

for our families was ably discussed and as a result it was voted "that the moderator appoint a committee to prepare a list of such publications which they recommend."

The meeting was held at Brookfield, N. Y., with Rev. Neal D. Mills of De Ruyter, N. Y., preaching the morning sermon on the theme "Christians in a Pagan World," from the text Philippians 2: 15. The program of the afternoon session was as follows:

Children's group in the parish house, in charge of Mrs. Paul S. Burdick.

Young people's group in the parsonage, Francis Palmer, leader.

Adult group

Hymn

Music by men's chorus

Problems and Needs of the Rural Church

1. The Religious Needs of the Rural Church, Harry Parker, De Ruyter Church.
2. The Educational Program of the Rural Church, Mrs. S. F. Bates, Adams Center Church.
3. The Social Life of the Rural Church, Mrs. John W. Williams, Verona Church.
4. Financing the Rural Church—Leslie Curtiss, Brookfield Church.

Music by men's chorus

Discussion of Problems and Needs of the Rural Church, T. Stuart Smith, leader.

Song, children's group

Findings of young people's meeting

Closing devotional service, Rev. A. L. Davis

MARGARET G. STOODLEY.

CHANGE OF ADDRESS

Friends of Rev. E. Adelbert Witter will please note his winter address will be 26 South Hollywood St., Daytona Beach, Fla.

MARRIAGES

BROWN-GAVITT.—At the home of the bride's parents, Mr. and Mrs. Horace E. Gavitt, Potter Hill Road, Westerly, R. I., September 12, 1937, Howard Chester Brown, Jr., of Pawcatuck, Stonington, Conn., and Ruth Olivia Gavitt of Westerly. Rev. Harold R. Crandall, the bride's pastor, officiated.

OBITUARY

MAXSON.—William Silas Maxson was born in Rodman, N. Y., April 13, 1867, and died in Adams Center, N. Y., August 18, 1937. He was the son of S. Whitford and Celestine Greene Maxson.

By profession a school teacher and administrator, he has served at Somerset, Ky., Alfred, N. Y., and Yonkers, N. Y. He was a member of the Adams Center Seventh Day Baptist Church since 1882.

On August 3, 1892, he was married to Miss Nora Butterfield, who died in 1923. Two children were born to them: Murray B. Maxson of Yonkers, and Mrs. Barbara Markham of Watertown, N. Y. He is also survived by two grandsons and a host of friends.

Funeral services were held August 21 by Rev. E. A. Witter, and burial was in Union Cemetery. O. W. B.

WESCOTT.—Susan E. Burdick Wescott, daughter of Alexander and Amarillys Vincent Burdick, was born at Alfred, N. Y., December 24, 1846, and died October 20, 1937, in her ninety-first year.

December 24, 1863, she was married to Albert W. Wescott. Four children were born to them: Mirta, Elmina, Eva who died in infancy, and Lucinda. She is survived by four grandchildren: Earl Burdick of Alfred Station, N. Y.; Mrs. Marion C. Van Horn of Alfred; Mrs. George Burbank of Scio, N. Y.; and Miss Susan Robinson of Newfield, N. J.; and four great-grandchildren.

Funeral services were conducted from the Second Alfred church by Rev. Edgar D. Van Horn and the body was laid to rest in the Alfred Rural Cemetery. E. D. V. H.

RECORDER WANT ADVERTISEMENTS

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

"SERMONETTES" for Sabbath Reading, ten cents. Also Hebrew taught by correspondence. Send 15 cents for first lesson. Miss Lois R. Fay, Princeton, Mass. 11-1-21t

FOR SALE.—Seven-room house in Alfred, N. Y., with bath, gas, electricity, city water. Within half a mile of Main St. Address Mrs. Leona E. Goodwin, c/o M. E. Kenyon, Alfred Loan Assn., Alfred, N. Y. 11-8-3t

The First Generations of "THE DESCENDANTS OF ROBERT BURDICK OF RHODE ISLAND"

are closely identified with Seventh Day Baptist history. Many present-day families of Seventh Day Baptists are related to Burdicks in some way. If interested in getting a copy of this well-bound, 1400-page book, just off the press, for \$10.00, write very soon to

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57 Birdsall Street Norwich, N. Y. 11-8-2t

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WANTED

Young lady of pleasing personality for dental office in small city. Must know simple typewriting and book-keeping. Write to Box 726, c-o Sabbath Recorder, Plainfield, N. J., telling your qualifications. 11-8-1f

The Sabbath Recorder

Vol. 123

NOVEMBER 15, 1937

No. 20

EMBLEMS OF THE HOLY SPIRIT

"I will call attention to the emblems of the Holy Spirit. An emblem is something that represents an object. We find in the Bible that water is an emblem of the Holy Spirit. Water is cleansing, abundant, and freely given—the Spirit of God is the same. Fire, too, is an emblem of the Holy Spirit; it is purifying, illuminating, searching. The wind is another emblem; it is independent, powerful, sensible in its effects and reviving. How the Spirit of God revives when he comes to the drooping members of the church. We read of the wrath of God, of the Lamb. But nowhere do we read of the wrath of the Holy Spirit—gentle, innocent, meek, loving. That Spirit wants to take possession of our hearts. Oh, why do we not open our hearts to him?"

—Dwight L. Moody.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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year after date to which payment is made un-
less expressly renewed.

Not—if A careful observer said recently—a man of wide experience and deeply interested—“And Seventh Day Baptists are going out, though not so rapidly.” The conversation had included the conditions of one of our smaller contemporaries.

Now that is a defeatist attitude, one this friend does not usually manifest. It is true that the observer has much, altogether too much, to lead him to this pessimistic utterance. However, we are not ready yet to agree with this valued friend's statement.

It's not true—if. Now on that if much depends.

Not—if we really and truly believe in our mission. So much depends on this. Just to have been born into Seventh Day Baptist homes, or to have joined with Seventh Day Baptists because it was convenient for the time being, does not necessarily make real, believing Seventh Day Baptists. Too often such are merely adherents, disliking to break away from old traditions and friends. But because of vital belief in the truth and that God calls men to keep the true Sabbath—this

sort of belief is vital—and cannot be conquered.

Not—if we stand true to this faith. There are dangers on every hand, in the Christian Church and out; in Christian thinking and pagan thinking; and in no thinking. There are dangers and temptations to give up and to take easy paths—paths of least resistance. Nothing but an abiding faith in God will stand in these trying days—faith that the Bible is his Word and that it means what it says concerning the Sabbath. Yes, to stand on one's convictions and remain true, calls for an abiding faith. That sort cannot be overthrown.

Not—if we hold steady in these days of infidelic and humanistic influences. A well written magazine came to the desk the other day that haunts this writer yet with its insidious attack upon the Bible, God, Christianity. How helpful at such a time is the recollection of a quotation in the Conference address of Brother Willard D. Burdick, recently published in the RECORDER. It was the experience of a preacher well known on the air—when in his student days he was going through troublous waters of philosophic thinking. He noted the confident walk of one of his truly great teachers, who “was thinking all the new thoughts that we were thinking. He was one of the keenest minds we had. Every breeze that blew across this modern world blew through his mind. He was one of us, and yet he was keeping the faith. In spite of all arguments to the contrary, there he stood, a living exhibition of the fact that it could be done. And more than once, when he little thought it, the very sight of him said to me in my confusion, Steady! Steady! It may be that even you will yet be able to say, ‘I have kept the faith.’” By the unconscious steadfastness of true Seventh Day Baptists who waver not, many will be kept true to the faith and the cause will move on.

