

We put the coat on our brother,
It fitted him so well,
But which of us all it fitted best
It was rather hard to tell.

Our pastor poured his sermons
Into your ears and mine—
Pearls of wondrous beauty
Cast under the feet of swine.
For we did not apply his sermons
To our own spiritual needs;
We praised them only with empty words
And not as he hoped, with deeds.

Our pastor is a man from God
Sent to reprove our sin,
To show us the way of eternal life,
And help us to enter in.
Return unto me, saith the Lord of Hosts,
Ere it shall be too late,
And the house you dedicated to God
Be left to you desolate.

—Contributed.

YEARLY MEETING NOTICE

The yearly meeting of the New Jersey and eastern New York churches will meet with the Piscataway Church at New Market, N. J., Friday to Sunday, October 21 to 23, 1938. Any desiring lodging notify Rev. T. R. Sutton, 425 Center St., Dunellen, N. J. The first session will be Friday evening at 7.45.

MARRIAGES

WHITFORD-DOWNS.—At the Seventh Day Baptist parsonage, Adams Center, N. Y., August 13, 1938, Holley F. Whitford and Miss Helen L. Downs, both of Rodman, N. Y., were united in marriage by Rev. Orville W. Babcock. The new home will be in Rodman, N. Y.

LANGWORTHY-CARPENTER.—In the evening after the Sabbath, September 3, 1938, at the Seventh Day Baptist parsonage in Dodge Center, Minn., Mr. Neal Langworthy of Duluth, and Miss Clarice Carpenter of Henderson, Minn., were united in marriage by the pastor of the groom, Charles W. Thorngate.

OBITUARY

GREENE.—Mary Susan Clarke, daughter of Rev. Joshua Clarke, was born in Preston, N. Y., in 1847, and died September 7, 1938, in the home of her daughter, Mrs. Nellie Rol, Waukegan, Ill.

She was a descendant of Tacy Cooper Hubbard, the first woman in America to secede from the Baptist Church at Newport, R. I., on account of her observance of the seventh day Sabbath, and with others founded the first Seventh Day Baptist Church in America in 1671. Her father, Rev. Joshua Clarke, was a well loved Seventh Day Baptist minister of the past generation.

The Clarkes moved to Albion in 1865 where, later, Mary Susan was graduated from Albion Academy and married Dr. Charles H. Greene, who died in 1910. Mrs. Greene is survived by her only daughter, Nellie of Waukegan, Ill.; and her cousins, Mrs. Geo. W. Buten, Miss Angie Langworthy, and Dr. Geo. F. Coon of Milton Junction, Wis.

Funeral services were held in the Gray and Albrecht Funeral Home at Milton Junction, September 9, 1938, in charge of Rev. J. F. Randolph. Burial was in Milton Junction cemetery. J. F. R.

LEWIS.—Welcome B. Lewis, Jr., only son of Dr. and Mrs. Welcome B. Lewis of Battle Creek, Mich., was deceased August 17, 1938.

Farewell services were held at Hebble's Chapel in Battle Creek on August 19, conducted by Dr. Henry N. Jordan, who was assisted by Rev. Edward M. Holston. Interment was in the family lot in the Seventh Day Baptist plot in Memorial Park. H. N. J.

PALMER.—At his home in Rockville, R. I., September 6, 1938, Deacon John F. Palmer.

John F. Palmer was born in Rockville, June 12, 1859, the son of John Matthews and Amy E. (Potter) Palmer. In early life he united with the Baptist Church in Hope Valley. Being convinced of the Sabbath truth during the pastorate of Rev. Joshua Clarke, he transferred his membership to the Rockville Seventh Day Baptist Church May 21, 1887. On March 23, 1889, he was ordained a deacon.

He was united in marriage with Mary Ida Church, who with their daughter L. Evelyn, wife of William W. Taylor, survives him. He is also survived by a sister, Mrs. Sarah E. (Palmer) Brown of New Haven, Conn., and a number of nephews and nieces.

Farewell services were held at the Avery Funeral Home on Friday afternoon and interment was in Rockville cemetery. Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiated. H. R. C.

STILLMAN.—P. Anna, daughter of Rev. Horace and Louisa Gardiner Stillman, was born in Woodside, R. I., March 19, 1878, and passed away at her home in Plainfield, N. J., September 15, 1938.

At the age of fourteen she was baptized and united with the First Hopkinton Seventh Day Baptist Church, Ashaway, R. I. After moving to Plainfield in 1911, she brought her letter to the Plainfield Seventh Day Baptist Church of Christ, of which she was a faithful member.

She leaves a nephew, William H. Dennis, Rocky Hill, Conn.; an aunt, Mrs. Mertilla Gardiner Rogers, Plainfield; other relatives, and a host of friends.

Farewell services were conducted by her pastor Sunday afternoon, September 18, 1938. Services were conducted by Rev. Harold R. Crandall in Westerly, R. I., Monday afternoon, September 19, 1938. Interment was in Oak Grove Cemetery, Ashaway, R. I. H. S. W.

"It is a pitiable thing that God cannot trust more Christians with success."

The Sabbath Recorder

Vol. 125

OCTOBER 17, 1938

No. 16

AUTUMN SACRAMENT

BY DEAN AHVA J. C. BOND

I saw red leaves on a maple tree
As I walked afield today;
A flock of birds turned low toward me,
Then circled and flew away.

Into my soul a new insight came —
A vision mystic fair:
The tree was a burning altar flame,
The birds my winged prayer.

A sorrowing sigh found full release;
Pent fears as quickly fled:
In Autumn Sacrament I found peace —
Found strength of wine and bread.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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Vol. 125, No. 16

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Conference Prayers Many have spoken of the spiritual tone and its reaction upon Conference. Mention has been made of the prayers offered and their power and influence as deeply affecting those present. To them is due in large part the departure of men and women with new vision and courage, with a song in their hearts.

The editor has asked one of the laymen, Deacon Frank A. Langworthy of Plainfield, to reproduce the prayer offered by him at one of the sessions. He has graciously done so.

DEACON LANGWORTHY'S PRAYER

Our dear Father in heaven and our God, we come to thee in the spirit of reverence and praise, with gratitude in our hearts for thy love and guidance and watch care over us as a people all through the years of our history, and for bringing so many of us together again in this Conference. Be very near to us. May we feel such an intimate relationship with thee that we shall find here the things which thou hast prepared for them that love thee.

We thank thee that times like this have been set apart for communion with thee, in Council committees, in larger group meetings, and in these Conference meetings when we all meet in one place, in prayer with one accord. Wilt thou continue to inspire and guide by thy Holy Spirit our president and all the officers of this Conference. Especially wilt thou encourage and bless those who are entrusted with heavy responsibilities

and duties in the conduct of the affairs of the Conference, and all those who bring us messages and quicken us in our thinking.

We thank thee, O Lord, for the work to which thou hast called us as Seventh Day Baptists, as defenders and promoters of the Sabbath truth. We thank thee for our fellowship in this work, for our fellowship with thee, with one another, and with all who are devoting to it time and thought, prayer and money.

