The attendance and attention were very good.

The benediction was given by Rev. Mr. Hansberry, of the local Methodist Church, who was a guest at the service.

Myra Thorngate Barber.

Alfred, N. Y.

To Ahva J. C. Bond, dean of the School of Theology of Alfred University, goes the distinction of being co-author of the best seller, "Strength for Service to God and Country," published by the Abingdon-Cokesbury Press of Nashville, Tenn.

It is not the work of a single author, but of 370 ministers and laymen, each outstanding in his community, representing many different denominations and every state in the Union.

With more than 600,000 copies of the book already printed, qualifying it as one of the outstanding best sellers both for 1942 and 1943, the publishers report that a demand for it probably will necessitate still further printing.

Spontaneous and widespread acceptance of the pocket-size book of daily devotional messages, written especially for men in the armed services, offers graphic evidence that "there are no atheists in foxholes," according to the publishers.

A major reason for the surprising acceptance of the book lies in the fact that it has been chosen as the most suitable recommendation for sending to service men by churches of every denomination, chambers of commerce, and other organizations which distribute it in quantities among men from their localities.

A large demand for individual copies also has been recorded from relatives and friends.

Chaplains in the services are further accelerating the distribution of "Strength for Service" by calling for additional copies for distribution among their men.

Although the number of copies in the hands of service men has passed the half-million mark some time ago, the publishers report that, with approximately 12,000 additional men being inducted each day, at least ten times the number already printed are needed.

-—Alfred Sun, June 3.
The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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The Bible in the Home

The test of the nation is its loyalty to God's Word. The nations which have honored God's Word are the nations that will ultimately have his blessing.

The state will never be guided into ways of constructive peace and permanent development through society's desire to better mankind. Reform movements, no matter who, the brother and the sister, must do. God has given to us, to instruct us how to stand and buy a recent novel. Why do we talk too much about the Word of God and do not take time enough to let the Bible be read at a sitting? We do not give the Book a chance. A restless mind, like a rolling stone, gathers nothing but dirt and mire.

WILL IT BE PEACE? (Guest editor)

After this war—what? Can a solid peace be achieved? Will the nations be willing to enter into some kind of federation, union, or league? Can selfishness be suspended long enough to achieve it?

The experience of Versailles is not too reassuring. Yet it is a bit too simple merely to say, "It takes good men to make a good world," or "We must make the peace on Christian principles." As good citizens, indeed, we must test the policies of the nations by our Christian convictions.

Is There Hope?

A favorable sign, as it seems to me, is the vast interest shown by our people in the terms and nature of the peace and in postwar planning. The Federal Council of Churches appoints a commission to study a righteous peace. Constantly over the radio we hear discussions of this subject. Even radio preachers, like spokesmen upon it. This volume of public opinion cannot but have some effect upon the statesmen and officials who will be charged with constructing the peace.

The peace after this war should be such as decent people can support without blushing, and not too laborious in its structure. To make it, we need the common sense of an Abraham Lincoln even more than the brain of a Woodrow Wilson. Some of these problems must be met:

Wise Germans Agree

Wise Germans realize that this policy is necessary and even salutary for their country. Thomas Mann, one of the greatest living Germans, recently said, "Without any circumstances can the German people expect that they will be received by the world with open arms immediately after this war. They will have to go through hard decades of tribulation and atonement. They will be forced to make up for what they have done—to the extent that this is possible—by labor of reconstruction."

3. Punish Guilty Nazis—This has been stated as a policy by high officials of the Allied Nations. Vice-President Henry Wal- lace mentioned it in his address of December 28, 1942. In his radio address on February 12, President Roosevelt laid great stress upon it. Germany shall have the same thing.

Recently Professor Franz Boas, noted anthropologist, declared, "The whole present ruling clique in Germany should be eliminated, and we must say we are prepared to make a good peace with decent people."

Perhaps the Czechs, Poles, and Russians (who have suffered most at the hands of Nazi brutality) will take the matter in charge and save us the trouble of any decision.

4. Control Radio—As soon as we move into the enemy countries we should take over the radio at once. Then we should seek out the Germans, Italians, and Japanese of liberal ideas and put them in charge of the radio stations. We need not irritate these liberals by crude or stupid censorship, but merely explain our aims and enforce it, namely, (a) that the radios of these lands shall, in their own way, but definitely, publicly, and honestly, be used to carry the German-Fascist propaganda; and (b) state clearly and repeatedly the real aims of the United Nations as to education, democracy, and justice, and explain to their peoples the opportunities of guiding their nations along liberal lines to durable peace and prosperity.