Not—if we will “lengthen our cords and strengthen our stakes.” This means we must be a people of vision and courage—that we must push out and beyond. Ruin surely awaits those who center their thoughts and affections upon themselves. There are new fields to enter, as there are old ones to be strengthened and cared for. The roots of those in the latter must be deepened. Care must be taken to conserve what we have. But equally needful is it to enter new fields,

make new converts. The far-seeing leader of one of our newer churches said recently: “We must get new converts; that's the only way to grow. Some we lose by death, and some move away. We must get others to take their places.” That is true. It has been one of our weaknesses that we have been content with what we have, and have not reached out for others. But we must; and if we will, we are not on the road—out.

Through neglect of “lengthening our cords” we have shown a selfishness. Certainly, if the Sabbath has been a blessing to us! “A truth worth having is a truth worth sharing.” By not sharing we are depriving others. We share our flowers, our books, and other things with others, to our mutual profit. If we will share the Sabbath, we will grow.

Not—if we dare to adventure for God. Great and living experience comes to him who dares the impossible. “Grow by taking on yourself a task beyond your powers,” says E. Stanley Jones. “That will throw you back on God's grace. Don't limit yourself to things you can do—that won't stretch you. Do something you can't do, and that will make you grow in doing. All my life I've done things I couldn't do. I undertake them at his bidding, and lo, somehow there is the divine reinforcement. . . . Don't ask for tasks suitable for your powers, but for powers suitable to your tasks, . . . make the tasks big and demanding.”

In the mission of Seventh Day Baptists we have the impossible task. But what an adventure! It can't be done by us alone—but with God it can. Nothing can stop us.

Not—if we have a radiance that belongs to those with new experiences in God's love. You would be inspired by the light in the eyes of the old leader above quoted as saying, “We must get others”—and he is constantly after others. You would be thrilled to hear the testimony and to see the shining faces of recent converts to “saved by grace” and to the Sabbath truth who worship in a Seventh Day Baptist mission. It's not in the new members who have accepted the Sabbath that our hope lies, but in the radiance of their lives glowing with a new experience as they have adventured with God.

Seventh Day Baptists are not on the way out if we bear some of these things in our minds and carry them out in and by our lives—trusting in the Lord for strength and direction.

The Christian Challenge This is the theme **To the Modern World** of the 1938 convention to be held by the International Council of Religious Education from June 28 to July 3 in Columbus, Ohio. It is time for Christian forces to be more aggressive. The Christian religion can meet the needs of the present world. The convention will declare this message. Our Christian leaders, Sabbath schools, and churches should place these dates in mind and plan to attend or be represented. Throughout the coming months the RECORDER will help to keep this before its readers with occasional reference, news bits, editorials, and special articles. An official call to this convention has been issued by the council with a strong and challenging statement. As it points out, we are living in a world of turmoil and change. Rapidly developing world forces as never before challenge Christian ideals. Values in personal and social life built up over a thousand years are swept away over night. Cultural standards change rapidly. The world and its standards have challenged the principles of Christianity. From such facts the convention call takes its start.

The call goes on to say that in the face of these conditions the Church has the duty to declare the Christian message as a challenge to the world itself. The Church ought to lay upon the conscience of the world the responsibility for the evils which it allows to continue. It has a right to expect individuals and groups courageously to try the Christian way of life. Too long have the forces of righteousness been on the defensive; it is time for them vigorously to be aggressive. For these reasons the theme for the convention is “The Christian Challenge to the Modern World.”

The call summons to the convention forward-looking ministers, devoted teachers and officers of church schools, leaders and friends of children and youth, young people, laymen to teach and plan and give of their means to this cause; the call summons educators in public schools and colleges, farm club leaders, leaders of city clubs, and leaders of many other activities dealing with the character of growing persons. It is a call worthy of heed, and is sent out by the officers of the council, who really are our representatives—the president, Russel Colgate; chairman of the executive committee, Harold McA. Robinson; chairman of the educational committee, Dr. Luther A.

Weigle; and others whose names are well known in religious leadership circles.

Those who are especially interested may secure full information by sending a card to your state council, or to the International Council of Religious Education, 203 North Wabash Ave., Chicago, Ill.; or to our own director of religious education, Rev. Erlo E. Sutton, 33 Kalamath St., Denver, Colo.

Student Volunteer Leadership Newly elected as general secretary of the Student Volunteer Movement is Paul Judson Braisted, Ph.D., of Hollis, Long Island, N. Y. The new leader of the Volunteer Movement seems to have the splendid qualifications of character, training, and experience to insure his success in this useful field and to be equipped to maintain the traditions of the movement and to keep it open to the new light that God may have for it in the days ahead. Not only because of his scholastic training are those responsible confident of his leadership, but also because of his experience in the department of Bible and religion of Mount Hermon School, and of his wide experiences as a missionary under the American Baptist Foreign Missionary Society. In 1929, he was loaned by the society for work with E. Stanley Jones. For three years he was director of religious work at Judson College, Rangoon, Burma, during which time he was pastor of the college church, head of the department of Bible and religion, a member of the executive committee of the Burma Christian Council, and secretary of the council's commission on extension and research. He is an author and lecturer.

The challenge and the tragedy in the present international situation are creating in American colleges and universities a new awareness of the world Christian community and its task, and an interest in the world mission of the Church.

The general committee making announcement of Doctor Braisted's appointment expresses an earnest desire for the cordial and prayerful support of all friends of the movement as the new leader takes up his work, "that he and the movement may be aided in their effort to give this interest clear direction and call forth the best of American youth for the service of Christ."

The SABBATH RECORDER, appreciating what the Volunteer Movement has done in the

past, and what it has meant to many of our own young people, adds its approval of the work accomplished, and its prayers for the success of the new leader as he faces one of our gigantic tasks.

Moody Knew His Bible "It is a singular fact that few men, otherwise well educated, are acquainted with the English Bible. I can obtain one hundred men who can teach Latin and Greek well, where I find only one who can teach the Bible well." So declared Dwight L. Moody, many years ago. He has been gone some thirty-eight years now since such words were uttered, but the truth still remains. Many professed Christians are sadly lacking in familiarity with God's Word. Men and women will study many years and spend much money to prepare themselves for a pitifully few years in one of the professions. Yet aside from an occasional glance at a chapter or two and perhaps a Scripture reading at church, the average well informed individual has little interest in the Word of God. Considering they have all eternity ahead of them, this ought not to be. Too many ministers there are who constantly neglect this great Book and seek for material for public work and utterance and for inspiration from the magazines and daily papers. Seminaries are too negligent in pure Biblical research and study. It is encouraging to know our own theological seminary is more and more stressing the vital importance of first hand search and knowledge of the Bible.

Our Sabbath schools are in danger of swinging too far away from the Bible in their teaching and depending upon modern methods, up-to-date psychology, for their inspiration. We would not undervalue these but we would stress again the need of knowing the Bible teaching itself concerning God, our relation to him and to each other through a personal knowledge of Jesus Christ and fellowship with him. Churches and schools are ever alert for better methods, but God is always looking for better men. More and more the need, therefore, of finding his will and purpose, and they are to be found in his Word. Because of this need for study, Moody founded his Bible Institute. Multitudes felt the power and warmth of the Word of God as it was presented by Moody, "the man who yielded himself wholly to God." Yes, he knew his Bible.