Make us faithful in our prayers for all thy interests. Make us faithful in our witnessing for thee by our words and our deeds. We come to thee, our Father, from our homes and churches scattered throughout our denomination. We come with our joys and our sorrows, we come with our perplexities and plans for thy work and our burdens; but our burdens seem to have been strangely lifted from our shoulders in the joy of fellowship which we find in this place.

In our planning for another step forward in the coming year we would strive as never before in our history to remember that all the material things as well as the spiritual are to be used only as a means to an end and that end is the "Beginning, mean, and end to all things—God," through his Son Jesus Christ.

In the midst of all the blessings of this age in which we live there is so much which is contrary to thy law of love—hatred between men and factions in our own land, hatred and jealousy among the nations of the world, the dark places where Christ's love is not known. We confess that at times we are filled with questionings and uncertainties, with fears for the future of thy kingdom, but may we still in faith pray that thy kingdom may come, and believe that thy will may be done in earth and that peace shall come to the hearts of men. May we look to thy Word and remember its promises of that time when man shall be more precious to man than gold or silver or flags or nations, for that time when war shall cease to rob the earth of its most precious things. Wilt thou hasten the time when men and nations shall come to know the priceless worth of life and the little worth of other things.

Let us have that love in our hearts mentioned by Paul when he wrote, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love thee." So may we love thee more. Prepare our hearts for all that is to follow in this Conference, for the meeting this afternoon and evening, and for all the services tomorrow.

These things we ask, with the forgiveness of our sins, in Jesus' name. Amen.

Read the Bible Bible reading contests are not popular nowadays, if they ever were. Reports of chapters read may have been abused. It may not be good psychology to insist on children's committing passages of Scripture; but something is definitely lost by not having some definite policy and life plan for reading the Bible and relating it in some very real way to our lives.

Home life is recalled when time was taken at the breakfast hour to read a chapter—every one, old and young, reading a verse about. Time is recalled when the season was not too busy—even in harvest—to call the family and "farm help" together for the Scripture and prayer. There was real value in having the child read the word aloud, real value to the help on the farm to hear the farmer pray. No labor trouble there, but appreciation of the other on the part of employer and employed.

They tell us "times have changed." That, of course, we grant. But human needs have not changed—need of food, clothing, shelter, and the need of the human heart. So, we hold, the Bible contains the knowledge and the way whereby our greatest needs may be supplied.

It should, then, be read—not merely a verse snatched here and there, or even a chapter, though it be the first of Genesis, the Twenty-third Psalm, or John 14. Large portions, large as possible at a sitting, should be read to know what it is about. Every Christian should read the Bible through systematically once a year, at least every five years.

It should be read prayerfully for it is dynamic. It has strange character-making power. Drunkards have been made sober and thieves honest by the power liberated in its perusal. By people reading it prayerfully, and with an avowed purpose to do what was found taught in it, Christ has been found, baptism and the Sabbath discovered. The Bible contains comfort for the fearful and companionship for the lonely.

Out of its inexhaustible resources thousands of books have been written, countless allusions made to it, and millions of sermons preached. Alas, for all this, so few read it!

It should be read by the individual, by families, clubs, classes. It should be read for evangelism. Feature a three weeks' evangelistic service based upon the Gospel of John, with the pastor or evangelist bringing each night a message from that glorious book; each night the lesson read from one of its blessed chapters. "These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20: 31). Yes—read the Bible.

Autumn Again "Aren't the leaves beautiful!" "Oh, look at those colors!" "Gorgeous." So indeed were the crimsons and

golds; the mauves and the purples, the scarlets, and all the varying shades that challenge the dictionaries themselves. Woods, mountain sides, valleys, marshes—everywhere a riot of color, splashed by nature's artist so lavishly no painter can outrival in his wildest imagination, and withal so restful, quieting, charming as one drives the highways and trails of New York, Pennsylvania, New Jersey, Delaware, and Maryland—be he bent on a quiet weekend at Alfred or pursuing his way to an ordination service in Washington, D. C.

But these colors proclaiming that autumn is here bring thoughts less colorful and of sobering effect. It is rather a saddening time of year—calling attention to oncoming cold and storm.

However, the autumn should enrich our lives with thoughts of harvest and bounty. The plan of life is like this. Let us grow old beautifully and graciously with rich harvests and bounteous wealth of spiritual power, wisdom, experience, fellowship, love, sympathy, and ever more ready to share these fruits with all in need. Such an autumn will not be sad, but one glowing with resplendent colors of faith and hope.

Do You Know Its Power? What do you know about the power of the religious press of America? Has it occurred to you that every week, year in and year out, it goes into hundreds of thousands of the finest homes in the United States? That it is read and re-read and passed along from one family to another? That hundreds of thousands of people, among them the outstanding leaders of thought in this country, have faith in the high integrity of these journals and that their lives are motivated by the principles for which they stand?

Alongside the chaotic life of the world today, as you see it mirrored in your daily paper, put the world that is visioned in the pages of the religious press.

For which would you vote—the world as it is or the world as the religious press believes it can be—the Christian world for which that press pleads in its every issue?

And remember the constant reiteration of that plea, as it goes into hundreds of thousands of homes.

Don't underestimate the power of your religious press!

—Associated Church Press,
(Formerly Editorial Council
of the Religious Press).

THOUGHTS STIRRED BY READING CONFERENCE REPORTS

BY REV. E. A. WITTER

The Committee on Vocations and Employment certainly took in a wide field for investigation in their work, and it is evident that they made a thorough job of it.

When employers of men in manufacturing interests say they find that some men who seek for employment because they are Seventh Day Baptist, after having been employed, give evidence that they have no special regard for the Sabbath day but are ready to work on that day when opportunity offers, is it not a challenge to all Seventh Day Baptists? Is it not evident that there should be instilled into the minds of our children that the Sabbath, the seventh day of the week, is a sacred day set apart by God for the special purpose of cessation from work, that time and thought may be given to God and to his work among men? Not a day of idleness or of physical recreation, but a day in which to manifest God as suited to the needs of mankind.

A cup of cold water to a thirsty one; a helping hand for one in need of any kind; a word of cheer and encouragement to one in sorrow or misfortune; a flower for the sick, may be the most effective way of "remembering the Sabbath day to keep it holy," when the thought of the mind is to serve God and manifest Christ to a needy world.

Let old and young alike, think on these things that we may stand for our belief in the Sabbath and support it with the daily life.

Adams Center, N. Y.

MISSIONS

MAKES COSTLY DEMANDS

Miss Eleanor Slater, teacher of English in the University of Rochester, speaking of her struggles to find satisfaction in her religious experiences, is reported to have said, "As soon as religion ceases to make costly demands, it loses force. It loses its hold on men and women and on the civilization it tries to serve."

Miss Slater states a fact often overlooked. Many times people want to be Christians, but they are unwilling to put very much time, strength, effort, thought, money, devotion, and love into their lives. Therefore, they get very little or no satisfaction out of the Christian

life. Who has not seen people who had only religion enough to make them miserable? Christ taught in the plainest language possible that to be his follower is a costly thing. "If any man will come after me, let him deny himself and take up his cross and follow me."