We made a serious mistake in this matter when we moved into North Africa by allowing the Vichy-controlled radio to continue its Fascist lies. We should not repeat this error.

5. Disarm Axis—This policy has been reiterated again and again. It is Point VIII in the Atlantic Charter, where it declares in effect, "to diminish armaments and dangerous nations; reduce arms of all the rest."

Churchill, as the spokesman of Great Britain, has emphasized this idea. In his speech before Congress, on the seventh of January, 1943, President Roosevelt stated it thus: "They must be disarmed and kept disarmed, but let us be sure that the philosophy which has brought so much suffering to the world."
CHERRY, BICYCLES, TYPEWRITERS, STEEL FOR BUILDING LIFE. CONSTANT INSPECTION BY ANTI-GERMAN MILITIA. MACHINERY WILL RETERM ALL PLANTS SO THAT THEY CANNOT MANUFACTURE ARMAMENTS. THE AMERICANS WILL FORM A NAVY, AND A MARINE, OR MILITARY AIR FORCE.

THE BALKAN NATIONS WITH GOODS. THIS IS YOUR MISSION OF ARMY OFFICERS AND INDUSTRIAL CONCERN ADJUSTMENTS, AND (2) A FEDERATION OF COUNTRIES.

FOR MOST PEOPLE THE PLACE WHERE THEY LIVE IS THE TAKE OFF FOR PROSPERITY AND COMFORT. REBUILD OVER SOUTHERN MINNESOTA COUNTIES AND NOT THE FARM. FINE HERDS OF CATTLE GROWING IN CEDAR GROVE.

AS WE SAY TO THE GERMANS: "WE SHALL MAKE NO WEAPONS OF ANY KIND. BUT YOU MAY MAKE THOSE THINGS THAT YOU CAN really use. ALL ABOVE THIS IN METAL WARS.

WE ARE GLAD, TOO, TO SEE SOME OF OUR PEOPLE HERE BUYING GOOD FARMS. TOO MANY SEVENTH DAY BAPTISTS HAVE BEEN LEAVING THE FARM FOR TOWN OR CITY EMPLOYMENT. THE SECOND AND THIRD GENERATIONS FROM FARM REMOVAL ARE USUALLY LOST TO THE SAPPHIRE. NEARLY EVERY COMMUNITY IS WELL MARKED BY FARMER ONCE OWNED AND OPERATED BY SEVENTH DAY BAPTISTS. THIS MOVE AT DODGE CENTER TOWARD FARMING IS NOT ACCEPTABLE.

AN INTERESTING INCIDENT IN MY VISIT TO DODGE CENTER WAS THE MEETING OF A SABBATH KEEPING MOTHER AND SON OF WATERLOO, IOWA. THEY HAD Sought A PERSONAL CONFERENCE AT GARWIN, BUT ARRIVED THERE JUST AFTER I HAD LEFT FOR MINNESOTA. FRIDAY NIGHT THEY CAME TO PASTOR THORKOGS"—WHERE SOME HOURS WERE SPENT IN QUESTIONS, ANSWERS, AND BIBLE TRUTH CONVERSATION. THE SABBATH MEETINGS WERE ATTENDED AND WITH PERSONAL CONTACTS, APPEARED.

THESE FRIENDS SEEKING INFORMATION AND AFFILIATION WITH US ARE MRS. RUTH S. STRICKLER AND Twenty-eight years old pastor, ALONSO BURDICK. ANOTHER SON IS IN THE ARMED SERVICE.

THE SABBATH RECORD

OBSERVATIONS BY THE CORRESPONDING SECRETARY

Days in Minnesota

FOR MOST PEOPLE THE PLACE WHERE THEY LIVE AND MAKE THEIR LIVING SEEMS TO BE THE BEST PLACE ON EARTH. IT WOULD BE DIFFICULT FOR A FARM-LOVING, HUSBANDRY-MINDED MAN TO TRAVEL TO SOUTH MINNESOTA COUNTRYSIDE AND FEEL THAT HERE IS A PARADISE. BROAD, ROLLING FIELDS, STRETCHES OF PRAIRIE, WELL TIMBERED WATER COURSES, FARM HOMES AND GROVES, WITH FINE HERDS OF CATTLE GRAZING KNEE-DEEP IN LUSCIOUS PASTURES, BROAD ACRES OF CORN AND WHEAT—ALL MAKE A PICTURE TO SATISFY THE SENSE OF BEAUTY.