MISSIONS

REPORTS FROM NATIONAL PREACHING MISSION

As has been stated, the National Preaching Mission is going to thirteen cities this fall. It began its autumn schedule in Salt Lake City, Utah, September 26-29. The usual full schedule of a mission was carried through with splendid response. Public mass meetings, ministers' meetings, women's meetings, youth's meetings, afternoon seminars, and noon-day luncheons made up the busy program of each day. Though the city and state are predominantly Mormon, and though there are only about 5,000 Protestant church members in the city, the attendance at the opening service was about 1,700. The total attendance for the four days was 10,730. Seventy ministers came to the mission from surrounding area and in doing so they traveled 12,000 miles to reach Salt Lake City. One Day Missions were conducted in six surrounding cities and it is reported that most of the churches in the area will follow with Eight Day Preaching Missions. The results of all the missions held this autumn have been marked, as will be seen from the following quotations gathered from papers and letters:

REGARDING THE MISSION IN SALT LAKE CITY

"The conference did much toward overcoming the sense of defeatism that so easily infects our Protestant ministers and laymen alike in the great intermountain area, over-shadowed by one 'dominant church,' as nowhere else in America. It gave evidence of a growing spirit of fellowship and oneness among them, and made real contribution to its further development."

REGARDING THE MISSION IN PORTLAND, ME.

"The largest gathering of the mission was the concluding Sunday afternoon mass meeting held in the city auditorium, addressed by the Honorable Francis B. Sayre. Two thousand people were present—an audience which was said to be the largest interdenominational gathering of the past ten years. Next to the mass meeting, the seminars brought out the largest number of people. There were about five hundred enrolled and the total attendance for the three days was eleven hundred. The program of speaking in the schools and colleges revealed a deep interest. Fifteen such meetings were held with a total student attendance of forty-six hundred and six."

REGARDING THE MISSION IN ALBANY, SCHENECTADY, AND TROY

"The Preaching Mission which has just come to an end here in Albany and the capital district

has been, in my opinion and that of my friends and acquaintances, by far the most outstanding step toward the building of the kingdom of God which has ever been experienced here. Revival of interest in spiritual things; renewal of religious convictions; increased faith in Christ and the adequacy of his way of life, the way of love, peace, and good will, as a solution to all problems of this age and all ages—these have been a few of the results which have been apparent."

WHO?

To such as acknowledge the authority of Jesus Christ there is not a way known to evade evangelistic duty, call it "missions" if you please; one who denies Christ's rightful authority is not a Christian, label that person whatever you choose. His command, given to each and all his disciples to whom he was speaking, was to teach all things he had taught them.

To all who obey him his pledge is "I am with you," to the end of the world to which he sends them, to the end of life in his service, or, until all shall confess him "King of kings."

He commands Christians; he invites all.

Forgiveness being given by the terms of his gospel, the command is to tell the lost world there is a Father's forgiveness; that he has forgiven you, and you know it; that salvation and all that goes with it is free to "whosoever" does not refuse it here, now; there, forever; that one who is saved here inherits eternal salvation there. Should all taking Jesus' name be faithful, his kingdom might be here within the next decade.

ALBERT S. BABCOCK.

Rockville, R. I.

MISS BURDICK AND MISS CHAPIN ARRIVE IN AMERICA

Letters received this morning (November 9) from Miss Susie M. Burdick and Doctor Palmborg bring the information that Miss Burdick and Miss Chapin arrived in San Francisco October 25. Miss Burdick states that she expects to stay in California for a time, probably during the winter, and that her address will be till further notice, 1449 N. Vista St., Hollywood, Calif.

Doctor Palmborg and her sister, Miss Elin Palmborg of New York, met Miss Chapin and Miss Burdick when they arrived in San Francisco. They have joined with Miss Burdick and Miss Chapin in the renting of an apartment and their address will be the same as that given for Miss Burdick.

It is gratifying to know that so many of our missionaries are out of the war torn section, and the united prayer of the denomination is that those who remain in China may escape harm.

LETTER FROM CHINA

DEAR SECRETARY BURDICK:

Your letter of September 8 has been received. We have been in a very bad way so far as mail is concerned. It was nearly five weeks after the people left for Manila before I knew whether they had received the money from the board. Even yet it takes two weeks to get mail through. We did not telegraph in the beginning for things changed so rapidly that first week. Then the six left for Manila and three of our number were at Tsingtao. I investigated and found it would take nearly \$100 Shanghai money to include every one in the telegram, and when money was minus, I decided not to send a message. The Consul sent the telegram through the State Department, so we didn't have to pay for that. You will know before you receive this that Doctor Palmberg is reaching the United States, via Seattle, on the *President Jackson*, and Miss Burdick and Miss Chapin on the *President Wilson*, leaving Manila on October 2. Mrs. Davis is still in Baguio and will not come back until we can see some end to the fierce fighting. Last night and today, although it has been raining hard, we have had the worst fighting since the war commenced.

The schools have opened and the Boys' School has one hundred sixty and the Girls' School over one hundred. The Boys' School is just having a forenoon session. The South Gate Presbyterian Mission School is using our plant in the afternoon. However, we will not have fees enough to pay salaries. The teachers may not get more than fifty per cent of the usual salary.

The church has held the regular Friday evening meetings and the Sabbath day services. There has been a good attendance, for we have many people staying here—in the garage, the church, and in the schools. The suffering of our own numbers will be very great if the fighting does not end soon.

Our papers indicate, to me at least, that the world is drifting into another great conflict. God grant that it is not so.

So far as damages are concerned, we don't know about Liuho. A week ago the destruction was small. One small bomb had hit one of the smaller buildings, a man from the country reported. The Dzau land has been occupied by horses belonging to the Chinese army. Today a report that the place has been ditched has come to hand. Here in Shanghai one bullet hole through the church and one through our house is all we know about.

Our security is in God.

Faithfully,

H. EUGENE DAVIS.

23 Route de Zikawei,
Shanghai, China,
October 8, 1937.

MISSIONARY EMERGENCY FUND

Previously acknowledged	\$2,866.53
Emery Martin, Dunbar, Pa.	3.00
Seventh Day Baptist Woman's Executive Board	75.00
Salem, W. Va., Church	17.00
Buckeye Sabbath school	1.50
Allen B. West, Milton Junction, Wis. ..	2.00
Friendship, N. Y., Church	1.00
Salemville, Pa., Church	11.15
Mill Yard Church, London, Eng.	124.13
Mrs. Jennie Parker, Westerly, R. I.	5.00
Edinburg, Texas, Sabbath school	5.00
Mr. and Mrs. Boothe C. Davis	10.00
Denver, Colo., Church	20.00
Denver, Colo., Sabbath school	5.00
Denver, Colo., Ladies' Aid society	10.00
Attalla, Ala., Church	4.00
	<hr/>
	\$3,160.31

KARL G. STILLMAN.

November 8, 1937.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

A trip into any part of northern New York is always a pleasant event. Especially is this true in October, when forests and fields are aglow with vivid colors, vying with each other for a place in the sun.

The secretary, accompanied by a young lawyer friend, enjoyed this kind of trip in a recent visit to the Berlin Church. But if the pleasure of the drive was great, it was not greater than the pleasure experienced in the home and parish of the pastor, Brother Luther A. Wing. The gracious hospitality of this host and hostess and the cordial welcome at church services are long to be remembered.