We see the force of this truth when we remember the principle holds true in other things. Going to school and college does not make one educated; the culture derived depends on what one puts into it. The success and satisfaction connected with being a teacher, physician, lawyer, or preacher depend on the effort. The Word says, "Whatsoever thy hand findeth to do, do it with thy might."

No other place is this truth more apparent than in missions, evangelism, and church work, and it seems to be doubly true with those who are called upon to proclaim an unpopular truth. Seventh Day Baptist mission work is not going forward as fast as we desire and as the Master would have it because we are not paying the cost. The work of the churches is lagging because so many are excusing themselves from intense effort. The worst thing about this with any people is not the smallness in numerical results; it is the lack of satisfaction in the individual experience spoken of by Miss Slater. "As soon as religion ceases to make costly demands, it loses force. It loses its hold on men and women and on the civilization it tries to serve."

MISS SHAW RETURNS TO CHINA

Under date of October 6, Miss Miriam Shaw writes:

Dear Secretary Burdick:

At last I have reservations for the *Empress of Asia*, Canadian Pacific, sailing from Victoria, B. C., October 29. I will leave Alfred October 12, in order to go by Houston and Phoenix. It costs no more to be routed that way, but I begrudge the time spent on trains. I will not make any other stops, as my time at home is so very short as it is.

Of course it is very hard to leave home, but we are glad that it is so, and of course the longer one is at home the harder it is to break away. The opportunities seem to be so great in China now.

Yours most sincerely,

Miriam Shaw.

DR. CRANDALL WRITES REGARDING CONDITIONS IN CHINA

Secretary Wm. L. Burdick,
Ashaway, R. I.

Dear Mr. Burdick:

Your two letters written in July and August were received and I thank you for them. I am sorry our reports were too late for the board meetings. Evidently we were a little too slow getting at them.

We were very glad to welcome Doctor Palmberg back on the sixth of September. It seems like old times to have her about. She has taken over the industrial work and is helping me with the clinic here, which lightens my work a good deal. When she came I was having just about all the work I could carry. It was just the time of year when there are so many skin infections and my clinic in Nantao and here had grown to such proportions that I was nearly swamped. Miss Mabel West had been going with me to Nantao. We would start at seven-thirty promptly and it would often be one or one-thirty before we could get back for dinner. We were seeing about one hundred patients every forenoon we went, that is on Mondays, Wednesdays, and Fridays. Here I had from thirty-five to forty most every day and sometimes over fifty from four to seven in the afternoon. Of course, there was also the work of getting the supplies for both clinics and a good many other things that required my attention.

Now for a few days the weather has been cooler and the number of patients is slightly reduced. Then, with Doctor Palmberg's help, I feel almost as though I were taking a vacation. Going into Nantao is always somewhat of an adventure and I suppose there is a little nervous strain about it, for I always feel a weight lift when we pass the barrier back into the settlement. I have never had any especially unpleasant experiences with the sentries, but one always gets stopped two or three times each way going in and coming out, and one never knows when they will require you to open your medicine case, show them your microscope, or yank the car door open to inspect the pockets. Some of them are very friendly and nice, but others are simply ugly; however, I do not mind them so very much if they are not drunk.

Mabel West and I have been trying for a long time to get passes to go to Liuho through

the American Consul, but "nothing doing." We heard of someone who had been out on the Liuho road with a Nantao pass, so we made up our minds to try it and see whether we could get through. Nantao, you see, is the name of the southern part of the city which the Chinese controlled. Hongkew is the northern part, which belongs to the so-called International Settlement, and Yangtze-poo is the eastern part of the same area. Chapei is the northern part of the Chinese area, the settlements being between. Our passes read only Nantao, but now one can cross the Garden Bridge over into Hongkew with no pass, and no sentries are posted between that area and Chapei, in which nobody lives because there are no houses standing.

We started out at about six o'clock in the morning and got into Chapei without being challenged, drove through that ruined area over streets which were all grass grown and came to the Liuho road. When we came to the military road around the city there were sentries but they did not even look at our passes, just motioned us on. After that we met no more sentries until we were half way to Liuho, where we were stopped. He read our passes and motioned us on; then when we came to Lootien we were stopped again. There the sentry seemed a bit doubtful and called a higher officer. He looked us over and passed us on. The only other adventures we had were the very bad condition of the road for the first half of it and the truly scary condition of two of the bridges, but we passed over safely.

In Liuho we found the places well looked after by our men. We made a very careful inspection and I think that all the buildings can be repaired with the exception of the rather inexpensive semi-Chinese building in which Mr. Dzau's family and I lived for several years. That is an almost total wreck. But the dwelling house is also very badly shaken by a bomb which struck near it and by two shells which burst in it, so that I think it would be better to tear it down and use the materials that are good in the repair of the other buildings. In fact, I feel that the place can be landscaped and any future buildings which may be built better placed by having that building out of the way. The dwelling house should be farther away from the hospital proper.

My idea in urging that Doctor Thorngate should come now is as follows: We cannot go

back to Liuho now, of course. About Liuho where there is no Japanese garrison now there is no responsible government and the criminal element is having everything its own way and making it very unsafe for Chinese of the decent class. Our watchman told me that it would be very unwise for us to return there because these robbers are constantly trying to find someone who they think has money to rob, and they are very merciless in the way they treat those who do not pay up.

However, as I stated in one of my letters, there is a very great lack of hospital space for tuberculosis cases in Shanghai. Also at this time, when so many wealthy people have left Shanghai, there are many large houses for rent. Many of these can be had for a fair sized payment down and either no rent or a small rent for a period of years. If Doctor Thorngate could come now he could live in the Davis house this year and have an office here right away, or soon open a down-town office. With his reputation and the many friends he has among the Chinese, I feel sure that he would not take long to work up a good private practice. Then, perhaps, we could manage to rent one of these houses and open a small private hospital with operating theater, etc. He would have his salary so could use his surplus income to build up a good place. The hospital reserve could help. Then when the time comes that we can go back to Liuho his work here would be in shape to be a contributing factor in our work there, both as to business and support. In fact, it might be best for him to continue in Shanghai where he could do his operating and first care for severe cases, and let Liuho be a convalescent sanatorium for the tuberculosis cases. We would continue our hospital work for the community there, expanding our health work and out-clinic work in surrounding places. This may sound like a day dream, but more than one of my day dreams have come true, so I have a good deal of faith that this might, too.

I have already written Doctor Thorngate of this, but have not yet heard what his reaction to it is. Doctor Pan, as you know, is now working at Shaoshing in a hospital where he is getting very good surgical experience and, I think, would be quite capable of taking charge of the Liuho work under Doctor Thorngate. He will be free next year in early summer.

My daughter, Esther Pan, is taking her internship this year and will be a graduate physician next spring. She will be available for our people want her to work in our hospital. She is having very good all-round training and, I think, should be able to do good work. But, of course, that is for others than myself to decide. As to my own part in it, I have only a little over six years more before my retirement. There is a furlough to be taken out of that. The rest I should be glad to spend in country-extension work where most of the medical side would be only in out-clinics and there could be a good deal of evangelistic effort.