Dodge Center is a clean looking little rural town with wide streets, the main ones paved, and the smaller ones blacktopped. Under the direction of this commission the German engineers will retool all plants so that they cannot manufacture armaments. This is your role in the Balkan nations with goods. This is your mission of army officers and industrial concerns, and (2) a federation of countries.

The image contains text from the book "The Sabbath Recorder," which discusses the remaking of men in the context of the First World War. It highlights the moral and ethical standards imposed by the Allied powers on the defeated nations, particularly Germany, and stresses the importance of industrial reconstruction and moral regeneration.

The text also delves into the role of missionaries in the Balkans, emphasizing the importance of personal and spiritual regeneration in the lives of the people. It underscores the need for reconstruction both in the physical infrastructure and in the moral fabric of society.

The work of missions, whether home or foreign, may be stated as the remaking of men.

All men are conscious in their better moments that they need remaking. Pride, greed, hate, and lying may obscure the sense of need for long intervals, but there is something within man that will not be satisfied till the soul realizes the highest and best. The Holy Spirit will not leave man himself.

Even more deeply and humbly trying to follow the noblest things are conscious of coming far short, and see their need of remaking. As Doctor Gofford once stated it, the man who is trying to follow Christ's way of life is like a damaged ship anchored in the harbor for repairs. It is not lost, it is being repaired. Some needed repairs, is anchored to Christ, and if performing the work Christ gives him and subduing the evils that beset him, he is becoming a remade man.

The sense of the need of remaking is clearly seen when we compare what we are with what we may be when the work of Christ is fully accomplished. "When he shall appear we shall be like him." The Son of God is the likeness of what the Father expects his followers, though now imperfect, to become, and—it is evident that the extent of the remaking necessary is beyond our comprehension. Paul had the same thought in mind when he said, "Not that I have already obtained or am already made perfect: but press on, that you may be perfect according to God's good purpose for us."
THE BAPTIST RECORD

Seventh Day Baptists belong to that great company of Christians, millions in number, who have rejected the name of Baptist. The name indicates, they differ from the Northern and Southern Baptists regarding one thing only, namely, the Sabbath. During the formation they stood with the Baptists in England in their efforts for civil and religious freedom, and the baptism of believers. They affiliated with Roger Williams and the Baptists in Rhode Island in the establishment of the same principles. They are members of the Baptist World Alliance.

Recently Dr. J. H. Rushbrooke, president of the Baptist World Alliance, set forth in a masterly and helpful way the position of Baptists in a radio address. He cleared up misunderstandings regarding their position, and it is well that his statements have a wide circulation. A condensation of his address follows:

The Heart of the Matter

We may draw up attractive blueprints of a new world, but it is not setting up the kingdom of God. There is no guarantee of a new order except a new heart. Think of the man who is saying, "I want the world to change. My life shall not live by bread alone," and that living experience of the grace of God in Jesus Christ is the only final hope for our country.

I sometimes wonder whether non-Baptists clearly understand that very heart of our position. We are not sticklers for form, as some suppose. We are not desirous of denominations who intended to show their charity and breadth of mind. Our position is that there can be no question that humanitv and divinity are in Jesus Christ, and not merely his teachings. We are not all of equal merit, but the mark of the world is not a historical character alone, but a spiritual person and character of the present day. It is Jesus himself, and not merely his teachings.

The Character of Jesus, by Horace Bushnell. (Monograph) In the opening years of the last century to show Christ's more-than-humanness, and in the opening years of the present century to show his wonderful character in the world. It presents a just and complete characterization of Jesus. He presents a just and complete characterization of Jesus. It is Jesus Christ the same, by James Moffatt. (Contribution) Washington, Lincoln and Anderson. (Monograph) The message of Jesus, by Harvie Branscome. Jesus and the American Mind, by Harold Luccombe.


How May I Know?

A while ago one asked, "How may I know if, really, I am a Christian?" My reply was, "A Christian earnestly desires that others shall know, and experience, this salvation offered through the Christ; do you? You can answer your own question."

A group of people who have built a house, dedicated it, placed upon it the name of God, and then have not yet begun the work which is the mission of the Church of Christ. Have you ever known a missionary-inspired church to die?

A. S. B.

BOOKS FOR THE ASKING

The Board of Christian Education has asked the School of Theology to offer the loan of some of its books to our ministers and others who may be interested enough to want to read one or more. The school will be very glad to be of service in this way, and is making its first offering in this issue of the Sabbath Recorder.