For fourteen years Pastor Wing has served the Berlin Church, and the physical and spiritual appearance and conditions would seem to indicate that he is still serving well. One were tempted to say, everything is still on the wing. Certainly the interests are well maintained. Mr. Wing does not make much fuss about things—but things get done, and promptly.

Brother Frederik Bakker, who accompanied the secretary, led the meeting on Sabbath evening and drew the people out in interesting testimonies. On Sabbath morning he had a helpful part in the morning worship, and on Sunday night gave a brief but clear-cut address on the Seventh Day Baptist Building and its taxation. These parts taken by Mr. Bakker were appreciated by all. The young people's meeting was addressed by Editor Van Horn, on Essentials of Young People's Christian Life and Work.

On Sabbath morning the secretary spoke to a good audience on Tomorrow for Seventh Day Baptists, from the text, "Speak to the children of Israel that they go forward." Exodus 14: 15. He stressed the need of new experiences through new adventuring, the need of new vision, and the need of a new dedication to the service of God.

On Sunday night he spoke on *Our Greatest Need: Spiritual*. He pointed out how we could use money, men, and how greatly they are needed. We need hearts moved to these needs. But the greatest, most vital need is spiritual. Let Seventh Day Baptists put themselves in the way of that, and open up their lives to the Holy Spirit, and there is nothing can stop them.

On Sabbath afternoon another special privilege was afforded by attendance upon the Seventh Day Baptist mission in Schenectady. Here again the writer brought a message which was well received. About forty were present and the small hall was well filled. Gathering here are earnest Christian Sabbath keepers from various former church affiliations—all people who have come with "experiences"—experiences born out of adventuring with faith for God. Their testimonies are inspiring, and shining faces strengthen the words spoken. Several of this Seventh Day Baptist mission are members of the church at Berlin. One of their members makes the trip (forty miles each way) to Berlin to get Pastor Wing to preach for them, and takes him back again the same

evening. It's a service of love all around. To say it is an inspiration to speak before this mission is not putting it too strongly. Every one, old and young, gives strictest attention from first to last. Five of the group came to Berlin for the Sunday night service, with two violins, accordion, guitar, and mandolin—furnishing both instrumental and vocal music.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Here is a true story about my dog Dandy.

Sincerely,

Evelyn Wilkinson.

Route 3, Freeland, Mich.,

October 29, 1937.

AUTUMN EVENINGS ON OUR FARM

As the twilight time approaches, the kill-deers call to our dog Dandy for their usual evening play. Dandy, a brown and white collie, responds with dash and bound and they are off across the fields.

"Kill-deer, kill-dee, you can't catch me," and over a woven fence flies the bird.

"Ha, ha!" Dandy seems to say, "I'll show you," and with a big leap he clears the fence. They keep this up until Dandy seems to feel he is too tired to run any longer, and lies down panting for breath.

"Kill-deer, kill-dee, you can't catch me." The bird flies so low and close to Dandy that he can't resist and gets up again.

The kill-deer flies low along the ground. Apparently, Dandy thinks he almost has it and goes faster and faster. Before long the game is in full swing again and the feathered playmate gradually rises higher above the ground out of his reach.

They keep this up until late twilight and Dandy simply can't run another step. He comes dragging across the plank which spans the ditch, with tongue and tail hanging. He reaches the porch and drops down exhausted. But he has a happy dog grin on his face as he looks out at the still coaxing playmate. The merry little twinkle in his eyes, as he gives a last look at the bird before he falls asleep, seems to say, "I'll get you tomorrow night!"

Dear Evelyn:

I think your dog, Dandy, must be a very playful dog, but I don't believe he will ever catch the kill-deer, do you? Our kitty, Skeezics, used to have great sport trying to catch little birds, when he was quite a small kitten. They would fly down almost to the ground and Skeezics would jump up as high as he could, but they were always much too quick for him. But, like Dandy, he never seemed to get discouraged.

Lovingly your friend,
Mizpah S. Greene.

Andover, N. Y.,
November 7, 1937.

MORE ABOUT TED

Some time after the attempted robbery, a policeman came to have treatment for a bullet-wounded hand. He talked about how well known Ted was to every policeman in Oneida, and that he had given assistance to the police in a number of cases. He told how one night, as he was on his beat, he heard Ted barking up a tree. He called to him, "Shut up, Ted, and go home. This is no time to chase cats." But Ted only barked louder and sprang at the tree, looking occasionally at the policeman. So he came up. "Well, what have you treed, Ted? What kind of a cat is it?"

A man sat in the branches. "Come on down, fellow," said the policeman, "and I'll put the handcuffs on you. I don't know what you've done, but you deserve handcuffs, or Ted wouldn't have chased you up a tree." So the man came down, and the policeman took a number of watches and other jewelry from him, the most of which was returned soon to the rightful owners. Ruby inquired how long ago it was that this happened, and it was the same night that Ted chased the thief from their house and did not return.

Would you believe that one dog could capture two thieves and turn them over to the police? Well, this is how Ted did it. It was at a lakeside hotel. Ted came to his mistress' bed and began to tug at her bed clothes, whining quietly and showing great uneasiness. She was so tired and sleepy that she paid little heed, and told him to go on and not bother her. So Ted went to his master's bed, with no better results. Next he sought the bed of Fred, who had been serving as night watchman a part of the night. He

gave a little more heed. "What is the matter, Ted?" Ted sprang to the door of the room. "All right, I'll go with you." But when Fred tried to go out of the house by the front door, Ted barred the way, showing his teeth menacingly. "All right, where do you want me to go?" Ted led the way through other rooms, the most roundabout way to get out of the house. When the door into the back room, loaded with supplies, was opened, Ted was through the door like a flash, and out the outer door, which stood open, with a half-filled truck backed up to it. Two men ran, while Fred went back into the house and called the police. They found the two thieves in an alley not far away, standing as still as their trembling fright would let them. The dog was between them, and would leap first at one, then at the other, snapping his teeth savagely within a few inches of each man's throat. The police said they verily thought Ted would have torn their throats if the men had not held still. As soon as the police took the thieves into custody, Ted was satisfied, and returned home, to wag all over the place with pride and importance.

YEARLY MEETING

The yearly meeting of the New Jersey and eastern New York Seventh Day Baptist churches will be held with the Shiloh, N. J., Church November 26-28, 1937. All within this territory, writes the pastor, are cordially invited. "We would also be glad for the churches to send names of those planning to attend."

A helpful program is being arranged. The meetings will begin with the evening of the Sabbath, Friday the twenty-sixth. These inspirational meetings are sources of great help and should be attended by as many as possible.

Several have requested that the story, "A Matter of Loyalties," by G. O. Restle, which appeared last summer in the SABBATH RECORDER, be published as a booklet. This can be done, forty-eight pages, if those desiring it will finance it. The story will be sold at twenty-five cents per copy, or five for \$1. A good beginning has been made. How many can you use? Or, would you like to help with \$5 or \$10 toward its publication?

Address replies or gifts for this purpose to Miss Nannie Greely, Nortonville, Kan.

ATTENTION!
PASTORS AND CHURCH TREASURERS

Because there seems to be a lack of understanding among a few, I should like to call attention to a fact that has been obvious during the years that I have been treasurer. Funds received by the treasurer are distributed at the close of the month in which they are received. Publication of such receipts are in the statement of the treasurer, published in the SABBATH RECORDER as soon as possible after the close of the month. The statement gives not only the account of the receipts and disbursements for the month named, but the amount received from each church for the current Conference year. Every person interested can easily check up, remembering that the monthly statement is the only time for publication of amounts received by me.