Of course, in all these thoughts for the future there are many ifs, but I still feel confident that the Chinese are going to win out in this war, sooner or later. When things do break the country is going to be in a terribly chaotic condition and the work of reconstruction is going to require every ounce of strength that can be put into it. I think the Chinese will welcome help and friendship as they never have before. The opportunities in every line will be unprecedented. I hope that our people will be here.

When one reads the papers these days there is not much to strengthen courage, I admit. If the world is thrown into another world war we shall all be tossed here and there without much regard to our wishes; but still we can cling to our faith which is based upon the unchanging and secure, and I think that as God keeps on with his work we should keep on with ours, which we trust is his.

Very sincerely yours,

Shanghai, China, Grace I. Crandall.
September 14, 1938.

TREASURER'S MONTHLY STATEMENT August 1, 1938, to August 31, 1938

Karl G. Stillman, Treasurer,
In account with the
Seventh Day Baptist Missionary Society

GENERAL FUND

Cash on hand August 1, 1938	\$1,704.11
Rockville Church through Rev. W. L. Burdick	10.00
C. E. Siems, Freemont, Mich.	15.00
Second Brookfield Church, N. Y.	25.00
Shiloh Female Mite Society	21.22
Anonymous - Germany, towards China field	41.67
Battle Creek, for foreign missions	1.00
Wayne R. Rood	37.50
Payment on account of loan to Bath, Jamaica, Church	25.00
Transfer from Debt Fund savings account	250.00
Permanent Fund income	902.43
Denominational Budget share for August, 1938	316.40
	<u>\$3,349.33</u>

Interest paid on loans	\$ 167.14
Ellis R. Lewis, salary	22.92
Traveling expense	10.00
Southwestern Association	20.00
	52.92
Verney A. Wilson, salary	33.33
W. L. Davis, salary	22.92
Robert W. Wing, salary	41.67
Ralph H. Coon, salary	22.92
Kay Bee, salary	12.50
Clifford A. Beebe, salary	16.67
Chas. W. Thorngate, salary	25.00
A. L. Davis, work in Syracuse	10.00
Wayne R. Rood, salary	25.00
	210.01
Loyal F. Hurley, work in California	30.00
Transferred to Debt Fund savings account:	
1% interest saved on notes	29.65
August share Denominational Budget	43.29
	72.94
China Payments:	
H. Eugene Davis, salary	100.00
Children's allowance	12.50
Grace I. Crandall	41.67
Anna M. West	41.67
Rosa W. Palmberg	30.00
Boys' School	16.67
Principal Boys' School	33.33
Incidental Fund	25.00
	300.84
Asa F' Randolph, treasurer, repayment on account Memorial Fund loan	25.00
G. D. Hargis, salary	93.75
Rent	20.83
Children's allowance	25.00
Native workers	39.58
Travel expenses	31.32
	210.48
W. L. Burdick, salary	112.50
Rent	25.00
Clerk	33.33
Travel expense	21.70
Supplies	11.04
	203.57
Ralph H. Coon, travel expense Colorado fields	20.10
Treasurer's expense, clerk	20.00
Audit	201.35
	221.35
Yonah Mountain Church - Special gift Shiloh- Marlboro Vacation Bible School	8.50
The Recorder Press, printing annual report	117.83
L. R. Conradi, work in Germany	41.67
G. D. Hargis, transportation home for Mrs. Hargis and children	310.00
The Washington Trust Co., payment on account of loan	250.00
Cash on hand September 1, 1938, in the Washington Trust Co.:	
Missionary Emergency Fund	\$1,026.96
General Fund	80.02
	1,106.98
	<u>\$3,349.33</u>

WOMAN'S WORK

A LETTER

To the Women's Societies of Our
Denomination.

The Council-Conference Committee on Woman's Work wishes to express appreciation of the fine response to the questionnaire sent out in May. Forty-two replies were received out of a possible forty-seven.

Five of the nucleus group were present at the four sessions of the committee at Plainfield, and the following persons were assigned to our committee: Mrs. Eli F. Loofboro, Mrs.

Eldred Batson, Miss Ardale Coon, Mrs. A. L. Davis, Mrs. Paul Hummel, Mrs. John F. Randolph, Mrs. Orville Bond, Mrs. Asa F' Randolph, Mrs. Mildred Vars. These additions, as well as the visitors who came in from time to time, were very helpful.

A goal chart which had been worked out by the nucleus committee was displayed in the committee room and freely discussed. Of course, each society has its own local needs and problems, but it was thought that a unified effort along general and denominational lines might be a source of inspiration and greater endeavor.

Miss Bond, secretary of the Woman's Board, writes that the board adopted the goals at its last meeting. I will not take space to refer to them, but should there be questions in the minds of any in reference to these goals, I am sure Mrs. Loofboro, Miss Dixon, or I will be glad to answer to the best of our ability.

The report of all the fourteen Council committees will be available in printed form soon, and I trust each society and each woman will give our report careful consideration.

May God help us "to be" first, what he would have us to be; and then "to do" what he would have us to do.

Very sincerely,

Elizabeth Fisher Davis.

Star Route,
Briageton, N. J.

CONCERNING THE NEW PROJECT

The following paragraph is an excerpt from a letter of Miss Bond's which is on its way to all societies; the Woman's Board is anxious for all women to pray for, plan for, and work for the new project. The rest of the letter details other plans formulated for increased interest in kingdom tasks. Will all societies look for, and consider carefully the message in the letter?

In answer to the questionnaire sent out before Conference, twenty-nine societies voted favoring a special project for the women of the denomination, especially recommending home missions. So, perhaps it is not surprising that when the Religious Life Committee asked us to finance a missionary-evangelist, on faith, all the women present voted unanimously for it. This will necessitate direct gifts to the Woman's Board to pay the salary of the missionary-evangelist. Detailed plans will be sent as soon as necessary arrangements can be worked out with the Missionary Board. We wish to emphasize that this new

project must not decrease our support of the Denominational Budget, but must be carried on by increased giving, by planning for, and sending to the Woman's Board funds for this splendid new project.

YOUNG PEOPLE'S WORK

"The Heart of America! I have heard that expression many times and have often wondered just what America's heart is. Turning to my Bible I found that the word "heart" appears there many more than five hundred times. It is looked upon as the source of wit, understanding, love, courage, pleasure, and other elements that make up life.

Where do we find these elements more in evidence than in youth—the heart of America. Paul told the Romans that "with the heart man believeth unto righteousness." That is why it is so important for us to open our hearts to God and wholly reconcile them to him.

That is also why we rejoice when "The Heart of America" holds a richly inspiring conference. Read their report given below; it will be both encouraging and inspiring to young and old. "Our young men shall see visions."

There also appears a paper on prayer given during the "Round Table" young people's program at Conference. How do we get to know people? By talking and working with them. That is also true of getting to know God. Prayer is talking and working with him.

