuesday, July 15

"If any man come to me, and deny me and forsake me, I will also deny and forsake him. But whosoever shall deny me before men shall be denied in heaven: but whosoever shall deny me before men shall be denied in heaven. And every one of you shall be tempted, yet shall not all be tempted. And they shall put thee in prison, and kill thee: and when ye shall be persecuted in one city, flee ye into another. Amen.

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

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

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

Wednesday, July 16

Read 2 Corinthians 10: 12-15.
"But we, brethren, are not of the sort of men that turn the things of the world to their own use. For that which is written is well said, that men are to be blamed that think that they are wise and understanding, that they are not. For they have disposed of us, as being confessors of Christ, and of his gospel, but when he cometh, he will correct and prove us every man by his own works. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to what he hath done in the body whether it be good or bad. Amen.

We must keep our eyes on Christ, not in a trafficked manner, but in a discerning manner, in order to see the great end of the work of the world, and to be able to see how to keep on the road of eternal life.

Thursday, July 17

Read John 1: 40-51.
"And this was John's testimony when the Israelites sent unto him. Not I am he: but, behold, one standing by me, whose shoe's latchet I am not worthy to unloose. I myself saw and I bear record that this is the Son of God."

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

Friday, July 18

Read Psalms 119: 73-80; 9: 8-12.
"Let thy tender mercies come unto me. They that know thy name will put their trust in thee, for thou, Lord, hast not forsaken them that seek thee."

"Sometimes during great stress and pressure, we may have done all in our power to avert it, but we wait on our own for the mercy of our heavenly Father; and he brings us through the trouble safely."

Prayer—Our Father, help us to remember that thou art sufficient for all our trials and difficulties. We want to be humble and younger as we are. Amen.

Saturday, July 19

Read Psalms 135: 1-6.
"Praise ye the Lord. Praise ye the name of the Lord . . . ye that stand in the house of the Lord, in the courts of the house of our God."

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

Sunday, July 20

Read Psalms 8: 1-4.
"In the beginning thou art, O Lord, and wilt not be moved: in the end thou art, and wilt not forsake them."

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

He shall have a miracle!

And to us we may say, as he did to the8 THE SABBATH RECORDER

of the Rock, "Thou art sufficient for all our trials and difficulties. Amen.

STATUTORY AND COMMON LAWS

By Evan J. Hopkins

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

In the 19th century it was possible for a firm to pay wages in kind as well as in cash. Thus a grocer could (in part at any rate) pay his assistants in sugar or tea, etc. Naturally this led to abuse of a very serious kind.

For example, the owner of a factory would open a shop and compel his employees to purchase all the goods from that shop, and it was often the case by the end of the week that the employee would find he had bought something he did not want, and the company was lost, and so would be compelled to work for some time for no visible wage. Also, certain unscrupulous employers would raise the prices of goods at these shops so that other obvious forms of abuse crept in. Finally the government stepped in and passed what is usually referred to as the Truck Act, by which an employee must be paid only in coin of the realm. Afterlong, a certain firm had been in the habit of paying its employees in coin of the realm, and in addition gave them a midday meal. Ultimately, however, it was felt that it was not fair to pay the employees a shilling (25 cents) per day more and for them to go out to neighboring cafes to buy their midday meal. A few years later one employee left the service of this firm and then started proceedings under the Truck Act, and one shilling (25 cents) per day for each day he was employed by the firm before the new scheme by which each employee was to purchase his own food was to be paid. His action, however, failed.

Now let us analyze the position very carefully. As soon as the Truck Act was passed by Parliament, it was entered into the Statute
Call to Worship:   
Leader—O Lord, open thou our lips. People—And our mouths shall show forth thy praise.   
Lotter—Praise ye the Lord. People—The Lord’s name be praised.   

canticle—"Dwell Below the Skies"   
Scripture: Ruth 1: 8-11; 14-18   
Prayer (the leader).   
We give thee for the gift of friendship, that makes people care for one another, for the power of love that drives out that which is greedy and mean in human hearts.   
We thank thee for those who make our lives happy. May we give them comradeship and love in return. Keep us from being fickle, and make us faithful in such meeting.   
Guide us in our friendships that we may cherish the friendships common to our association which will make us better women, and who will be our life-long friends. Ah, beloved, all, we want thee to be our closest companion through life. Amen.