HAROLD R. CRANDALL,
Treasurer.

DENOMINATIONAL BUDGET

Statement of Treasurer, October, 1937

	October	Total
<i>Receipts</i>		
Adams Center	\$ 33.00	\$115.00
Albion		20.00
Alfred, First	86.95	322.89
Alfred, Second		67.70
Battle Creek, special	111.75	145.25
Berlin		50.00
Boulder	\$ 14.55	
Special	40.35	
	\$ 54.90	67.80
Brookfield, First	\$ 14.50	
Special	57.21	
	\$ 71.71	98.46
Brookfield, Second	\$ 5.25	
Special	1.00	
	\$ 6.25	41.50
Carlton		10.00
Daytona Beach		15.00
Denver		34.00
De Ruyter	\$ 15.00	
Special	15.00	
	\$ 30.00	153.00
Edinburg	7.00	33.00
Farina, special	\$ 24.00	
Philathea Sabbath school class, special	5.00	
	\$ 29.00	104.00
Fouke	\$ 3.45	
Special	7.33	
	\$ 10.78	17.63

Friendship	4.70	
Genesee, First	152.34	
Gentry	5.00	25.00
Hartsville		
Hebron, First	\$ 8.51	
Sabbath school, special	7.45	
	\$ 15.96	33.20
Hebron, Second (Ladies' Aid society, Church, special)	5.00	5.00
Hopkinton, First	\$ 8.50	
Special	37.00	
	\$ 45.50	96.00
Hopkinton, Second	\$ 1.00	
Special	17.05	
	\$ 18.05	22.80
Independence		14.00
Little Prairie	5.00	10.00
Los Angeles, special	5.00	13.20
Lost Creek	26.05	53.69
Marlboro		21.74
Middle Island, special	17.00	47.10
Milton	70.75	425.40
Milton Junction	29.74	165.84
New Auburn		7.68
New York City	\$ 25.00	
Special	58.20	
	\$ 83.20	255.09
North Loup		5.00
Nortonville Ladies' Missionary Society	10.00	20.00
Pawcatuck	250.00	1,009.00
Piscataway, special	9.00	31.00
Plainfield	216.25	381.35
Richburg	12.50	12.50
Riverside, special	153.35	466.85
Rockville, special	12.50	53.90
Salem	53.25	145.25
Shiloh	\$ 74.05	
Special	53.07	
Ladies' Benevolent Society, budget	108.50	
Special	50.00	
	\$ 285.62	374.92
Stonefort		2.00
Syracuse, special in memory of Dr. E. S. Maxson	6.50	6.50
Verona		45.00
Waterford		51.33
Welton		26.00
West Edmeston	10.00	10.00
White Cloud, special	42.00	59.51
Individuals: Mrs. M. M. Lanphear	5.00	
A friend	2.00	
	\$ 7.00	70.52
Southeastern Association		32.33
Southwestern Association		8.84
Conference offering		563.12
Miscellaneous		1.54
Seventh Day Baptist C. E. Union of New England, special50

Shiloh-Marlboro Vacation Bible School, special	8.55	8.55
		<u>\$6,038.52</u>
<i>October Receipts</i>		
For budget	\$1,095.80	
For special	743.31	
		<u>\$1,839.11</u>
<i>Disbursements</i>		
Missionary Society	\$ 572.00	
Special	737.31	
		<u>\$1,309.31</u>
Tract Society	\$ 154.00	
Special	1.00	
		155.00
Sabbath School Board	\$ 88.00	
Special	5.00	
		93.00
Young People's Board	11.00	
Woman's Board	5.50	
Ministerial Retirement	66.00	
Education Society	77.00	
Historical Society	8.80	
General Conference	117.70	
		<u>\$1,843.31</u>

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
November 1, 1937.

THE BEST FRIEND I HAVE MET

BY MARIAN HARGIS

My life is not my own today;
I've given it completely
To Jesus Christ, the "Sinner's Friend,"
Who called me, oh so sweetly.
My careless ways, my selfish sins,
My past life I regret;
I'm pledging my allegiance to
The best Friend I have met!

Jesus! So wonderful is he!
To save my soul he died;
This Jesus, only Son of God,
For me was crucified!
He gave his life that I might live,
"His own" he'll not forget;
Forgiveness I have asked of him,
The best Friend I have met!

He wept o'er his Jerusalem,
He truly loves his own,
And he has grieved because I've sinned
And lived for self alone.
He asks me not to die for him,
To pay my heavy debt,
But shows me how to LIVE for him,
This best Friend I have met.

I've followed him in baptism
This day, and now I'm free,
Cleansed through his blood, truly transformed,
His servant now to be.

My prayer, "O Master, keep me clean,
Thy seal on my lips set,
That I may speak and live for thee,
The best Friend I have met."

Lord, lift me up, and use me as
A "drawing power" for thee,
Keep me a glowing coal of fire
To help make others free.
Lord Jesus, grant me greater faith,
And joys not fathomed yet,
Of bringing others to thy fold,
Oh, best Friend I have met!

OUR PULPIT

PRAYER

BY MARION C. VAN HORN

Acting Pastor, Salemville, Pa.

Text—O come let us worship and bow
down, let us kneel before the Lord our maker.
Psalm 95: 6.

"Prayer is the soul's sincere desire un-
uttered or expressed."

"Be not afraid to pray—to pray is right;
Pray if thou canst with hope—but ever pray
Though hope be weak, or sick with long delay,
Pray in the darkness if there be no light." Pray!

In our Old and New Testaments are numer-
ous instances of prayer. Not only these but
inscriptions on ancient temples and tombs and
many relics of ancient civilizations prove to
us that people of all ages and all parts of the
earth pray. They possess a very acute yearn-
ing for a closer personal relationship with a
higher power on which they acknowledge
themselves dependent. But why pray?

The best answer is, we cannot help our-
selves. We are so constituted that we pray—
"the soul's sincere desire, unuttered or ex-
pressed." The greatest desire of our lives,
the one that underlies all our motives, is our
prayer.

Yet some declare that God is all knowing.
He knows our need, so why pray? That is
true; even Jesus tells us that "the heavenly
Father knoweth what things we have need of
before we ask him," but in the same breath
he gives the command to pray. This would
suggest that there are phases of this question
that may have escaped our attention. If God
is wise and good as we claim him to be, would
it not be very unnatural for him to have no
means of communication with his human chil-
dren? This communication will ultimately re-
solve itself into asking, then into thanksgiving
and praise. The needy spirit of man cannot

associate with the bountifully giving Spirit
of God without, by its very attitude and de-
sire, asking and praising. Perhaps you think
of prayer as meditation or simply as com-
munion with God. Yet the question rises
why meditate, or why commune? The answer
is always the same: because such communion
is worth while; because we are sorely in need
of God's power and love and truth. During
the time spent in communion the soul is
strongly and silently asking for something.

God is always and ever willing to give, but
we must be on guard that we do not fall into
that habit of indolence or indifference and say,
"If God is good, if he loves me and knows
my need, why do I need to worry? He will
provide." This is the spoiled child attitude.
In the home, a young man may think his
father loves him and will look after everything,
and when his father is gone all will come to
him, without his putting forth any effort. Such
an attitude spells only defeat for that young
man—the dwarfing of his whole character.