Below is a list of books on the Life of Christ. They are not all of equal merit, and many of them have been treated in different approaches represented, and many viewpoints expressed. Each author, in his own way, reverently undertakes to present some phase of the matchless life of Jesus. Any one volume will be worth the reading, if the reader remembers that it represents the best thoughts of many capable readers. Reading two books has more than twice the value of one.

The Board of Christian Education will probably ask its patrons who will be very glad to be of service in this way, and is making its first offering in this issue of the Sabbath Recorder.

How May I Know?

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A. S. B.
YOUNG PEOPLE'S WORK

Jennett B. Dickinson, Acting Editor
Route 3, Bridgeton, N. J.

Please send all materials and suggestions to the above address.

HOW CAN WE PRACTICE DEMOCRACY?
Standard Christian Endeavor Topic
of Meeting for July 3
By Leland Davis

Today our country is fighting one of the bloodiest battles man has ever seen. We are fighting a battle in which too few of us know why we are fighting. Many feel that we are protecting our ideals of a democratic country.

Yes, we may be engaged in another war which is to guard us against an invasion of the principles of democracy. Again, we will

But, how are we going to preserve peace so that there will be no more war? We are faced with the same problem that our parents were faced with in 1918. Are we going to permit ourselves to drop into the same condition as we did before the war?

We must inflate into democracy a much greater influence of Christian ideals. In the past, we have made our religion as something farfetched. We must remember our religion as a philosophy to be practiced on Sabbath and sealed up and placed in a dark dungeon during the week.

Our forefathers came to this country because of the freedom which they might obtain. They desired the rights which they might now have, and they did not want to lose them. What right have we to enjoy what they attained in the past, if even we have nothing more to offer than the rest of the world.

We can allow any such idea to enter the minds of ours?

If democracy is our way of life, then the Christian life must be a basis for our form of government.

Jackson Center, Ohio.
The red I like has a cheerful way,
But white is bleak and empty too,
Blue is heavenly, honest, and true;
the mystery of unplumbed depths?

but only the love of a widowed mother kept him

greater the opportunities of his life than if

ing,
on open field, not in a
cemetery.

Many have the feeling that

'Was

YOU'VE

GRADUATED? - WHAT NEXT?

by an "Old Grad"

Dear Ed and Co-ed:

We are talking to James A. Garfield, when he was a lad, heard the call of the sea, and only the love of a widowed mother kept him from leaving for New Bedford.

There was a man who

the lives of knights and heroes, of great
lovers and poets, of great servants of hu-

manity. You have delved, more or less
deply, into the ancient lives of Caesar and
the old Romans. You have looked into
the life and thoughts of other peoples. You
have approached values through these
far looks through literature and history which
have inspired your imagination and beckoned
to your spirit.

In science you have looked beyond the
surface things which are apparent to the bows
and whys of their working. You have en-
tered realms above a as below and beyond
everyday life. Mathematics, the languages
and other subjects have made their appeal
to you. Perhaps you have had a glimpse of
that marvellous land of mind, that intangi-
ble thought world which is limitless to
our sight. What next?

You are going out into still wider fields. Some of you will enter high school next fall. How different you will find it from
your grammar school. If you are going on
along as usual, you are not taking advan-
tage of the life opportunities which are
open to you. If you are eager and

purposely, you know there are certain things we
cannot do. I expect we preachers are

parly to blame, too, for we become so zealous in warning of the dangers, and so convinced when we sense the weakness of the
strength of Christians and the church, that perhaps we overemphasize them and
neglect preaching about the opening seas,
the broader horizons, the wider fields.

Obedience to God never cramps our lives.
Christ leads people onward, upward, and
outward. Matthew, a narrow, selfish, money-
grabbing, grafting politician, was led out into
a large life of service for others.

Pater, catching fish in the little Sea of Galilee,
was led out to catching men in the sea of the
world. Paul, a narrowly zealous persecutor,
was brought out into a larger place of
preaching the gospel to the world.

Dwight L. Moody was led out of the pulpit

he was to become a world-known evangelist. Gypsy Smith

from a gypsy tent to circle the globe,

the hearts of men. Hundreds would say

"If God calls, go, for he will lead you into wider fields." You have graduated. Some of you have

in school eight years, some twelve, and
some an additional five.
Your school work has opened up to you wider fields. Literature
and history have broadened you, have


as he did for James and John, for Thomas,
for Timothy, for the

of Galilee.