THE HEART OF AMERICA

Report by Margaret E. LaMont

"The Heart of America" Teen-Age Conference was held at Nortonville, Kan., August 10, 11, 1938, immediately preceding the Northwestern Association. The theme of this conference was "His"; the key verse, "That in all things he might have the pre-eminence" (Colossians 1: 18); and the theme song, "Living for Jesus."

The guests were welcomed Wednesday night in humorous and friendly fashion by June Babcock. Ray Lewis of Stone Fort, Ill., responded in like manner. The sermon of that evening was given by Rev. Claude Hill of North Loup, on "His in My Character" or "One Hundred per cent Christian." Mr. Hill protested against the pessimism of our day—that a young person should "become

a judge of good whiskey," "get on the government pay roll, or get off the earth." Seek perfection, be hopeful and enthusiastic, like the colored man with his banjo ("jes' serenadin' mah own soul"). Do not try to produce good character by covering up evil, but by heeding the call to goodness, as it is sounded by nature, by the Bible, and by the Master. Walk as children of the light.

The theme of Thursday morning, "His in Daily Living," was presented in a series of helpful talks as follows: "Philosophy," by Lois Barber, North Loup; "Creative Living," by Donald Payne, Dodge Center; "The Bible in Life," by Doris Coon, Boulder; "Devotional Books," by Jean McWilliam, Milton Junction; "Our Prayer Life," by Alma Bond, Nortonville; "Widening Fellowship," by Edgar Wheeler, Nortonville. The discussion on problems of daily living which followed these talks was led by Rev. Lester G. Osborn of Nortonville. Miss Nannie Greeley of Nortonville summarized the discussion.

Thursday afternoon, "His in Sabbath Observance" was considered. Alton Wheeler (licentiate) of Nortonville spoke on "The Sabbath in the Bible," showing how the seventh day was the Sabbath of creation week, of the law and of the prophets, of Christ and the apostles. Rev. Charles Thorngate of Dodge Center, surveying "Our Seventh Day Baptist Heritage," said that the Seventh Day Baptists had been a people of religious tolerance, faith in the Bible, temperance, patriotism, missions, industry, music, and church-going. Rev. John F. Randolph of Milton Junction presented "Principles of Sabbath Observance," including antiquity, obedience, example, symbolism, permanence, and sentiment. The discussion period following centered on problems of Sabbath keeping. It was led by Rev. Ralph H. Coon, Boulder, and summarized by Miss Nannie Greeley. Miss Greeley spoke of herself as lacking in heritage, being a convert, but she felt completely adopted.

Thursday evening Rev. Carroll L. Hill of Milton brought the message of "His in Life Investment" or "His Will in My Life Work." He emphasized the need of finding God, whatever may be our life work. He sketched inspiringly the lives of Kagawa and Livingstone. At the close of this meeting there was a consecration service in which five young people rose at the call for Life Work Recruits.

Devotional periods and music added much to the conference. Besides the congregational songs, of which there were more than a score, the following special numbers were enjoyed: piano solo by Doris Coon; a selection by the Nortonville choir; vocal solos by Irwin Randolph of Milton Junction and Mary Margaret Hummel of Boulder; and a song by four North Loup young people: Lois Barber, Ida Mae Babcock, Luella Van Horn, and George Maxson, Jr.

Dinners and suppers in the church basement were much enjoyed, especially the fellowship supper Thursday night, with "pep songs" led by Mr. Osborn. The conference was attended by young people from Nortonville and Atchison, Kan.; Milton and Milton Junction, Wis.; North Loup and Omaha, Neb.; Boulder, Colo.; Dodge Center, Minn.; and Stone Fort, Ill., and interested older folk.

PRAYER AND ITS IMPORTANCE TO PERSONAL RELIGIOUS LIFE

BY PAULINE GROVES

Montgomery has said, "Prayer is the Christian's vital breath." How true this is; without prayer we can do nothing. A college senior declared, "I know prayer is real because when I stopped it at the end of the first semester, I collapsed and went to pieces in every conceivable way." Too many times we do just that; we become so wrapped up in the things of our daily life that we forget from whom we receive power to carry on these many duties. An author once wrote:

If I had the time to find a place
And sit me down full face to face
With my better self, that stands no show
In my daily life that rushes so,
It might be then toward the shining goal—
It might be nerved by the thought sublime—
If I had the time.

How much we would gain if we would only take the time to separate our better selves from the rush of our daily life.

The time of day which we take for prayer and meditation is very important. The morning hours would seem the best time, while our minds and hearts are refreshed. If we would form a daily habit of prayer, we would all be benefited. We so often wait until the close of the day, after we have become weary, before we turn to God. A minister once sent an hour glass for a Christmas gift. On the card attached were these words: "It takes three minutes for the sand to run through; it will

time the cooking of an egg, a long distance telephone call, and I would suggest that at least that length of time be spent in prayer each morning." Three minutes of every day would make the whole day seem different, but too often it takes that length of time to get our minds away from the worldly thoughts. Charles Kingsley has said, "Thank God every morning when you get up that you have something to do, whether you like it or not. Being forced to work and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know." If we wait until the close of day to go to God in prayer, we are likely to go to him in a spirit of sympathy for self, rather than thankfulness. As quoted by Thomas Fuller, "Many favors which God giveth us ravel out for the want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them."

Prayer means more to us if we can go into a quiet place alone, away from the noise, away from people, and away from our duties. Many people feel closer to God if they can walk into the woods or beside a stream where all nature lingers. A feeling of calmness creeps over you which cannot be felt in other surroundings.

Prayer means nothing without thought. We so often get into the habit of praying the same prayer, that there is no meaning back of it—it is merely a form. If we can read portions of the Bible and really visualize Christ as he took little children in his arms, his life will mean more to us.

We must be sincere in our prayers. We cannot pretend. We must compare our own thoughts and actions, not with those of others, but with Christ's. If prayer is "the soul's sincere desire," we must really want something before we pray. Donald Hankey once wrote of a certain minister, "It is useless for him to spend more time in prayer until he has more to pray about."

It is perfectly clear that if the things emphasized are necessary for effective praying, prayer is not easy. Could it be, if it is the central factor in our religious experience, introducing us to the very presence of God? God comes not in vulgar cheapness, unsought for. We cannot purchase communion with him at "the five and ten" of spiritual experience.

Prayer will be a reality to us, a blessing to the world, and a joy to God, only as we plan for it, give to it our choicest moments and our best thought, and bring to the secret place sincere, earnest, and Christlike hearts.

Jackson Center, Ohio.