God has given us certain powers. He has
created the world in all its greatness. Man
cannot create such a world; but God has given
man the mind and imagination to comprehend
that world and learn about it. The greatness
of this power within him forces man into a
sense of unusual responsibility. He finds that
his inner being is strongly akin to that Being
which created the world. Then he discovers
that the greatest thing about himself is not
that he is small or large, but that he can learn
and that by learning he can grow and thus
become more like that Creator. The fact that
he can grow, places on him the responsibility
of growth. As certainly as man does not eat
unless he works, neither does he grow spir-
itually unless he thinks. That is the reason
why God has made man dependent on prayer.

A man once asked, "Why does not God
blazon the truth upon the sky?" If God is
love and if right ideas are so important to men
that they often mean the difference between
life and death, why should it be necessary for
man to study and think before he finds the
truth? Obviously truth is too great a thing
to be absorbed all at once. Its magnitude
necessitates the method by which it is given.

A father, no matter how loving he is, can-
not pump knowledge into a child's head. The
knowledge must be obtained by the child's
own mental effort. In the same way God can
give truth only to a thinking soul.

We see, then, how important it is for us
to study our own life and our own need, then
to express it in frank speech with God. Thus
we reach up toward God in intelligent request.
But when we make our study we find that in
the midst of our hectic living and in the
steady strain of our daily tasks we are alto-
gether too apt to overlook this particular means
of Christian growth. Perhaps we have lost
our challenge for growth and have taken for
our slogan and text, "You cannot add one
cubit to your stature," applying it to spir-
itual life as well as physical life. Maybe we
think that to hold our own spiritually is all
that is necessary. But that is not so. Life
is an upward process; it is a struggle, and there
is a down drag of moral gravitation due to the
temptations that come from all around us and
from within. When we are not vigorously
climbing we are not holding our own, but un-
consciously we are slipping. If we are making
no conscious effort to grow in the Christian
graces and in the life of the spirit, our souls are
shrinking, our characters are shriveling, our
personalities are dwindling. We do not find
any uplifting inspirations and worth while
experiences in life if we leave out of it God
and the vitalizing power of religion.

We Christians need to find the true mean-
ing of the words of Jesus, "the abundant life."
This is the life of the Spirit which overflows
with surplus energy. We need our eyes
opened to the great necessity of being in con-
stant contact with the source of spiritual
power. The Christian life ought to be dif-
ferent because of that contact with the in-
visible sources of reserve strength and the
inspiration of the spiritual realm.

We say, a Christian life ought to be so.
If it is a truly Christian life it will be so, for
Jesus often spent the night and early morning
hours tapping this source of strength. Yet he
never drove his disciples to pray nor scolded
them for not praying. Prayer as mere routine,
he sharply criticised. He taught that prayers
for the purpose of showing off, only, and for
gaining a reputation for piety, always dwarf
the soul.

We need to think more about God's good-
ness, his power and wisdom, as shown in
nature around us and in the grandeur of the
universe, because in them are revealed the
limitless compassion, the boundless love of the
character of Jesus Christ, our Lord. Just as
children grow gradually to be like the people

they honestly admire, so do our spirits grow in grace and in God-likeness, if we reverence and worship the living God. Prayer is worship of God and we need to cultivate it for its own sake. But we also pray for the coming of the kingdom of God, for a better world, for a peaceful world. When we pray such prayers with earnestness and sincerity, our souls will be enlarged to include in the breadth of their love all the people of God's whole earth. The degree of intensity of our feeling, the earnestness and enthusiasm back of our prayers will determine how fully our prayers will be answered. That is, according to our faith, our prayer life will expand our growing Christian characters and make us creative beings, with a vital living religion which we will share with others.

It is certainly true that Christians who pray spontaneously and easily find prayer the simplest and most real fact in their spiritual life. The way to get rid of doubts and difficulties about prayer is simply to disregard and forget them. If we should wait to discuss all the intricate processes and principles involved in the construction and operation of the radio, it would be easy to convince ourselves that it was impossible to send words and thoughts across long distances without even the help of wires. The thing to do is to forget about those principles and processes and tune in, thus demonstrating that it can be done. It is thus with prayer. Doubts concerning it stand in proportion to the lack of intimate experience with this wonderful process of getting close to the invisible God and his infinite sources of power.

Communion with God is as intimate and real as the connection between a bay and the ocean. So vitally are these two connected together that twice each day the bay reaches toward the ocean with its out-going tides, as if in prayer. In response, answering the beseeching ebb tides of the bay, the mighty flood tides of the ocean flow back upon the bay, reviving its life, refilling its pools and channels, and lifting it again to higher and more magnificent levels.

The more definitely we feel God's nearness, the more real prayer will seem to us. When his unobtrusive presence is for us the most constant fact in life, then prayer is not a long distance telephoning to a foreigner in another world; nor is it even the exchange of a wireless message between two broadcasting stations. It is just a friendly conversation be-

tween the most intimate and the nearest of friends.

But I hear some one say, how can we reach God through prayer? Perhaps if we think for a few moments of some types of prayer we can see how we can reach the true God through sincere prayer.

There are many different kinds of prayer. Some people insist that one must kneel to pray or the prayer is no good. Christ did not teach that prayer should be so formal. It was to be natural and easy. But let us think of some people of ancient times who had their places of worship on hill tops. They called them high places. They prayed only in these high places and they danced and shouted and sang their prayers and even went so far as to cut their bodies with lances and sharp stones in order to emphasize their petitions. It seems that their god had to be aroused and worn out with noise before he answered the prayers of his people. Then there is another method of prayer used by ancient peoples, which seems rather strange to us now. A man would pick out the best cow or goat or sheep from his herd and take it to the place of worship and offer it as a burnt offering or sacrifice to the Lord. Some of his sacrifices were called peace offerings, some sin offerings. These were his prayers to his God for peace and for his sin. It would seem that their God needed to be satisfied with their sacrifices before they could have his favor and grace. That is true, but the prophets of our Old Testament declared that it was a sacrifice of the heart that God wanted, not a sacrifice of burnt meat. He wanted clean pure lives brought to him in love and service.

But there is yet another prayer picture, even more pleasant to look upon. It is of a young man who faces death for a dream. He goes out under the stars, part way up a mountain side, into a little garden. This is his prayer, "O my Father, if it is possible, let this cup of suffering be taken away; yet not my will, but thine, be done." How different is this prayer from the other two! And how different the God to whom it is addressed! This God does not need to be awakened by noise, nor bought with bribes. He is a God who knows our affairs and is deeply interested in our welfare. We would sooner trust his judgment than our own. If we are willing to let him, he will do for us better than we can ask, or even imagine.

Have you observed, in three examples I have given, that the way people pray fits the God to whom they pray? I said that the way people pray fits the God to whom they pray. That is not always true; for I have heard prayers which sounded like an offer of information to the all-wise God. The length and loudness of some prayers would seem to suggest that God does not care. The high-flown language of other prayers does not sound like the sincere and simple speech of a son to a father. So, you see, people do not always pray in a way that harmonizes with the God in whom they profess belief. The ideal is that they should; the fact is, they do not.

When I say that people should pray in a way that fits the character of their God, I am asking only what is considered common courtesy in the relation of men with one another. If you spoke to a child, an old man, a farmer, an intimate friend, a high public official, in each case you would try to fit your speech and manner to the particular individual addressed. For example, you would not speak to the President of the United States as you might to your younger brother, not to an intimate friend as to a stranger. So, I say, the character of God should determine the way you speak to him and your understanding of him should determine your practice of prayer.

Let us try to arrive at some conclusion about prayer by asking ourselves what God is like.