On the open sea. Houses were dingy in

the space. Loveliness

it over was a glory, a radiarice. I was rejoicing in
what Christ does to life.

With knowledge alone, life is like the
valley beneath the nom. But illuminated
by Christ it stands like the angel in Revela-
tion of whom John said, "I saw an angel standing
in the sun."

In this life are deep recesses—all kinds of
experience: good and bad, joyful and sad—but,
there is a life which is not ourselves, a spirit and purpose divine, which is ours
for the taking. It is this which gives life
a glorious meaning. It is the indwelling
Christ who opens up ever widening fields
to us as he did for James and John, for Thomas,
for Timothy, for the Galatians, the Thess-
alonians, and others.

What next? Don’t be afraid to "launch out in the deep." For Christ will "bring
you forth into a large place," into wider fields.

What lies before you is life. Class proph-

ents often look at you and more or less
jokingly try to scan the future and tell each
graduate his destiny. The future alone can
tell that. But here before you lies

life—unfathomed mystery, wonderful pos-
sibility—like a tapestry woven of many threads, some
dark, some gay, but all making a design.

new contacts, larger fields of learning. Per-
haps you will find it "university of hard
knocks"—not a higher educational institu-
tion, but a job. Perhaps you will enter the
service of your country. Yes, there will

any one of these may become an

capacious, limited field. But oh, the oppor-
tunities for wideness if we lift our eyes


If we be wise to occupy;
If we be bold
To seize and hold
This new-born soul of liberty.

And every man
Not only can,
But many, the great occasion seize;
Never again
Will he attain
Such wondrous opportunities.

Sincerely,
Your pastor and friend.

HISTORICAL SOCIETY

By Corliss F. Randolph

A Seventh Day Baptist Almanac

In the year 1864, there was published by
John Maxson, at the office of the "Protestant
Sentinel," at Homer, N. Y., "The Protestant
Sabbath Almanac and Weekly Recorder," which
was said to be useful in the work of the church
and society. It was in the form of a small al-
manac of this size, with the usual monthly calen-
der, with the usual astronomical data and his-
torical notes concerning the months of the
year. There were no weather prognostications.
The last (32nd) page is given wholly over to a calendar
of the circuit courts of the State of New York.

Several pages are devoted to the whole table of
sabbath observance, e.g., the Sabbath for the year
March 1-20. "Be a little careful or you may
be tempted to send your sugar works on the
Sabbath, and so to gain a dollar or two, show
a contempt of God's authority, and give evidence
that the fear of God is not before your eyes.

July 3-12. "Preparations are now making for
harping and hawking, and you must be hard at this
time as to us to make it, to be acceptable to the
Sabbath. This should be avoided."
Dear Recorder Children:

Today, since not one of my fine, big family of boys and girls has written to me, I have decided to write. I hope you will like it. Here is the true story of a dear little girl.

Once upon a time, many, many years ago, in the far away country of Judaea, a little baby girl was born. Her father and mother loved her dearly, just as your own parents do you, and when they watched her grow and develop. Her hair was dark and curly, her eyes were soft, beautiful brown, and her cheeks grew rosy and dimpled. Every day she seemed to her fond parents to grow more beautiful and dear. The time passed quickly and almost before they realized it their baby was a lovely little girl with beautiful white teeth and a happy smile. She could say "Daddy" and "Mother" and many other words.

At last a boy of this girl of twelve and had begun to study the Book of the Law which was to the Jewish boy or girl what the Bible, which you study at home, in the church, at Christian Endeavor, and in the Sabbath school is to you.

But now the sad part of our story begins. For the little girl became very, very sick. She could no longer study with the other girls of her age and play with them, but lay on her bed all the time, hardly able to open her eyes or to smile at her dear father and mother. Her playmates came bringing her flowers and fruit and wanted her to play with them, but she was too sick even to talk to them and they went away sorrowful.

Every day she grew paler, thinner, and weaker. I am sure her father and mother, her friends, and her doctor did everything they could think of to help her, but there seemed to be no cure for the poor little girl.

Nearby everyone gave up hope that she would ever be any better. But there was one kind friend who had seen or heard about the wonderful cures of Jesus, and he said, "Can ye not get Jesus to make her well? He has cured many other sick people and even the blind and the lame. Why do you not send for Jesus?" he said to Jairus, the little girl's father.

