REV. ROLLA J. SEVERANCE
Seventh Day Baptist minister
thirty-two years
Deceased, June 21, 1942
Hammond, La.

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NO SUMMER SLUMP

It can hardly be said in the churches this summer, "About everybody has left town and nothing can be done till after Labor Day." So many vacationers have closed church doors and stopped aggressive Christian activities. This year with tires growing thinner and thinner, gasoline to be had only in dilute, if at all, and schedules taken from usual routes, and trains crowded, vacations and week-ends must be spent at home. Voluntary war work, too, fills not only extra hours during the day, but demands of many the giving up of time for recreation to more serious things. Thousands will take less time than needed for rest and recuperation.

The new opportunities for church work under such conditions afford a tremendous challenge to pastors and other church leaders. It is sometimes said the devil is always on the job. Many regret that ordinarily the church is too sure of making them— doing the summer. All regret the usual summer slump.

This year would seem to offer a good chance for church workers to reach the unchurched with confidence and hope. Many churches are taking advantage of the times. Some are strengthening their emphasis on vacation schools, young people's camps and programs. Others are adding to their worship services other periods than the usual 10.30 or 11 a.m. meetings by offering services to those of whom cannot meet at regular hours.

USE OF THE TELEPHONE FOR KEEPING IN TOUCH

Use of the telephone for keeping in touch with members and workers is made by some pastors and their assistants in place of usual calls. The mineograph can be made to do double duty to good advantage.

More grove or church lawn services should be held. Many methods and ways—old and new—should be tried. More personal work conducted. The best of all, of course, is to continue at home. The times demand sacrifice for our country. No less do the times demand our utmost loyalty to God in the building up of his kingdom. Let there be no spiritual blackouts. Let us organize and work against summer slumps.

RADIO OPPORTUNITY

The Federal Council of the Churches of Christ in America was requested last October to cooperate with Mutual Broadcasting System in a religious network radio program. The plan involved a different speaker each week, alternating the Protestant, Catholic, and the Jewish faiths. The program, now known as "Mutual's Radio Chapel," is broadcast each Sunday from 11.35 a.m. to noon (E.W.T.), as a devotional program. Last year, in its experimental stage the "Chapel" was confined to a limited number of stations and originated only from the New York area.

The program has been so well received that a second series, starting with July 12, 1943, and extending through July 4, 1944, is being projected. Seventh Day Baptists have been asked to cooperate in using the facilities of this new outlet for religious programs.

We have been assigned the time on April 4, 1943. The series opens July 12, 1942, with a representative of the Baptist ministers on the air. The week following, Northern Baptists follow, and then the Friends. We shall hope to publish the entire list when and if names of speakers are furnished us.

We esteem it a privilege accorded Seventh Day Baptists an opportunity to co-operate. The name of our representative will be made known when appointed.

JULY 19

Hear Dr. Francis C. Stifter at 10 a.m. (E.W.T.) on July 19, 1942, over the N.B.C.—Red Network. He will speak on "The Townsman" on the network's weekly "Highlights of the Bible" series.

Doctor Stifter, a personal friend of your editor, is editorial secretary of the American Bible Society. He will tell the story of missionaries and clergymen, the modern pioneers who bring the Holy Scripture to every known point of the earth. The task of printing the whole Bible in 184 languages, in whole or in part in 1,055 tongues and dialects, is a marvel. The letters in the Old Testament are pictures and hieroglyphics, forms only a part of the work directed by Doctor Stifter. He is a well known Baptist clergyman, active in church work in M.C.A. circles, and is the author of several books—among them "Better Baptist Churches," and "Every Man a Servant." The latter published in 1941.

Mark July 19 on your calendar and hear what will be a thrilling and inspiring address.

COST OF FIVE BEERS

That there is no danger or harm in light wines and beer has been a large part of liquor propaganda. What of the danger and harm in being drunk? The motorman on the Hudson and Manhattan Railroad during his time off on April 22 lost his cool and overdrank himself. The New York Times, May 28, 1942), he had imbued five beers. On these beers, we understand, the government received possibly fifteen to twenty cents revenue. "Did it pay?"