First, does he have to be told of the things we need? Does he lack information? These questions sound foolish. Of course he knows. He knows better than we know. Jesus said, "He knoweth what things ye have need of before ye ask him." So we do not pray in order to enlighten God.

Second, people ask, "Do our prayers change God?" Is praying a kind of persuasion that gets God to do what we desire? No, our prayers do not change him. We could not trust and worship a God who must be brought onto the right track by our persuasion. His love is unchanging. Prayer does not change God.

So then, we are sure that God knows our need, that he is willing and anxious to supply it, that his kindly attitude toward us is unchanging, and that he is able to do for us better than we can ask or think.

What happens then, when we pray? It is like a son talking with his father. The boy has his own plans and desires, which are not fully in agreement with those of his father.

They talk it over together. The boy now sees that all his father has is to be his, that his father has only one desire and that is the welfare of his son. Therefore the father can do for the son what previously he could not do. They can, working together, accomplish in business and in the home what was not possible before they had this heart-to-heart talk.

So it is when we talk things over with our heavenly Father. He can do for us what before had been impossible. Working together, we can accomplish ends which earlier seemed too good to be true. "More things are wrought by prayer than this world dreams of." Prayer makes things happen. A man prays, and results follow which were impossible except for his prayer. God has found open another avenue through which to work his will.

Then, if God really feels prayer as this would suggest, instead of just hearing it, how true it is that the yearnings of our souls reach directly into his great heart. Thus prayer becomes for us a real interflow of power from our Father God in response to our cry of need. It was exactly this to Jesus, and it may prove so for us, becoming the channel through which God's unwearied strength and patience can enter our lives and give us power equal to our tasks. Prayer thus helps us to concentrate and mobilize all our spiritual resources. In all of us there are stored energies, repressed by the commonplace things of life. These can be released through prayer; and the natural, simple, childlike, prayer life of the trustful Christian can make us strong, growing men—men plus the power of God.

"Prayer is the soul's sincere desire, unuttered or expressed;
The motion of a hidden fire that trembles in the breast.
Prayer is the simplest form of speech that infant lips can try;
Prayer the sublimest strains that reach the Majesty on high."

DENOMINATIONAL "HOOK-UP"

NORTONVILLE, KAN.

Word has come that the Northwestern Association has accepted our invitation to hold its annual meeting with us next August to help us celebrate our diamond jubilee. Mr. Henry Ring is moderator of the Association, and Miss Margaret LaMont, recording secretary.

Pastor Osborn preached at the Reformed Presbyterian church Thursday at Winchester.

Several of our Christian endeavorers attended the county rally at Coal Creek Evangelical church Tuesday night. Boyden Crouch is the Jefferson County president and presided over the sessions. Pastor Osborn had charge of the music. Alton Wheeler talked on "Getting Out of Ruts."

The box for the missionaries in South America is growing considerably in size. The missionary committee wishes to thank all those who helped by donating clothing.

Norris Wheeler led the Christian Endeavor last Sabbath afternoon. His topic was "Are We Controlled by Propagandists?" It was an interesting meeting as the topic was slightly different from those we usually have.

The Missionary chairman received a package from South America last week containing two bottles of coconut oil, and six glasses of guava jelly. This was sent by Mrs. Berry, who is a daughter-in-law of our missionary there.—*Nortonville News*.

NORTH LOUP, NEB.

At a special meeting of church officers and members Sabbath afternoon, it was voted to have an Eight Day Preaching Mission, a committee being named to set the time. Pastor Hill was given permission to get help if desired. He was given permission to conduct a series of revival services at Arcadia, if he desired to do so.

Rev. and Mrs. Hill and Teddy, accompanied by Mrs. Jessie S. Babcock from the Nellie Shaw Society, Maxine Johnson from the Christian Endeavor society, and Mrs. Ruth L. Babcock left Thursday, for Boulder to attend the quarterly meeting of churches of Colorado, Kansas, and Nebraska.

—*North Loup Loyalist*.

RIVERSIDE, CALIF.

The pastor is trying in prayer meeting a method of teaching us how to study the books of the Bible in a more comprehensive way. It would be encouraging if the members of our church would turn out better for these meetings. Those who do not come are missing a blessing.

The Sabbath school has gone through a reconstruction program under the able leadership of Helen Hurley and Georgia Howard, superintendent and assistant superintendent. Some of the younger ones needed advance-

ment and this move has helped the situation in the primary department very much. New interest is being stimulated in the young boys' class and the young people's class has been enlarged.

The Dorcas Society has changed the plan of work somewhat for this year. All who can are asked to pay their year's dues of one dollar and in addition to that the group voted that each member pay twenty-five cents a month. That will not bring in enough to pay our obligations which are at least twenty-five dollars to the Woman's Board, ten dollars a month toward the pastor's salary, and all we can pay toward the debt fund. So in business session on October 6 they voted to give three ten cent teas at homes this year and four twenty-five cent luncheons at the church. The quilters are hard at work again.

The young people recently attended the Riverside County C. E. Convention held in the Arlington Christian church. They reported splendid messages and we are sure are ready to go on with finer zeal than ever. The pastor is planning some special church activities for the young folks in the near future.

A few weeks ago we received word that Miss Miriam Shaw and Marcia Davis, daughter of Rev. H. Eugene Davis of Shanghai, were landing in Wilmington Beach. So on that Sunday morning we hurriedly sent word around and had a welcoming luncheon at the church that day. Marcia stayed with friends at the beach but Miriam and Dr. Geo. Thorngate and family were here and we heard at first hand the harrowing experiences of our missionaries in China. Our hearts are so burdened with the tragedies in the Orient today that we are giving all we can to help meet the problems placed on our Mission Board. If any of the non-resident members would like to help, the Lord will bless you in it.

—*Riverside Recorder*.

SALEM, W. VA.

The faculty of Salem College paid tribute last evening to one of their most beloved members, Dr. George B. Shaw, who after sixteen years as pastor of the Seventh Day Baptist Church and professor of Biblical literature at the college, has retired.

The occasion was a dinner in honor of Dr. and Mrs. Shaw, held in the Y.W.C.A. room at the college at six o'clock. Mrs. Homer May, chairman of the faculty social committee, assisted by Miss Clay, Miss Ring, Doctor

Fendrich, Coach Davis, and Mr. Kistler, was in charge of arrangements. Autumn colors were used in the table decorations of chrysanthemums, maple leaves, and candles.

A note of sadness, eluding all well-planned attempts to conceal, marked it as an autumn leave-taking to happy days, for it was the last of Salem faculty dinners at which the circle would be complete. In a few weeks, Dr. and Mrs. Shaw will leave Salem to spend the winter with their daughters, Mrs. George Thorngate and Mrs. James Stillman, of Phoenix, Ariz., and Houston, Texas. From thence they will go to Alfred, N. Y., their future home.

At the close of the dinner, President S. O. Bond called upon representative members of the faculty for brief talks: Miss Elsie Bond, professor of Latin at the college for forty-seven years, who spoke with classical simplicity; Dean Harley Bond, who was a college student when Doctor Shaw came; Mr. Orla Davis, who, as professor of physics at the college and deacon of the Seventh Day Baptist Church, has known Dr. and Mrs. Shaw for many years; Mrs. Winfred Harris, their long-time friend, having known them in a former pastorate at Plainfield, N. J.; Dr. Marie Linthicum, who has been one of a number of the faculty and students of other denominations attending the Seventh Day Baptist Church because of admiration for Doctor Shaw's ability. In behalf of her colleagues, Mrs. Homer May presented to Dr. and Mrs. Shaw a bouquet of chrysanthemums, which they received with touching speeches.