DENOMINATIONAL BUDGET

Statement of Treasurer, September, 1938

Receipts		September	Total
Alfred, First	\$	57.22	\$ 213.84
Alfred, Second		30.20	30.20
Battle Creek:			
Budget	\$	9.00	
Special		2.00	
	\$	11.00	25.25
Boulder			23.00
Brookfield, First		15.00	36.00
Brookfield, Second		16.00	16.00
Daytona Beach			10.40
Denver			17.00
De Ruyter			48.00
Edinburg		4.00	17.00
Fouke		1.61	3.95
Genesee, First		17.73	54.55
Hopkinton, First:			
Budget	\$	22.50	
Special		3.00	
	\$	25.50	28.50
Independence		5.00	9.00
Little Prairie		10.00	10.00
Lost Creek			5.00
Marlboro			27.22
Middle Island		5.00	11.22
Milton		63.15	277.00
Milton Junction		46.14	85.48
New Auburn			8.10
New York City		70.37	90.37
Pawcatuck:			
Budget	\$	250.00	
Special		3.00	
	\$	253.00	756.00
Plainfield		99.45	175.90
Richburg		14.50	14.50
Riverside		30.00	55.57
Rockville, special		5.00	22.50
Salem		50.00	100.00
Shiloh			21.22
Stonefort			8.00
Verona		10.00	10.00
Waterford		9.00	22.50
Individuals		1.00	46.25
(Miss Lois Fay, \$1.00)			
Western Association			45.51
Southeastern Association			14.67
Northwestern Association			40.67
Shiloh-Marlboro Vacation			
Bible School			8.50
Offering - General Conference		231.00	231.00
Receipts for three months	\$		\$2,619.87
September receipts,			\$1,080.87

Disbursements		
Missionary Society	\$	452.00
Special		13.00
	\$	465.00
Tract Society		115.00
Sabbath School Board		75.00
Young People's Board		15.00
Woman's Board		5.00
Ministerial Retirement Fund		60.00
Education Society		60.00
Historical Society		8.00
General Conference		120.00
Seventh Day Baptist Building		90.00
		\$1,013.00

Morton R. Swinney,
Niantic, Conn. Treasurer.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am in the seventh grade. I like school very well. My teacher's name is Miss Riley. My little sister, Donna, is in the fifth and Shirley, my big sister, is in the tenth grade. Donna will be ten in October, I will be twelve in December, and Shirley will be fourteen in November.

They raise a lot of potatoes, beets, and corn here. We raised beets for the first time this year. We have five acres of beets. We picked up potatoes today.

Mother's name before she was married was Elsie Van Horn. She is a half sister of Herbert C. Van Horn.

I take violin lessons in the school orchestra. Shirley took them last year. I like it very much.

Yours truly,
Scotts Bluff, Neb., Harriet Lane.
September 30, 1938.

Dear Harriet:

Your letter came just after I had sent last week's material on to the RECORDER, so of course it had to be left over until this week. It does my heart good to have my RECORDER children's letters begin to come in again, and I am pleased to add two more to my RECORDER family.

Editor Herbert C. Van Horn and his wife spent last Sunday night with us and how we did enjoy their visit, which was all too short. I am glad you can call them aunt and uncle.

A great many potatoes are raised around here, too, and some beets and corn as well. Pastor Greene has just returned from Inde-

pendence where he has been gathering the winter supply of potatoes.

I wish you the best of success in your violin lessons. Violin music is very beautiful.

Your loving friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I have decided that I want to become a RECORDER girl, even though I am thirteen. I think it is very nice that the RECORDER has a page for boys and girls. I saw that you have had very few letters lately and thought this would be the time to write.

Herbert C. Van Horn, D.D., editor of the SABBATH RECORDER is my uncle. He visited us for the first time this summer. We enjoyed his visit very much and hope we can visit him some time. Kenneth Van Horn, who recently joined the RECORDER's boys' and girls' page, is my cousin.

I am in the tenth grade this year. Our school has only ten grades so I will have to go to town school next year. I play the piano and violin. My letter is long so I will write again soon.

Your new RECORDER friend,
Scotts Bluff, Neb., Shirley J. Lane.
September 30, 1938.

Dear Shirley:

Thirteen is a very good age to become a RECORDER girl; in fact, any age old or young suits me all right. A man over seventy wrote to me and tried to fool me into thinking he was a small boy, and pretty near succeeded if his granddaughter hadn't told on him. He wrote a regular boy's letter and a good one at that.

It makes me feel that I really know you and Harriet because you are related to such good friends of mine as the Van Horns, and I hope I will hear from you both often.

I am glad you are a student of music, for the more you know of it the more pleasure you can give yourself and others.

Lovingly your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I wanted to write you a story about my toy dog, besides this letter. My real dog likes to chase cows. My real dog's name is Sparky.

Have you seen Nancilu yet? We sorely do miss her.

I will start to school this month. I can already read a little.

It is cotton-picking time here now. Everybody is busy.

With love,
Woodville, Ala., Betty Butler.
October 1, 1938.

SNOWFLAKE

His name is Snowflake because he is so white. Snowflake likes to take care of Carol and Jane, my dolls. He likes to play with my other dogs and cats. My little China dogs like to ride on him because he is so fat.

He likes to ride in my little wagon with the other dolls and dogs.

I gave him a bath because he was dirty. Now he is pretty and white.

Betty Butler.

Dear Betty:

I like your letter and story very much. I wish others of my RECORDER children would send me stories about their pets and toys. Next week I'll answer your good letter.

Lovingly your friend,
Mizpah S. Greene.

OUR PULPIT

THE MINISTER A PREACHER AND EDUCATOR

BY REV. ERLO E. SUTTON

(Preached at the time of the ordination of his son, Trevah Randolph Sutton, at New Market, N. J., August 20, 1938.)

"I am ordained a preacher, and an apostle, a teacher of the Gentiles in faith and verity." 1 Timothy 2: 7.

Ministry, service, sacrifice is the mission of the Christian life, for on such did the Lord found his kingdom. The Church has in the past emphasized the command "Go preach," but it needs to emphasize the other side also, "Go teach." It is the minister's duty to do both, and this is the reason for my theme this afternoon.

Man is wandering amidst doubts and darkness, and the waves of eternity are ever washing the sands of time from under his feet; therefore he wants something real, something positive to which he can cling with assurance for support and safety. This is found in its richness and fullness in the religion of Jesus Christ. The living, preaching, teaching church will find there are greater conquests

yet to be made than in the past, and the conquests of Alexander or Napoleon will be dimmed before the glory of Christian achievement. Christian preaching and education will have more efficient agents, more ample means for diffusing their blessings, and will battle more effectively the massive forms of error.

In order to meet the demands thrust upon her the Church with her preaching and teaching will have to stand in the high places of the earth as well as the low. She will have to teach, not as we often sing, by "Greenland's icy mountains and India's coral strands," but also on Mars Hill, in high schools, and in college halls. Chairs of learning must be consecrated to her service, the pen of the ready writer, the eloquence of the orator must be baptized from on high. The Christianity of today is not for any given class. The farmer, the merchant, the mechanic, the day laborer need Christianized training, Christianized education, that they may reason understandingly about great problems that confront them. They must reason understandingly about temperance, liberty, righteousness, and judgment to come. Above all, and as a crown and glory of all, deep and ardent piety, a rich religious culture are needed. Youth needs religion to lift them above all low impulses and fire them with lofty aims and kindle a burning zeal for the good of humanity, to impart a moral courage that cannot be frowned down—a spirit that will not be content to move in the old worn grooves of ancient customs simply because they are ancient or will find public favor, but an aggressive spirit that will leap the bounds of public opinion and take a bold stand for truth and right, make some changes in organization if changes seem necessary and wise, take a stand for what seems right after careful study, and maintain that stand fearless of consequences — not only maintain things as they are, but build up and advance all noble interests and institutions. Such are the laborers needed, and it is the task of the minister to be such a preacher as to help produce them.