Let us follow the incident. When the motorman returned to duty the next morning, the eastbound train was wrecked in the tube, under Exchange Place, Jersey City. Five beers! Results: five persons killed, including one navy yard war worker, 222 persons injured, fifty-three of whom were in hospitals over the air. The week following, Northern Baptists follow, and then the Friends. We shall hope to publish the entire list when and if names of speakers are furnished us.

We esteem it a privilege accorded Seventh Day Baptists an opportunity to co-operate. The name of our representative will be made known when appointed.

ITEMS OF INTEREST

Kagawa of Japan has written to his Christian colleagues in China the following, "Dear Brothers and Sisters in China: Though a million times I should doubt it, I expect it would not be enough to cover the sins of Japan, which cause me intolerable shame. I ask you to forgive me. And I am asking you to forgive me for my nation. And I am asking you to forgive me for my nation. —United Presbyterian.

After the treacherous attack on Pearl Harbor on December 7, 1941, martial law was declared in Hawaii, and all places selling spirits, beer, or wine were closed. Hawaii is a "hot" market in alcohol in and out of the city limits, as well as near Honolulu. The good effects of this order were at once apparent, but the liquor dealers and...
their friends made such a strong fight against the order that it was modified, and the sale of alcoholic beverages was restored on February 24, 1942. Here is a comparison of the wet and dry periods:

1. For the year ending June 30, 1941, the average number of drunken arrests in Honolulu was slightly over 13 per day.

2. For the 78 days of military prohibition, December 24, 1941, to March 24, 1942, the average drunk arrests was 3 1/2 per day.

3. For the thirty-day period between February 24 and March 26, following repeal of martial law prohibition, there were 634 drunk arrests, an average of slightly more than 21 per day, about 7 times as many as during the martial law prohibition period.

4. Since the first "modification spree" the arrests of drunks have tapered off to 9 or 10 per day, still about three times as large as under the martial law prohibition period.

5. In liquorless January there were 114 major accidents; in March, after liquor sales were re-opened, there were 214 major accidents.

—From Miss Laura Lindley,
In Civic Bulletin.

A decision to remain in the Federal Council of the Churches of Christ in America by a vote of 90 to 66, according to the Protestant Voice, ended the most controversial controversy in the history of the General Assembly of the Southern Presbyterian Church.

Announcement is made that the new American Standard Version of the Bible will not be completed before 1944. A committee of eminent scholars is engaged in correcting minor errors observed in the old version in order to make the meaning clearer to present day readers. We will look forward to seeing the new version, but meanwhile the older versions will continue to shed unimpaired light on the life of those who read and obey.—Editor.

**DAY 6 MEDITATIONS**

(Prepared by Dr. Alton J. B. Symons, Salem, Va.)

**Sunday, July 12**

But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

Galatians 6:4

Work is a wonderful physician. It can cause us to forget our troubles. If I have a hard task to perform, I like to think of the following verse by Victor Buchanan.

Here is the job
And here am I to do it,
Does it look big and hard?
That I seek to hide in seeming,
Which fairly faced
And boldly entered on
May prove but simple
And easy of achievement.
But be at it as it may,
The work is mine and not another's.
If I be forced by God to do it,
It was given to be done,
Then I must do it.

Pray for the work in Garley, Ala.

**Monday, July 13**

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men. 1 Timothy 2:1

Prayer is either mental or vocal, ejaculatory or occasional, either private or public; for ourselves or others, ordering our good things, or the removing or preventing of evil things.

Pray for the work in Adrian, Mich.

**Tuesday, July 14**

Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature... 2 Peter 1:4

These "great and precious promises" are assurances that God has given in His Word of bestowing blessings upon His people. Many of the promises of the new covenant are called better than those of the old (Hebrews 8:6) because they are more spiritual, clear, extolled equal or superior to the promises in the Mosaic covenant.

The most outstanding promises denote eternal life, or the blessedness promised to those who believe and call on the name of the Lord.

Pray for our Seventh Day Baptist schools of higher education.

**Wednesday, July 15**

But I would not have you to be ignorant, brethren, concerning them which are asleep, that they are not, but even as others which have no hope.

1 Thessalonians 4:13

Do not be overcome with sorrow. In the above Scripture Paul does not condemn the brethren's sorrow, but only the excess of it.

Sorrow is a passion that contracts the heart, sinks the spirits, and spoils the health of the body. When we are sorrowful, let us turn to God's promises of joy and be happy in faith.