So Jairus hurried down to the seashore where Jesus was in the midst of a great crowd of people, teaching and healing. Some had come to be made well or hurt others to see Jesus do wonderful things that no one else could do. Jairus had a hard time pushing through the crowd to Jesus' side. At last he got close enough to touch Jesus and he fell at his feet begging him anxiously, "If you will only come and speak to my little sick girl I have faith that it will make her well, even though she is near death."

Of course Jesus was only too glad to go, for he never fails those who come to him in faith and love, and he started at once for the little girl's house. At last he was near enough to touch Jesus and he said, "Little girl, arise and walk." And without turning, he started at once for the little girl's house. At last he was near enough to touch Jesus and he said, "Little girl, arise and walk." And without turning, he started at once for the little girl's house. At last he was near enough to touch Jesus and he said, "Little girl, arise and walk." And without turning, he started at once for the little girl's house. At last he was near enough to touch Jesus and he said, "Little girl, arise and walk." And without turning, he started at once for the little girl's house. At last he was near enough to touch Jesus and he said, "Little girl, arise and walk." And without turning, he started at once for the little girl's house. At last he was near enough to touch Jesus and he said, "Little girl, arise and walk." And without turning, he started at once for the little girl's house. At last he was near enough to touch Jesus and he said, "Little girl, arise and walk." And without turning, he started at once for the little girl's house. At last he was near enough to touch Jesus and he said, "Little girl, arise and walk." And without turning, he started at once for the little girl's house. At last he was near enough to touch Jesus and he said, "Little girl, arise and walk." And without turning, he started at once for the little girl's house. At last he was near enough to touch Jesus and he said, "Little girl, arise and walk." And without turning, he started at once for the little girl's house. At last he was near enough to touch Jesus and he said, "Little girl, arise and walk." And without turning, he started at once for the little girl's house. At last he was near enough to touch Jesus and he said, "Little girl, arise and walk." And without turning, he started at once for the little girl's house. At last he was near enough to touch Jesus and he said, "Little girl, arise and walk."

Your Recorders are your friends.

Sincerely yours,
Mizpah S. Greene.

Here is a Bible verse to learn this week:

"Give thanks unto him and bless his name. For God is good; his loving kindness endureth for ever. And his faithfulness unto all generations."

Our Pulpit

My Father's House

By Rev. Earl Cruzan

Text—"My house shall be called the house of prayer; for I will fill it with my presence closer when we sweep it with its portals. It is not a place for making money. It is not a place to have a good time. It is a place to worship. We have within our church building a room that is set aside for good times, called where diners and such can be held, but the sanctuary is not for such purposes.

I was taught as a boy to remove my hat upon entering the church. It taught me a reverence for the church, for God's place of worship. That very act itself set it apart from other public buildings. That very act set it apart, and I feel God's presence. I cannot enter the sanctuary of a church today without removing my hat. It seems a sacrilege not to do so. It is God's house. It is the house of prayer.

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We should conduct ourselves differently when we come into the church, as the way we do in school or at home. We should feel the presence of God more completely. We should be polite and respectable in all places. We should hold our children and ourselves committed to doing this. If we do, we shall find him in other places, for we can in many ways take our minds away to the place of worshiping. When we come into the church we should come in the spirit of worship, expecting to draw nigh unto God. Not that we can't find him in other places, for we can in many places. But whenever we come into the church we should expect to find God.

In the little play, "The Forgotten Man," the man who comes into the church as a tramp, rather rejected by the church people, decides to keep in the sanctuary for the night. Peter the janitor finally consents, but suggests that he sleep by the furnace as it would be warmer there. The man who is Christ in disguise says, "No, I like it here. I like to see the moonlight through the window and the sun in the morning." Peter, who has started to leave, comes back with his face beaming at these words and says, "Say! you know, I like that too. It's one of the reasons I like this job. When I come over here to work, an' it's all still and peaceful like and the light comes through the windows—sometimes there's a rainbow clean across the church. It makes me feel like when I was a boy an' go fishing in the woods all alone. I used to think I'd like to be a preacher or a missionary or something— but that's education nowdays, an' I never got further than bein' a janitor. But I try to keep this place clean, an' my kids clean and decent, an' I guess that's good enough for a janitor.

The man replies, "That is a great deal, Peter." Peter continues, "Well, I can't say it's much, but I like it. I used to think about when I was a boy. But sometimes, when I'm here alone, or when Miss Helen plays the organ, and sometimes when the preacher's talking, I get a nice inside feeling, as if—well as if everything was meant to be all right, if we didn't get so all muddled up and mean about things.