Responses:   
The Fellowship of Love   
Leader—This is the message that we have heard from the beginning, that we should love one another.   
People—He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?   
Leader—We know that we have passed from death unto life, because we love the brethren. People—If a man walk in the light, he lays claim to life, neither in tongue, but in deed and in truth.   
Leader—We love not because it is of man, but that he lay down his life for his friend. People—There is no fear in love, but perfect love casteth out fear.   
Response:   
Leader—We love because he laid down his life for us. Amen.   

Worship Program:   
Friendship   

"SEVENTH DAY BAPTIST PEACE COUNCIL"   

Submitted by Rev. Neal D. Mills   

At the Ministers’ Conference at Alfred, June 13, a group of eight men met in the Gothic to consider what we as pastors can do. It was decided to bring together all objectors to war in facing their problems, and to promote the cause of peace.   

It was felt that there is no better organization than that of Seventh Day Baptists to serve those interests among us, and “The Seventh Day Baptist Peace Council” was formed. Rev. Paul Burdick, Greensboro, N. C., was named president, and Rev. Neal D. Mills, Reutys, N. Y., secretary. Others who were not at the meeting but in the congregation—Rev. Alfred F. C. Warner, E. T. Harris, H. C. Van Horn, H. L. Skaggs.   

General Conference Degrees: Gala August 19 to 24, 1941   

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

There were three Canadian speakers on the program. A remark of one of these illustrates the spirit of the churches of Canada, who support their government in the war, but who speak freely of its failures. In the course of his fine address, Doctor Sisco of the United Church of Canada said that many young Canadians were pronounced unfit for army service, by a government which had rendered them unfit for the purposes to which they are divided up into ten groups. All were pronounced unfit for army service, and none was pronounced unfit for army service. In the course of his fine address, Doctor Sisco of the United Church of Canada said that many young Canadians were pronounced unfit for army service, by a government which had rendered them unfit for the purposes to which they are divided up into ten groups. All were pronounced unfit for army service, and none was pronounced unfit for army service.

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

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

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

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

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

I do not live close to any Seventh Day Baptist church, so I go to the First Day Baptist church, but of course I try the Sabbath at home. The minister of the Baptist church lets us take part in the church affairs, so I suppose I could say I am in the Baptist church, and if his congregation would keep the Sabbath he would, too. I pray that he may go far enough to accept the Sabbath.

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

Your Recorder friend,

Ida Mae Chaney.

Bottineau, N. D.

Dear Ida Mae:

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

It is a bit difficult to be a faithful Sabbath keeper when one lives in a community in which there is no Seventh Day Baptist church, but God richly blesses those who thus show their love and obedience to him under difficulties. I can say I try the Sabbath at home. The minister of the Baptist church lets us take part in the church affairs, so I suppose I could say I am in the Baptist church, and if his congregation would keep the Sabbath he would, too. I pray that he may go far enough to accept the Sabbath.

The air here, too, is full of bird music, especially out in the country where there are not so many other sounds to distract the attention, and it seems as if there were more kinds of birds around this summer than usual. However, the saucy robins are our most frequent visitors; there is one under my window this very minute twittering away at a great rate. We have a bird bath on our back lawn and once I saw five robins splashing away in it at the same time.

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

Your sincere friend,

Miss Ph. S. Greene.

Dear Mrs. Greene:

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

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

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

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

My daddy bought a horse and his name is Jim.

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

Your friend,

Sydney Davis.

Hammond, La.

Dear Sydney Davis:

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

You surely have a nice, well-didvided family—three girls and three boys. When I was a little girl I used to go and stay with you, and I wanted you to stay away from the Sabbath of Christ, and I add my prayer to yours, that he may in time come to accept the Sabbath truth.