Pray for a better understanding of the joy of being a Christian.

**EVALUATION — THE MESSAGE**

(Adress delivered by Pastor Hagley H. Sutton, during the 1942 General Conference)

Our definitions of salvation and evangelism differ, and the way we interpret the relation of these two varies with the individual.

When seeing God and seeking man meet, I would say the man experiences salvation.

Evangelism is the effort made by Christians to get those who are going the wrong direction in life, to see the way God wants them to be, and to realize that God is seeking for them.

The Scriptural background for the statement is Luke 10:10, "For the Son of man is come to seek and to save that which was lost." The attitude of the finder which the Church desires is that of the man who said, "I will go and my father." Luke 15:18.

The message of evangelism is as warm and tender as a parent's love for their children, as expressed in his willingness to send his Son while we were yet sinners that we might be saved. "For the grace of God that bringeth salvation hath appeared to all men." Titus 2:11. It is a message that we may make too commonplace in our thinking. We need to see in it God's love for lost souls, in the cross, to see what manner of love the Father hath for us, His children.

It is a message that we ministers do not have to give to our listeners alone, but one we all need. "All we like sheep have gone astray," the prophet Isaiah said. Someone said, "That minister is successful who leads one soul to be saved, if that soul be his own."


To study the message we study the life and teachings of Christ, and how he dealt with men to lead them to accept salvation. "How Jesus Dealt With Men," a book by Raymond Calkins, has been of much help to me in seeing how our Master was able to 'draw all men unto him.' Doctor Stamm,
in a radio address, said that, in order to find the best place to land on an island, it is often necessary to sail around it many times. So it was with the Master who always found the best way to deal with all people. What was the strategy of Jesus, as Doctor Calkins states it? First in the impression that the Gospels call "grace." "They wondered at the gracious words that proceeded out of his mouth." Some people are graced, but they are not attractive, gracious. How we thrill to meet a person who possesses this quality. How they can influence people for God! The moral and spiritual power that was in Jesus greatly influenced men. Wherever he went people felt it. The sick were healed, the deaf were able to hear, and the dead were raised to life. Every page of the gospel story of his life is evidence of the sympathy of the Master. He had compassion on all men. Men hunger for sympathy, compassion, as they do for nothing else. And then Jesus loved all men with a deep and abounding love. His love for all men was always manifest in meeting individual need. His love has such insight, perception of the deepest need. Such was the strategy of the Master and a helpful insight into the message of evangelism as we see it in him.

Let me suggest Jesus meeting a few individuals and see how he demonstrated the message of evangelism. When Jesus met Nicodemus, he met a man who embodied all these characteristics and a standing need could give to a person. It was rather natural that he should raise the question why he needed help. Again when he had already been born into the best outward circumstance. What Jesus showed him was that "what he had from inheritance and environment" was not the kingdom of heaven. That is, the outward circumstances of a man's life, however favorable, never yet spelt salvation of his soul. (Calkins)

Jesus told him that he must be born of the Spirit. The Spirit is born in a man in many different ways. Experiences may come as they did to Paul. In and through many experiences we see the eternal God, Spirit. This Nicodemus realized, and found salvation of evangelism is sensitiveness to human need. Jesus was hurrying to the home of Jairus where the daughter was about to die, but he took time to meet the need of this woman. Too often we are hurrying so much that we miss opportunities to help when there has been a touch by those in need and we are more sensitive to those who reach out for needed help.

The man by the pool of Bethesda represented many of Jesus' followers. Many had drifted into spiritual invalidity. Also in the meeting of Jesus with this man, we see how people are in need of sympathy and love. "I have no man," the important man said, and that tells the story of helplessness, hopelessness, and friendlessness. To love the unloved and to be friends, is to be the Master in his message of evangelism.

Jesus faced this man with both hope and command. Hope was aroused by the question, "Wilt thou be made whole?" The way to health both physical and spiritual is by hope and faith. Jesus was always enabling men to do for themselves what they had felt they could not do. So he faced the man with the command, "Take up thy bed and walk." It is one thing to think a man felt he could not do. There is need for this type of appeal for instant action. Bridges must be built behind, people must walk and the process of being evangelized is completed.