The church did something for him. It should do something for us when we enter God's house. There should be an awareness of God's presence in the church which comes into our souls as we enter. We should feel God near us.

The church is the house of God. We don't worship the church, but we worship in the church. We should be aware of that about it which will place us in a spirit of worship. When we come into the church on Sabbath morning, or at other times for worship, we should put the cares and pleasures of the world behind us for a time. We should forget them for a time. If need be we can take them up again when we leave. But we can't truly worship if we come to the church service with our minds burdened with the plans and the cares of the world. We can't truly worship if our minds are filled with the activities of the past week, which we want to share with our friends at the very first opportunity. Nor can we worship if we are thinking of our plans for the next week.

There is a place for all this, but not in the worship service of our God; and better, perhaps, it is not in the worship service, for if we would make it the habit of our lives to refrain from these things in the sanctuary we will not be tempted to interrupt the continuity of worship for someone by our whispering during the service. The whispering might not interrupt your worship although it would disrupt the spiritual atmosphere. Your whispering might not even seriously affect the worship of the one to whom you are speaking; yet it often starts the mind along an entirely different line of thought and it is often difficult to come back and try to catch the thread of thought in the worship service that you are the observer. The whispering itself may annoy some. People are bothered by such a disruption in the church service. It is often not enough to tell them what is being said, but sufficient for them to take their minds off the service and to start them speculating upon what is being said in the private conversation. God is present in the sanctuary. Does he approve of these discussions in his house of worship?

Again, we should refrain from all unnecessary noise in the church, either during services or at other times. We should refrain from any racing around the church, as it places the sanctuary in the same category as a recreation room or playground. Peter says, "Let us enter it in the spirit of prayer and reverence. Let us make the church a sanctuary of our lives, where we can entertain, express, and enjoy the pleasures of the world outside as we enter. May it be a place where we can forget our worries while we worship God. Can we take them up again soon enough when we leave the house of God.

If we will leave the things of the world outside the church, we can take them up again from the communion with God that will help us to bear them more easily as we take them up again. Boulder, Colo.

DENOMINATIONAL YEAR DRAWS TO A CLOSE

The treasurer of the United Budget will be closing his budget for the year 1942-43 on June 30. Therefore all funds that are to receive credit on this year's Budget must be to the church by the last day of June. Whether Seventh Day Baptists have done their "best" can be answered only by the individuals themselves. On the basis of contributions to the United Budget it would seem that we have no great reason to feel "inflatedly proud." The budget represents a request for less than three dollars per member of the various churches which make up the General Conference. If the total Budget is raised—and we are within grasp of that at this present moment—it represents no great achievement when compared with the effort of some twenty-five years ago which marked the accomplishment of a definite goal.

The Committee to Promote the Financial Program is suggesting that during the last months of the Conference year, the month of June, everyone who can possibly do so contribute an extra offering—over and above what has been pledged or paid. This would add to the basic Budget. If this were done generally as a thank offering, we could guarantee the full realization of the Budget and have a small surplus with which to establish reserves for the stabilization of our work after the period of inflation passes. Many of us can spare a five dollar or ten dollar bill for the purpose of making possible a guard against most future work; but the decision must be made and carried out without delay—time is an element in this demonstration of thanks.

A final message may we call attention to the need of regular support for the denominational program during the months of July and August, which to so many are "vacation months" from business and profession and also too many times a vacation from religious duties and demands. "Uncle Sam" is suggesting strict adherence to production programs and the idea may well be applied to our regular support of the United Budget.

The Committee to Promote the Financial Program.

NEW SABBATH KEEPERS ON THE PACIFIC COAST

At the time of our recent association in April, our hearts were made glad with the information that a large group of Seventh Day Baptists had accepted the Sabbath. One group was near Dinuba, and was reported to us by Brother B. B. Friesen. The other group was near San Bernardino; and was reported to us by Brother Charles Wheeler. The group near Dinuba belongs to a Pentecostal Church in the village of Traver, and includes the pastor, the pastor's wife, Mrs. Joan Wilhite, and about half of the church, a group of about twenty in number. At San Bernardino there are only six new Sabbath keepers including the pastor and wife, also the wife of another pastor. It is an interesting coincidence to know that the pastor in San Bernardino was one of two men who organized the church in Traver.

At the request of Brother Friesen, the Riverside Church sent its pastor to assist in some meetings at Dinuba. Mrs. Joan Wilhite of Los Angeles was also present to lead the music, and rendered a most valuable service with her inspired singing. Meetings were held in three twelve nights, with three services each Sabbath day.