The air here, too, is full of bird music, especially out in the country where there are not so many other sounds to distract the attention, and it seems as if there were more kinds of birds around this summer than usual. However, the saucy robins are our most frequent visitors; there is one under my window this very minute twittering away at a great rate. We have a bird bath on our back lawn and once I saw five robins splashing away in it at the same time.

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

Your sincere friend,

Miss Ph. S. Greene.

A PRAYER

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

We rejoice in the loyalty of the faithful and are greatly cheered by the lure of the world which has caused to turn aside from the paths of duty.

The pain caused by the separation for the time is lessened only as we commit them to thy care. Keep them, we pray, within the fortress of thy peace. Draw them by thy love from snares that is sinful; from disloyalty and discouragement. May they stay their souls upon the hope of thy dear Son's sake. Amen.

A Testimony

I received the letter to the Lone Sabbath Keepers today and appreciate it very much. I am sure you will agree. One Sunday when I told you that I have never belonged to a Sabbath church, but I have been a Sabbath believer since I was a little girl. This is the way it came about. My father was a Missionary Baptist minister, and I had been raised, as many others, to believe that Sunday was the Lord's day. Sunday was when we had the commandments as our Sunday school lesson. There were many people in our neighborhood who would go fishing and play ball on Sunday. So the teacher emphasized very much that we must keep the seventh day or Sabbath holy, as God commanded, and that it was bad to break...
very much blessed of God and the churches increased in numbers and spirituality.

THE SABBATH RECORDER

REV. SAMUEL D. DAVIS

AN AUTOBIOGRAPHICAL SKETCH

(Continued)

THIRD MARRIAGE

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

Jesse F. Randolph, my father's wife, was a second cousin of Samuel and daughter of both whom descended in regular line from the Randolph family who settled in an early date on the Raritan River on a farm that is in the possession of one of our line to this day. When we visited the farm in 1875, the farm had never been transferred out of the Fitz Randolph family. One of the descendants still occupied it. My mother's mother was a native of Belfast, Ireland, and came with her parents, William and Sally (Holiday) Gillis, to Winchester, Virginia, about the year 1792, and later removed to Harrison County, Virginia, near Clarksburg. To be again in my home with my family, and to have again my father and sit down again at my table and join with my loved ones in thanksgiving and praise for all God's goodness and love, I felt saved by his grace, to be truly blessed.

ORDINATION OF JACOB DAVIS

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

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

MISSION WORK IN WEST VIRGINIA

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

(To be continued)

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

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

OUR PULPIT

KINGDOM DEFENSE


Scripture—Matthew 13: 31-34, 44-46.

Our theme is faith and victory. Our thought today is to catch the living faith and the ideals of the Master. But my message is the importance of the victory—the victory of the kingdom of God.

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

One of the phases we most frequently hear about is the life of Jesus is "the kingdom." He went into Galilee preaching, "The time is fulfilled, and the kingdom of God is at hand." "The kingdom of God is come unto you," he said, "and blessed are they who hear the word of God." But the question of the day today is, "Is the kingdom of God still here on earth as it is in heaven . . . ?

During the years immediately preceding Christ's appearance, the hope of the kingdom had been shattered. A foreign army had seized the country. The government at Jerusalem was only a puppet of the Roman rulers. Their crimes were precipitated by the Herodians and quelled by the military police. There were severe economic problems in the occupied country. There were so many desperate people that the government was forced to support them. Taxes were exorbitantly high and the whole tax system was a graft. All loyal Jews were anticipating the day when the Roman yoke would be triumphantly thrown off and the Gentile oppressors scattered before the King of Righteousness.
So when Jesus gathered the Hebrew people together on the sloping hillside of the promised land and spoke of the kingdom, he touched a responsive chord in the heart of people chafing under a long and suffering. When he mentioned the kingdom of God, Jesus spoke in the language of the people.