Jesus said to Zacchaeus, "This day is salvation come to this house." What did it mean? The message of a great spiritual interpretation of the kind of man he really was. He went out that day to see what kind of man Jesus was and found out what kind of life he, himself, had been living. All of us go along acquiring a sort of interpretation. One day we meet holiness in Jesus, or some person he has made holy, and then we see what we really are. And in the experience of Zacchaeus was that on the instant, with irresistible force, he made a great resolution. It tore acquired habit up by the roots. It did in a moment all but the impossible thing. Perhaps the hardest thing in the world to get a man to do is what this man did. To end all this and put through a resolution. How was this possible? He must have possessed such qualities as strength, ability, and thoroughness, but they lay dormant. Salvation is appealing to this hidden righteousness that is in every man. It has been called the soul's leap to God.

A man told of a bomb so constructed that, when a ray of light struck it, the explosion followed immediately. Evangelism then is doing nothing more than to receive this divine light which will call to life this dormant goodness.

The message of evangelism is the message of the Christ. Let us study his life, his teachings, his methods of dealing with men, and have constant fellowship with him, so that the message of evangelism we bring to our listeners will be Christ's message.

**DID JESUS RISE ON THE SABBATH?**

By Rev. James McGeechy

It is very generally held among Seventh Day Baptists and other Sabbatarians, apart from Adventists, that Jesus did not rise on the first day of the week, but that his resurrection took place on the Sabbath shortly before sunset. The present writer has never been convinced of the truth of this view, although he has read and studied carefully all the arguments by which it is upheld. It may therefore be of interest to all parties to reexamine this theory and see whether the labor some expend on its propagation.

The only text which can be produced in support of the view in the 28:1 in "in the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary, to see the sepulchre." The revised version reads, "Now late on the sabbath day," which seems still more favorable to the theory. The gospel only mentions visit to the tomb as having taken place early in the morning of the first day just about dawn. Mark 16:2, 3. Luke 24, 1. John 20:1. The sabbatarians on the Sabbath day according to the commandment, and it was on the first day of the week, and that is why they rest on the tomb bringing the spices which they had prepared." Luke 24:1. (R.V.) John 20:1
(R.V.) says "on the first day of the week came Mary Magdalene early, while it was yet dark, unto the tomb." It seems that Mark, Luke, and John knew nothing of any visit of Mary Magdalene or any other woman to the tomb on the Saturday afternoon. As far as they knew, her first visit was at dawn on Sunday morning. Is it really necessary to understand Matthew in a different sense? Is it not more likely her appearance gave the same visit as Mark and Luke, in spite of his peculiar, if not ambiguous, statement of the time of the visit? There are many difficulties in reconciling all the details of the events connected with the resurrection of Jesus as recorded in the four gospels and the New Testament, and one little point has been turned into insignificance before the much greater contradiction involved in the view that Matthew records a visit on Saturday afternoon, while the other evangelists tell of visits by Mary Magdalene and other women on Sunday morning.

The most effective way of refuting an erroneous idea is to grant the view for the sake of argument, and then show the absurdities and contradictions which logically follow from its acceptance.

We shall therefore grant for this purpose that Matthew is speaking of events which took place on Friday afternoon and Saturday morning. It inevitably follows that this applies to everything recorded down to verse 15 of Matthew 28. So later Mark, Luke, and John, and her friend came to see the tomb. As they approached, an earthquake took place, and an angel descended and rolled away the stone, and his appearance guards the shock of their lives. The angel then spoke to the women and assured them that Jesus had risen from the dead and had come into their presence. He delivered the wonderful news. As they were returning Jesus himself met them, and they took hold of his feet and worshiped him, and they realized now that Jesus had not been deceived any more. He then instructed them to inform the brethren of the resurrection and to visit Jerusalem where they would meet him in Galilee.

Meanwhile the guards made their way to the chief priests and reported what had happened, and were bribed to spread the story that the disciples had stolen the body of Jesus. (R.V.)

According to John's account, on the supposition that she had been fully assured of the Master's resurrection on the Sabbath.

When she discovered the stone taken away from the tomb she ran to Peter and John and said, "They have taken away the Lord out of the tomb, and we know not where they have laid him." John 20: 1, 2.