The religion of Christ comes forward to renovate the world. It begins with the individual, growing from the heart outward. It works humbly and carefully with the feeble in intellect, but is found sufficient to tax the mind of intellectual giants. Individuals transformed by this religion touch and kindle a spark in the lives of others, so that like leaven

it goes from one particle or individual to another. Modern civilization is a development or outgrowth of Christianity, and Christianity touches upon every field of science and every subject of learning. Teaching, then, is an offspring of the Christian Church and one of her most efficient agents in the civilization of man.

The divine, life-giving power of the gospel has given a new and more progressive spirit to the world. More light seems to be the spontaneous cry of millions just awakening to a consciousness of their destiny. There is an earnestness in the longing never before experienced, and many "isms" are being tried to satisfy that longing. To the task of meeting this cry the Church becomes a positive and constructive power, if it can have the right kind of leadership. Christ, its founder, went about doing good, preaching, teaching, healing, strengthening, building up, establishing righteousness, and organizing a kingdom not of this world. The heralds of the cross have ever gone forth with the implements of building, and they have made encroachments upon the citadel of darkness, leveling to the ground many of its strongholds, but only as they were prepared to usher in the kingdom of light. They never destroyed without building something better, and so must it be with the preacher and educator of today.

The Church with its Christian ministry is the great supernatural and spiritually organized life-power of humanity, and its principles permeate all relations and conditions of life. It is the mission of the Church, with the Bible as her charter and light, to preach, teach, and develop the religion of Christ in the world, to awaken and develop the religious principle in all philosophies, all arts, all sciences, all politics, all activities, and thus give a Christian civilization to the world. The worth of the spiritual is incomparably greater than the treasures of this world. Spiritual beauty outrivals the beauty of the most magnificent landscape, of dawn or twilight, or the changing seasons, or the star-lit night of the mountain top above world hazes. The grandeur of the soul surpasses any thing of earth that can be described.

If the soul of man is so great, viewed in this light, religious training and education are important and essentially the greatest business in life, for it gives nobility and power to all of the other faculties. Religion must guide and control and inspire all perfect education;

therefore the relation existing between religion and learning is most intimate and important. Religious sentiment unenlightened is blind, superstitious, and bigoted; and knowledge without the religious element is a servile slave, working as readily in the ranks of sin as in the ranks of righteousness.

The great central light in human culture is the Bible, and the religious basis is the only true foundation on which to build institutions of learning, whether they be the Bible school, the church, colleges, or universities, and no one as preacher and teacher has a greater opportunity to shape the destiny of such than the minister. True aspiration ever looks to the beckoning of a higher life, sometimes with overflowing eye, flushed cheek, and quivering lip, and in older years as we climb the hills of life and look ahead from the last summit's experience, other hills of aspiration are seen, higher than the one just climbed. Still dreaming of the beyond and the untried, we long to go still higher. This should be ever true of all Christians, and as we climb the heights of a truer, nobler life, diviner prospects unfold before the ever-enlarging vision, and our willing footsteps lead on to the unattained. It is not what we are now, but what we are going to be, the splendid possibilities, that lead us on. The mind's lawful inheritance is constant development toward perfection; and how nobly beautiful is that young person who, compelled by the soul's longing for Christian culture, consecrates himself with all life and power to knowledge, virtue, perfection, resolving earnestly to attain high ideals. The purpose to become trained as well as possible for the task desired, nerves to patient, persistent endeavor and lifts to a higher plane of living. The chief desire of such a soul is to get knowledge to do good, to love and glorify God.

Youth needs a culture that awakens noble emotions, nerves the will to high purposes, and thrills the inmost spirit with religious aspirations, causing it to shake its dusty robes and live an earnest, self-denying, devout life. Youth also needs a culture that shall likewise awaken the enthusiasm and inspiration that will break away from the webs of routine and the hallowness of formality, and go with unfaltering assurance and unselfish consecration to the work of life.

All Christian training and religious education should strive to awaken aspirations for living lives devoted to seeking truth. The

influence of such a life upon others is like the strings of the harp that vibrate to the slightest touch. It is only when soul speaks to soul, that this power comes in its fullness. It is the preacher-educator who has the greatest opportunity to make this touch.

The ministry, with its high privileges and large duties, needs to rise above all mere specialties, all mere party or sect training, and, linking itself with all events and peoples, full of all human sympathies and divine sentiments, and through the power of preaching and teaching, flash new thoughts and truths along the pathway of humanity, awakening nobler sentiments and inspiring to higher and holier action. A minister who is both preacher and educator should be felt as a positive and controlling power in the world's progress and destiny. He should rather guide than be guided by others, lead than be led in all great and progressive and beneficent movements. He should show that he feels the pulsation of the great heart of humanity. In short, such a minister must be the friend and support of religion as it unfolds in literature, science, art, education, industry, professions, politics, and government, as they reach down in their influence to the humblest member of the great human brotherhood. No minister but the preacher-educator can fully meet the demands of Christianity in all its aspects today.

DENOMINATIONAL "HOOK-UP"

WATERFORD, CONN.

The Waterford church was among thirty churches in Connecticut losing their steeples in the recent hurricane. Also the church was moved on its foundation slightly, the shed was demolished, and considerable damage done to the parsonage. Emergency repairs have been made and plans are under way for complete restoration.

We feel grateful that so few lives were lost in our community. The annual meeting of the New England churches was to have been held with us the week of the storm; and we are hoping it may be possible to meet next spring.

Correspondent.

BERLIN, N. Y.

The recent storm resulted in flooded yards and damaged roads and bridges in Berlin and vicinity, but when we read of the havoc along the coast we can but be thankful for our little bit of trouble.

Church activities are carried on with the usual attendance and interest, both in the regular church service and young people's meeting, also in the Sabbath school.

The pastor still continues the weekly service with the Schenectady Mission.

A social was held recently at the home of Arlie Bentley in honor of the new bride and groom, Mr. and Mrs. Whitford Bentley, with a fine attendance.

The annual harvest supper will be served at the church October 25.

Berlin's hill are beautiful now with the gorgeous variety of coloring, and we are enjoying them while we may.

Correspondent.

DE RUYTER, N. Y.

We young people are again taking our turn in the responsibility of leading and carrying on our discussions at weekly meetings after a continued study of Christian living and Bible study led by Pastor Mills.

The latest social activity was a party at DeRuyter Lake, with a picnic supper following a period of swimming.

Miss Ardale Coon, who is attending Salem College, came home from Conference at Plainfield and brought a report of the young people's activities. She seemed to be very optimistic concerning the place of the young people in our denomination.

An invitation has been recently received to attend a combined series of meetings held by the Christian Endeavor of Morrisville beginning Friday evening, September 9, to Sunday afternoon, September 11. We hope to attend with a sizeable representation.