Everywhere man was waiting for the time when the new world order of the Romans would break down and revenge would be swift and terrible. When Jesus told these common people that humility, not grandeur, was the test of greatness in that new kingdom, they could not understand him. They were unable to grasp the revolutionary idea that he who serves is the greatest in the kingdom. It is our business to discriminate. In America we often make the defense of righteousness depend on the sloping hillsides of Colorado. Today, Central City is virtually a ghost town. The Central City Opera House is still standing. Some of the scenery left behind by the company that once worked it is still there. But the theater opens only one week a year in a traditional gesture at what was once the glory of Central City. The steep streets are deserted. Stores are boarded up. Only one mine, the fantom of the past, is still being worked. It stands in silent symbolism of the transient thirst for gold, a memorial to the victims of roaming six-shooters, a symbol of the fire and blood of the days of the gold rush in Colorado. Today, Central City is a splendid reminder of the truth that all that glitters is not gold; no more appropriate monument could be made; and one never forgets the impression of a ghost town.

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

Long ago a great group of people believed in the kingdom Jesus talked about. They resolved to build a monument: to themselves! They had lived to see it a long time, so the monument they would build would be, of course, very large. They had achieved mental genius (so they thought), so they would make the monument very high. In fact, it would stand tall above the whole altar. Then Elijah prayed that God would send down fire; and the fire came and the prophets of Baal were defeated, and the altar of stones became a monument to the abiding power of Jehovah.

Our Defense Must Be Appropriate to Its Ideal

It also must be something tangible—something we can see or touch or hear. A monument must be something that will last like marble. When Moses was out in the desert God appeared to him in a burning bush, and the Lord said: "This is my name forever, and my memorial unto all generations." The monument is a simple stone. Only one man in all history has said that a memorial must be something that will last like marble. When Solomon built the magnificent temple in Jerusalem, it was a defense to God, an emblem that has stood for love and sacrifice throughout all generations, a signpost whose crossbeam has pointed unerringly.
the way to peace and courage in every crisis the world has ever known.

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

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

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

If ever individual human beings need spiritual strength, it is in time of crisis. If ever there is the necessity for preserving sanity of soul and compassion of heart, it is during time of war.

Now in the time when the world is in danger of losing its spiritual perspective, its emotional balance, we need today more than ever the life of our Master, Christ—a symbol that will bring his ideals to bear intensely upon every single human life, a memorial that will preserve the kingdom message of God.

The kingdom of God must have a defense program that will preserve our spirituality.

What can we do to meet these needs? Shall we build a huge statue and place it in the mountains? Shall we rear an obelisk in the city park where all may see and wonder? Shall we build a gigantic cross and plant it in the very heart of our little town? Shall we build a gigantic monument to the Christ?

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

"My peace I leave with you," he said, and went out with calmness and inner peace to meet the accurate wheel of the world. The life of the world was powerful was that life that he met publicans and changed them into respectable citizens. He loved sinners and forgave them their sins. This humble, peasant lived with fishermen and made them world evangelists. He preached to common men and they found new life. He lived, and men learned spiritual stability. He died, and men found love and purity. It was his matchless life that was the answer.

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

In the midst of the turmoil and crisis that are ahead for us all, no force can be more stabilizing than a life lived on another form of intersecting timbers, but in the life that ended there.

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

Many trophies have appreciated them—even more, the value of the cross lies not in the material life, but in the life that ended there.


THE SABBATH RECORDER

DANIEL IN THE CRICKETS' DEN

By Rev. Lester G. Osborn.

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

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

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

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

Likewise has the story of the lions' den in Daniel 6: 16ff been scoffed at by the critics. An archaeologist named Diculafoy fell into a pit which was used to be an old well. When they excavated they found it a pit used as an open cage for wild animals. Upon the curb is this inscription: "The place of execution where men who angered the king died by wild animals." There was such a pit of execution as is mentioned in Daniel. And at Susian archaeologists have uncovered an inscription listing 484 great men who died in the den of lions, and Daniel's name is not among them.

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

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

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

MARRIAGES

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

OBITUARY

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

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

"Are you content with a second best?"