So in spite of her experience on Saturday afternoon she came on Sunday morning expecting to find the tomb as it was on the previous day, and when she discovered that the tomb was empty the only explanation of which she could think was that the authorities had removed the body to some unknown place! When a little later she was asked by the angels why she wept she repeated the same thought, and even when they pointed out to her the gardener, she said, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him." Yet we are asked to believe that this woman on the previous day had actually seen Jesus alive, after being assured of his resurrection by an angel from heaven! One advocate of the Sabbath resurrection theory in trying to meet the above difficulties concludes that "Mary had been made to doubt the evidence of her own senses!" He might have added a few more explanation marks! Later he adds, "when poor bewildered Mary took place; she was going to set all doubt at rest, and found nothing but an empty tomb, with not a single being, human or divine, to reassure her, she yielded to despair, and the conclusion that the events of the preceding evening were illusions, and that the body of Jesus had been "ransomed by Mill's 'Bomb for Freethinkers'" (pp. 4 and 5).

Even if the unbelief of the disciples had made her doubt, which is really a psychological impossibility for Mary as a disciple of Jesus, and father such a remarkable experience, it would not blot the impression entirely from her mind. She might remember the story, but would not the finding of "nothing but an empty tomb" serve abundantly to confirm in her mind the impression so powerfully made the previous day, when she had seen the stone rolled away, and been hidden by the angel to look within the empty tomb? All this is what the author dares to write, when the empty tomb is our strongest argument for the resurrection of our Lord! And it would have been so to Mary if she really had seen Jesus alive the afternoon before. But as it was it only strengthened her faith, and caused her to think of another possible explanation, an explanation which would never have occurred to her after the twelve hours before she had seen the Lord alive.

It must be clear to every reader that Mary had no evidence of his resurrection before dawn on Sunday morning, and therefore she had paid no visit to the tomb on the Sabbath afternoon.

The whole difficulty upon which the theory is founded is the first clause of Matthew 28: 1, "In the end of the sabbath." A very simple alteration will remove this difficulty. All we need do is to substitute the Greek of the previous verse, Matthew 27: 66, "So they went, and made the sepulchre sure, sealing the stone, and setting a watch in the end of the sabbath." Matthew 28: 1 would then begin, "As it began to dawn toward (Or. eis, into or on) the first day of the week, came Mary Magdalene and the other Mary, and saw the sepulchre." This fully agrees with the other accounts as to the time of her first visit at dawn.

Mark 16: 9 (R.V.) says, "Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene." Even if we punctuate this sentence differently by putting the word 'first' after the word 'day,' this clearly refers to the incident recorded in John 20, and means that the first appearance of the risen Lord to the women took place on the Sabbath of the resurrection occurred early on the first day of the week, and Mary was the one to whom he revealed himself first.

The only explanation, to which there can now be no real objection, would show that the resurrection actually took place early on Sunday morning some time before dawn, or at least earliest on what we now call Saturday night.

Jesus was to rise on the third day, and according to what the disciples on the way to Emmaus said on the Sunday afternoon, the first day of the week was the third day since those things had come to pass. Luke 24: 21-24.

The present writer's conclusion is, therefore, that the Sabbath resurrection theory is a pure myth.
THE SABBATH RECORDER

MINUTES OF THE MEETING OF THE WORKBOARD

The Board of Directors of the Women's Society of the Seventh Day Baptist Denomination met in regular session in the Mrs. S. O. Bond Room with the following members present: Mrs. J. L. Skaggs, Mrs. S. O. Bond, Mrs. Edward Davis, Mrs. Ross Seager, Miss Lotta Bond, Mrs. Okey W. Davis, Mrs. Hallie May, and Miss Greta Randolph.

Mrs. J. L. Skaggs presided. Mrs. Ross Seager read Psalm 91 and led in prayer.

Mrs. S. O. Bond read the treasurer's report, showing a balance of $1,064.87. Her report was accepted and placed on file.

A letter was read from Mrs. Frank J. Hubbard. Voted to pay $3 to the organization of United Council of Church Women. The corresponding secretary was instructed to correspond with the Home Missions Council concerning leaflets for the women's societies; if the request is favorable, she is to order five hundred copies.

A letter was read from Dr. Oliver K. Black, field secretary for the Federal Council of the Churches of Christ in America, concerning his address to be given at Conference on Evangelism.