A blessed spirit of fellowship prevailed, and the confidence and joy of these new Sabbath keepers seemed to be won to the
spirit and liberty of Seventh Day Baptists. During the meetings two accepted Christ, one of them a mother of several children. Because the entire group are laboring people and became very weary from attending meetings each night after working hard all day, it was thought best to omit meetings for a few nights. Mrs. Wilhite returned to Los Angeles, and Brother Friesen and the writer visited other Sabbath-keeping individuals and groups in localities farther north—in Modesto, Riverbank, Lodi, Sacramento, Rio, and Marysville. On this trip two meetings were held, and Bible studies were enjoyed in two private homes. At both of these church services we were cordially invited to return and hold a series of meetings. In two other places people expressed their eagerness to have a Seventh Day Baptist Church located near them.

After returning to Dinuba, three meetings were held on Sabbath in Brother Friesen’s Tabernacle, and one on Sunday night in a locality about three miles distant. In all cases it seems to be the combination of the gospel and the Sabbath along with liberty of conscience that makes Seventh Day Baptists appealing.

On the way home from Dinuba, the writer stopped in San Bernardino and met Brother Roy Britton, the Pentecostal pastor who has accepted the Sabbath. We were very favorably impressed with his spirit and attitude. Because most of these people are laborers, many of them migrant workers, it remains to be seen how permanent the groups in both places will be. I think it can be safely said that Seventh Day Baptists appeal to both groups. Since our return home, Brother Friesen has sent word that a fourteen-year-old girl near Dinuba has already won three converts to the Sabbath, and that these new Sabbath keepers have been worshiping with Brother Friesen’s group.

Will you pray that God’s will may be done in all lives connected in any way with these new Sabbath converts?

Loyal F. Hurlev.

MARRIAGES


Obituary

Godfrey. — Jennie Coon Godfrey, daughter of David and Hannah Coon, passed on to be with her Savior May 13, 1943, at the home of her mother, Miss Minnie Godfrey, Walworth, Wis.

Mrs. Godfrey was born on November 4, 1856, in Walworth Township, where she spent all her life except for four years in Rock Rapids, Iowa. She joined the Walworth Seventh Day Baptist Church at the age of eight, where she continued to be a faithful member and worker until the time of her illness and death. February 10, 1880, she was married to Marcus Godfrey, and to them were born two daughters, Minnie and Ida. Her husband and daughter Ida preceded her in death. She is survived by one daughter, Miss Minnie Godfrey; a sister, Mrs. Louise Bonham; and a number of nephews.

Funeral services were held at the Granleaf Funeral Home and the Seventh Day Baptist church, Allen Blvd., assisted by Rev. George W. Zimmerman of Elroy, Wis., officiated. Burial was in the Walworth Cemetery.

W. A. B. Smith. — Gertrude Susan, daughter of William and Mary Case, was born in Elmira, N. Y., April 26, 1875, and passed away May 21, 1943, after an illness of nine months.

Mrs. Smith spent most of her life in Onondaga County, N. Y., when a girl was she was a member of the church, assisted by Rev. L. R. Swift and joined the De Royer Seventh Day Baptist Church.

In 1896, she married Calvin Smith of Jamesville, N. Y. To this union five children were born. She is survived by one daughter, Mabel, Mrs. Orin Bishop; three sons, Leon of Lafayette, N. Y., Ernest, of Harrison, Pa., and Herman, of the U. S. Navy; one brother, Harry, of Albany, N. Y.; two sisters, Mrs. Emma Whitford and Mrs. Jennie Seaman of Syracuse; seven grand-children and four great-grandchildren.

Since 1925 she has been a member of the Syracuse Seventh Day Baptist Church. Services were conducted at the home of her son in Lafayette by her pastor, Rev. Herbert Pass of Vernon, N. Y. He used as his text, Galatians 5: 22, 23 because it exemplified her character. These beautiful hymns were rendered by Pastor and Mrs. Polan. Burial was in Jamesville, N. Y., J. S. Williams. — Alfred, brother of the late Wardner Williams, died at Grand Junction, Colo. He is survived by two sons: Roger, a member of the U. S. Army, and David, who is conducting the Navy; also a daughter, Mrs. Clyde Cooley of Oberlin, Ohio, who is conducting the Navy, by Mrs. H. B. Dick of the Central Christian Church. Interment was in Roselawn.

Contributed.