Doctor Shaw's knowledge of the Bible, his love of flowers as a divine expression of beauty, his understanding of human aspirations and human frailties, and his sympathy in sorrow, have endeared him to faculty and students, and his retirement will leave in both the college and the community a vacancy very difficult to fill.

Besides Dr. and Mrs. Shaw, guests at dinner included President and Mrs. S. O. Bond, Dean and Mrs. Harley Bond, Miss Alta Van Horn, Dr. and Mrs. J. L. Fendrich and daughter, Jane, Miss Elsie Bond, Miss Evelyn Ring, Mr. and Mrs. Samuel Kistler, Mrs. Clark Siedhoff, Mrs. Florence Siedhoff, Mr. and Mrs. Okey Davis, Mr. and Mrs. Homer May, Mr. and Mrs. Winfred Harris, Mr. and Mrs. T. Edward Davis, Mr. and Mrs. Marion Summers, Miss Mary Clay, Dr. Marie Linthicum, Dr. Arthur Gould, Dr. Walter Hancock.

The doors of Salem College opened Wednesday evening to students from all schools in the state who came here for the fifth annual convention of the West Virginia Federation of College Students. At a late hour Wednesday evening more than sixty visiting students had registered.

Sam B. Montgomery, president of the student federation at Salem College and general chairman for the conference, and able committees have left nothing undone to make the meeting of the student leaders a successful affair from every standpoint.

Dr. S. O. Bond, president of Salem College, joined Mr. Montgomery in messages of welcome to the visitors at a six o'clock dinner Wednesday evening in the college cafeteria. The Salem College Girls' Quartet furnished music. The dinner was followed by a reception in the College Music Hall.

With Leonard Duge, of Brooklyn, N. Y., Salem College senior and president of the state federation, presiding, the first business session of the convention got under way this morning at breakfast in the college cafeteria at eight o'clock, and was concluded at noon in the auditorium with discussions on "The Function of Student Government" and the "Aims, Objectives, and Advantages of a State Federation of College Students."

—*Salem Herald*.

BATTLE CREEK, MICH.

Sabbath, September 25, was observed as Promotion Day by the graded department of the Sabbath school. An exercise arranged by Mrs. W. D. Millar, which included all grades, was given before the adult school. Certificates of promotion were given to children and young people, four of whom were baptized by Pastor Holston at Goguac Lake later in the afternoon.

October 2, was Rally and Loyalty Day for both church and Sabbath school. Cards had been sent to all members and an increase of attendance was evidenced. Eight new members were received into the church.

An all-church social sponsored by the Ladies' Aid was held the evening of October 23, in the beautiful Post Memorial Club House. There were ninety present to enjoy music by the church orchestra of twelve pieces under the direction of Mrs. Ben Kolvoord, a picnic supper, and games.

Pastor Holston is in Chicago for a ten-day course in psychiatry sponsored by the W. K.

Kellogg Foundation, which presented about forty ministers from seven Michigan counties with scholarships and all expenses.

Eleven Calhoun County pastors, four of them from Battle Creek, are in Chicago for a ten-day postgraduate short course in psychiatry, sponsored by the W. K. Kellogg Foundation, which presented each of the ministers with a scholarship.

The purpose of the course is to provide the ministers with an opportunity to acquire the viewpoint of the modern psychiatrist as it pertains to personal counseling. It is given at the Chicago Institute of Research and Diagnosis under Dr. William S. Sadler, chief psychiatrist for the institute and consulting psychiatrist at Columbus hospital, Chicago. Classes opened Tuesday and will continue through November 5.

CORRESPONDENT.

DE RUYTER, N. Y.

During the pre-Conference vacation granted to Pastor and Mrs. Mills the regular Sabbath morning worship and Bible school services were kept up except once. It was voted to attend the anniversary celebrations with the Brookfield Church. Rev. L. D. Burdick preached on one occasion and another service was in charge of the Christian Endeavor society.

This small but energetic group meets each morning before the preaching service. It has recently held a food sale and is planning a Hallowe'en social for the evening of October 30.

A large delegation from this church attended the autumn association meetings at Brookfield on October 16. On the following day the annual business meeting and election of officers was held at the church. Reports given by the pastor and heads of different groups, all show most commendable faithfulness and efficiency.

The Ladies' Benevolent Society has kept busy as usual. At the September meeting a quilt was tied which has met a ready sale. The October meeting, held at the home of the secretary, Mrs. Adelia Crumb, was a most interesting occasion. The members present greatly enjoyed the talk by Mrs. A. L. Davis of the Woman's Board and the fellowship with other visiting pastors' wives. A fuller account of this occasion is contained in the following clipping from last week's issue of the De Ruyter Gleaner.

The Seventh Day Baptist Committee on Religious Life met at the home of Rev. Neal

D. Mills, Thursday, October 21. The other members are Rev. A. L. Davis of Verona, Rev. H. L. Polan of Brookfield, Rev. P. S. Burdick of Leonardsville, and Rev. O. W. Babcock of Adams Center. The wives of the members came with them and all enjoyed a dinner at the parsonage, each one contributing some of the food. Mrs. Davis, who is a member of the Seventh Day Baptist Woman's Board, met with the local Ladies' Benevolent Society and presented matters of interest and importance to them.—Gleaner.

CORRESPONDENT.

RECORDER WANT ADVERTISEMENTS

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

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

"SERMONETTES" for Sabbath Reading, ten cents. Also Hebrew taught by correspondence. Send 15 cents for first lesson. Miss Lois R. Fay, Princeton, Mass. 11-1-21t

FOR SALE—Seven-room house in Alfred, N. Y., with bath, gas, electricity, city water. Within half a mile of Main St. Address Mrs. Leona E. Goodwin, c/o M. E. Kenyon, Alfred Loan Assn., Alfred, N. Y. 11-8-3t

The First Generations of "THE DESCENDANTS OF ROBERT BURDICK OF RHODE ISLAND"

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LOST. — Please forward the raincoat left in your auto during Conference at Shiloh, to Rev. T. J. Van Horn, 112 Marion St., Daytona Beach, Fla. Coat khaki colored, plaid inside. Postage will be remitted at once. 11-15-2t

HOME-MADE CANDY Home-made candy—2 lb. box for \$1.00, for Christmas, birthdays and special occasions. Shipped on ten days' notice. Mrs. Gertrude Lynch, R. D. No. 2, Alliance, Ohio. 11-15-5t

WANTED Young lady of pleasing personality for dental office in small city. Must know simple typewriting and book-keeping. Write to Box 726, c-o Sabbath Recorder, Plainfield, N. J., telling your qualifications. 11-8-tf

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THANKSGIVING

Lord God of Hosts, we render thanks For all thy mercies sure; Thy tender love environs us And will through life endure.

Lord God of Hosts, we offer thanks And call upon thy name; A psalm of praise to thee we sing, Thy wondrous love proclaim.

Teach us to know thy perfect will And truly humble be; May we in gladness praise thy name Through all eternity.

Thou art our refuge and our strength, There is no other power; If sudden danger threatens us, We find in thee a tower.

Lord God of Hosts, we proffer praise, Direct us on our way; With grateful hearts we worship thee On this Thanksgiving Day.

—Grenville Kleiser.

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