A letter from Mrs. E. F. Lovboro tendered her resignation as president of the board. Voted that the resignation be accepted, and the corresponding secretary was instructed to write Mrs. Lovboro, expressing the appreciation of the board for her year's service.

Mrs. Okey W. Davis gave a report of progress for the Christian Culture Committee. Her report was accepted.

Mrs. J. L. Skaggs gave the report for the committee to suggest material on a Just and Durable Peace. Her report was accepted and placed on file. The amount of $2 was placed at the disposal of this committee.

To the Board of Directors:

Your committee to suggest material for the study of peace has had several requests for material. Booklets and suggestions have been sent to two societies and another request is at hand. One society has been visited and urged to study now, even while "the shout of war is over all the land," to understand the problems of a just peace and to apply Christian principles to the solution of these problems for the welfare of the peoples of the world.

In cooperation with the Seventh Day Baptist Peace Council some material may be secured in quantities at reduced rates.

Attention of our women is directed to material suggested in the Sabbath Recorder of March 16, page 169, May 11, page 296, and a Study of Peace on page 301, the latter reviewed, by Rev. Daniel A. J. C. Bond.

The committee is in need of a working fund to carry on its work.

Eighty cents covers material and postage to date. Respectfully, Mrs. J. L. Skaggs, Chairman.

Mrs. J. L. Skaggs gave the report for the Ways and Means Committee. This report was accepted and instructions given for further work.

To the Board of Directors:

Your Ways and Means Committee would report that we are working with men and to give financial aid to meet calls for assistance in evangelistic efforts. One pastor says he will consider a limited amount of work for the board, until we have a full-time worker on the field.

This, if suitable arrangements can be made with his church.

In accord with instructions from the board, we can say we are making progress in our effort to secure a full-time evangelist. These uncertain times may have an unfavorable influence on the situation, but seem more certainly the need and the possibilities for Seventh Day Bapists.

Respectfully, Mrs. J. L. Skaggs.

A bill of $4.50 was presented by Wilma Siedhoff for typing from September through May. This bill was paid. Plans for Conference were discussed. Mrs. Hallie May, Mrs. S. O. Bond, Mrs. Edward Davis were appointed a committee to arrange the Conference tea.

Mrs. Ross Seager and Mrs. Skaggs were made a committee to plan the Conference supper.

Mrs. Eldred Batson was appointed chairwoman, and Miss Greta Randolph named the secretary on Evangelism planned for the Friday afternoon of Conference.

These minutes were read and adopted. Voted to adjourn to meet in July.

Mrs. J. L. Skaggs, Vice-President, Miss Greta Randolph, Secretary.

Salem, W., Va.

June 21, 1942.

CHILDREN'S PAGE

Dear Mrs. Greene:

Next year I will be in the fifth grade. I am ten years old now.

Carol is thinking about Jesus.

In Junior Christian Endeavor we have a chart on which we get stars if we are there and bring our Bibles and if we write to you. This summer I hope we can go to Rhode Island. Pastor Wayne Rood is the pastor of the Rockville Church. We have a camp there.

Here is a poem I learned when I was younger. It was written by one of my aunts, Aunt Catherine Stillman.

Home Again

Dust upon the front steps,

Grass has grown up knee high,

Annuals are all gone.

Saucy morning glories

Chiming lullaby back door

Go the cypress vine.

Deep within the jungle

Lined it is fun to roam—

Smothered all in cat tails;

I can't seem to care.

Though we like vacations

It is fun to roam—

Be it ever so weary,

To place it on the home.

Aunt Catherine writes nice poems, doesn't she? She has written many other poems, I will write to you again. Judy Burdick.

Alfred, N. Y.

Dear Judy:

Past Sunday, I went to Bridgeton at eleven o'clock Thursday forenoon and reached home a few minutes before eleven that night. We had no trouble securing gasoline and our tires held good. The next morning we found quite a bit of mail awaiting us at the post office but not a single letter from the children. However my luck held better yesterday, when your letter and poem came in the afternoon mail, and I could tell the children you how pleased I was. I am glad writing to me is one of your helps for star winning.

Sincerely your friend,

Mitzpah S. Greene.

Andover, N. Y.

Mother Milk's Song

"White and sweet and white, sweet,
The milkman brings me every night,

From a pretty farm not far away,

And leaves me on your step at day,

Milk and her children, too,

Tucked in the bottle just for you,

For you keep a clean kitchen cup,

Protein to help you play,

Vitamin and all, it's good stuff.

Line for white teeth in a row,

Sugar, pleasant, mild, and sweet,

To make us all taste good to eat!"

SABBATH SEALS — TESTIMONIES

The Sabbath Rally programs and stamps came in last night's mail. I think the stamps (Sabbath seals) are the best promotion scheme ever invented. I wish every church that has not come out of the printing office. Let's not let this die for lack of support and use. Surely everyone can use them. They are impressive. They speak the truth. They are short. Really, they seem to me, in a way, to be a warning. I shall use them and give them to others to use.

(Com.) J. B. Conyers.

Fort Bragg, N. C.

"What Do You Find?" "The Sabbath, a Measure of Loyalty," and the stickers (Sabbath seals) are the most constructive, forceful and looking things that have come out of the publishing house for a long while.

Shiloh, N. J.

Lester G. Osborn.
CHRIST FOR THE HOUR

(Mesquite, da fritter August, Jan 14, 1903)

By Rev. Ralph H. Coon

Our committee could not have chosen a more challenging theme for the meetings of this association than the name of Paul, "That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things which are in earth under the earth; and that every tongue should confess that Jesus Christ is Lord." Truly our task is to magnify that name until it shall be held in the highest possible esteem by every man, woman, and child in this sin-cursed world. Let us put first things first and begin our consideration of this subject by asking what name is above every name. Then after considering the needs of the hour we will want to go back to the place where the treatment of that name shall supply all your need according to his riches in glory by Christ Jesus. Our cloister thought must be how God has honored us by saving a very important place for each of us in his great program. As I read this passage from Philippians in the Weymouth translation I notice how it begins and ends with our responsibility, but how the name of our Lord Jesus is given all the glory and honor to God himself who inspires and empowers his servants.

Let the very spirit which was in Christ Jesus abide in you also. From the beginning he had the power of God. Yet he did not regard equality with God as something at which he should grasped. Nay, he despised the universe and took on the nature of a bondservant by becoming a man like other men. And being recognized as truly human, he humbled himself and even stooped to die; and that too a death on the cross. It is because of this also that God has so highly exalted him and honored him, and the name which is supreme above every other name, in order that in the name of Jesus every knee should bow in heaven and on earth, and under the earth; and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Therefore, my beloved, when you always have found yourself obedient, labor earnestly with fear and trembling; though we were present with you, but much more now since I am absent from you—labor earnestly, I say, to make sure of your own salvation; for it is himself whose power creates within you both the desire and the power to execute his gracious will.

Oh, that we who have named the name of Jesus Christ today might have more of that wonderful reverence that is brought up in the heart of the giver of that name. After the name is given it would have helped to fix your attention on that wonderful name I would have liked to have had it before you this evening in letters of gold. I wish we could all form the habit of using the complete name more often. If we wish to honor the President of our great nation we would call his complete name and the title that rightfully goes with it. One introducing him to an audience would say: "This is our President, Mr. Roosevelt." In much the same way Paul presents his Master. Read again our theme text, "That every tongue should confess that Jesus Christ is Lord." In the formal invitation that is at the beginning of each of the thirteen epistles that are known to have been written by Paul, he states the Master as the Lord Jesus Christ. The parts of this name correspond to the parts of the name by which we would introduce our President.

CHRIST FOR THE HOUR

(Mesquite, da fritter August, Jan 14, 1903)

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for the world today in this time of war and hope in that time of reconstruction after the war is in the name that is above every name. Indeed, "At the name of Jesus every knee should bow."
"Built upon the foundation of the apostles and prophets." The apostles were witnesses and heralds of the gospel of Jesus Christ—the faith of Jesus; the prophets were spiritual interpreters of the law—the commandments of God. These are the two foundation rocks, as named by the third angel in John's vision (Revelation 14:12): "They that keep the commandments of God, and the faith of Jesus"; these are the ones who are classed as "saints," who will be "accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21:36).

"Here is the patience of the saints": the escape will not be from temptations, trials, or persecutions (2 Timothy 3:12), but from the judgments of God against the ungodly. The fight with the devil is not over yet.

—The Bible Witness.

The world has yet to see what God can do with a man wholly surrendered to his will.

—Moody.

MARRIAGES

Barbur - Parker. — On Friday evening, June 12, 1942, at the Seventh Day Baptist church at Adams Center, were married, Miss Nellie Mae Parker of Watertown, to Mr. Elbertus W. Barbour of Brown River, N. Y., Rev. Paul S. Burdick officiating.

Cuff - Churchward. — At the home of the bride's parents, Mr. and Mrs. Alton G. Churchward, in Cheney, Wis., Miss Althea Churchward and Dr. Walter B. Cuff of Wausau, Wis., were united in marriage on Sabbath day, June 20, 1942, at 4:30 p.m. Pastor Charles W. Thornage of Dodge Center, Minn., officiated at the single ring ceremony.

Greene - Deyoe. — At the Berlin Seventh Day Baptist church, on May 27, 1942, Mr. Erwin Greene and Miss Olive Deyoe were united in marriage, in the presence of relatives and a few friends, by Rev. Paul S. Mason. Following the ceremony a reception was held at the parsonage. Their future address will be in Center Berlin.

Kenyon - Smith. — Miss Wilma Geraldine Smith of Elmir, N. Y., and Robert E. Kenyon of Hopkinton, R. I., were united in marriage at the home of Lyce Gander, Nile, N. Y., June 30, 1942, by Pastor Everett T. Harris. The new home will be at 502 West Clinton St., Elmir, N. Y.

OBITUARY

Crandall. — Mary S. Crandall, daughter of E. Rogers and N. Celestia (Burdeick) Crandall of Little Corn, N. Y., was born August 6, 1850, and died at the home of her daughter, June 15, 1942. She was united in marriage to Masson A. Crandall, December 27, 1871, and came to Independence, N. Y. She is survived by three children: E. Rogers Crandall of Cornings, N. Y.; Mrs. Celestia Clarke and Mrs. Grace Speier of Independence; ten grandchildren and ten great-grandchildren.

In early life, she united with the First Genesee Seventh Day Baptist Church and after her marriage she joined the Independence Church, of which she has been a most faithful member.

Funeral services were conducted by Rev. Walter L. Greene. Interment at Independence.

Marble. — Frances Nina, daughter of Harvey P. and Julia Ann Burdick Marble, was born in the town of De Ruyter, May 7, 1863, and died May 3, 1942.

In early life she was baptized and joined the De Ruyter Seventh Day Baptist Church. Her whole quiet and useful life was spent in the same town. For the past five years she has lived with her niece, Miss Anna Smith. She leaves one sister, Mrs. Emily Wells, and a large number of nephews, nieces, and other relatives and friends.

The funeral was conducted by Rev. Noel D. Mills. Burial was made in the Linclaire Center cemetery.

N. D. M.

Sanford. — Frank L., son of Chester L. and Mrs. Amanda Sanford, was born at Dodge Center, Minn., October 6, 1868, and died at his home in Wastiau, Minn., February 10, 1942. He leaves to mourn his passing, two sisters: Mrs. Jennie Hovda, Clear Lake, Wis., and Mrs. Clara Maxson of Saskatchewan, Canada; and a brother, Oscar L. of Dodge Center. Mr. Sanford lived alone in his home and was a lover of music, taking part in singing over the radio from Rochester, Minn.

Funeral services were held at the Riverside Cemetery, Dodge Center, Pastor Charles W. Thornage officiating.

C. W. T.

Satterlee. — Miss Rosetta Greenman Satterlee slipped quietly away in her sleep on June 17, 1942, at the age of ninety years. She was a life-long member of the Seventh Day Baptist Church of Berlin, N. Y. She was born in Berlin, N. Y., March 12, 1852.

On May 18, 1898, she was married to Hampton Greene, who died on March 6, 1899. On August 27, 1900, she married Russel H. Satterlee, who died January 26, 1914.

She has been in invalid for the last three years, and yet she always saw the bright and cheerful side of life; she loved music and was a great admirer of the music of the late Filadelfia M. Harris.

The farewell service was conducted by Doctor Whitehouse and her pastor.

P. L. M.

Thus Saith the Lord

Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, nor the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth loyinkindness, judgment and righteousness, in the earth: for in these things I delight, saith the Lord.