Wendall Burdick, *Secretary*,
(From the "Beacon").

HEBRON, PA.

The First and Second Hebron Churches united their services September 10, Bible school being held at 10.30 a.m., and the church service following. The anthem was sung by the young people's choir. Dinner was served at the community hall. In the afternoon a baptismal service was conducted by Pastor Wing. There were eight candidates, five of whom were young people from the First Hebron Church. Those baptized were Reva Harris, Charles Sewell, Bill Thompson, Shirley Burdick, Ellamay Stearns, Berna Atkinson, Esther Holcomb, and Jean Carey.

On September 3 the members of the Willing Workers class held an ice cream sale after the grange meeting at the community hall. Three dollars and ninety cents was cleared and will be used to publish the "Treasure Chest." (Ed.—Watch for excerpts from this fine little paper.) The paper has not been published during the past three months but plans are being made to put it out again on a monthly basis, beginning with the October issue.

The Y.P.F.S. held their regular monthly social meeting September 10 at the community hall. Devotions were led by Pastor Wing and a short song service was held. Following a program presented by members of the group a short business meeting was held. A social hour was held in the basement, where several new games were played and refreshments were served.

Rachel Kenyon, *Reporter*,
(From the "Beacon").

VERONA, N. Y.

Mrs. Mary Fairchild of Little Genesee, a state representative of the educational department of the W.C.T.U., gave a very interesting talk on Narcotic Education in our church, Sabbath morning, September 24. Mrs. Fairchild is a friend of Pastor and Mrs. A. L. Davis.

"Home Coming Day" was observed October 1. There was a large attendance at the church service. Sermon by Pastor Davis, "The Rainbow Round the Throne," Revelation 4: 3. Following the sermon the sacrament of the Lord's Supper was observed. Pastor Davis was assisted by Mr. Soper of Central Square. During the Sabbath school hour a short missionary program was given, conducted by Mrs. H. A. Franklin. Following the Sabbath school a cafeteria dinner was served in the dining room to over a hundred.

The annual banquet of the Verona Youth Council was held in the Lutheran church September 6. Those taking part from our church were Wm. Lennon, who was toastmaster, and readings were given by Mrs. Warner Thayer.

The Religious Life Committee met at the parsonage Monday, September 19, for an all-day meeting.

The annual harvest supper, sponsored by the Doers and Worth While Sabbath school classes, was held Tuesday evening, October 4. They received, above expenses, \$104.

Pastor and Mrs. Davis attended the meeting of the committee on our relation to the

New York Federation of Churches held at Mr. Raymond Burdick's in Syracuse, last Sunday.

Correspondent.

BROOKFIELD, N. Y.

Rev. and Mrs. H. L. Polan entertained at a week-end house party a group of friends from Plainfield and Dunellen, N. J. These friends of twenty-five years ago, during Mr. Polan's first regular pastorate, came at this time especially to celebrate Mrs. Polan's birthday. With the exception of the Polans, who lived for some time in Kansas and Nebraska, the same group have met together for twenty-one years, and this summer had a reunion for them also in Plainfield.—*Courier*.

DAYTONA BEACH, FLA.

The pastor reports—on her first Sabbath after return from the north—thirty present at the morning service, with good attendance in the various Sabbath school classes. Prayer meetings were regularly held throughout the summer. October 9-16 was set apart by the Daytona ministers as Religious Education Week, in which the Seventh Day Baptist Church will co-operate. Recognition of the Week of Prayer is being made October 8-15, according to the suggestion of the Council-Conference Committee on Christian Social Problems.

Pastor Randolph visited the Cumberland field at Fayetteville, N. C., on her way south from September 9 to 20, holding some Bible studies and visiting the sick in the hospital.

Rev. T. J. Van Horn gave a stirring radio message on the Home, Thursday.

Miss Randolph would urge any of our folks who are planning to go south for the winter, or for a visit, to remember Daytona Beach. She would appreciate having the addresses of those who may be elsewhere in the state.

(From a personal letter.)

SALEM, W. VA.

The annual home coming and business meeting of the Salem Seventh Day Baptist Church occurred last Sunday. At the appointed hour of 10.30 the auditorium was comfortably filled, and with about thirty young people occupying the choir platform. Out-of-town members and friends were present from Smithsburg, Clarksburg, Lost Creek, Lima, Berea, Buckeye, Blandville. Dr. and Mrs. Corliss F. Randolph, of Maplewood, N. J., were welcome visitors.

Special music was furnished by the choir and a male chorus of about twenty voices. Pastor Skaggs gave an address on "Our Friendships."

Abundant provision had been made for the noon-day luncheon, which was served to members and visitors without charge.

At the afternoon meeting reports of officers and organizations of the church were presented, indicating commendable activity and interest. The following officers were elected for the ensuing year:

Moderator, Ross P. Seager; clerk, Walter E. Hancock; treasurer, O. L. Rohrbough; chorister, Miss Leah V. Davis; assistant chorister, Miss Thelma Davis; chairman of ushers, Warren Randolph; chairman of finance committee, A. G. T. Brissey.

The pastor announced the Preaching Mission which is to be held November 4 to 11, and urged that all the church people keep that week as free as possible from other engagements.—*Herald*.

BATTLE CREEK, MICH.

As autumn begins we naturally get into our routine of work, and always hope and expect a better year than last year, and try to plan for such results. We are sure that every one of our members and friends feels that in these days of unrest and uncertainty, more than ever, a strong personal religious faith in God is imperative. And therefore, to promote and bring about this result, our church and religious interests must have an important place in this planning.

Accordingly our activities committee have set the Sabbath of October first as a Rally Day for our church and all of its auxiliaries, and hope that every member and friend will make a special effort to attend the services, or in some way be accounted for.

Cards for individual reconsecration are enclosed. They are self-explanatory. For the encouragement of the pastor and the church, and for individual strengthening of purpose, it is hoped that every member in all our families (100 per cent) will be disposed to make use of them as suggested.

In Christian fellowship,

Edward M. Holston, *Pastor*,
Elvan H. Clarke, *Chairman*,
Activities Committee.

(Clipped from church letter.)

RIVERSIDE, CALIF.

Six years ago this summer the Riverside Church sponsored its first summer camp for young people. In the years since, we have held four young people's camps, one junior camp, three children's one-day "camps" for the little folks, and this year we have added one for older young people, an experiment which was most successful.

Because this camp was organized to serve those who are regularly employed, it was necessary to cut down on the time somewhat. So we went to the mountains (using the Y.W. C.A. grounds where all but one of our camps have been held) on Friday afternoon of Labor Day week-end, and stayed until Monday afternoon. No definite age limit was placed, but most of those who attended fell in the twenty-five to forty class.

Pastor Hurley was the official leader. He led the worship service each morning, conducted a class for the little folks who came with their parents, arranged the camp fires, and had the general oversight of the camp. Mr. Henry, of Fontana, a member of our church group, led a class each morning. Ted Stillman, of Montebello, also a member of our church, had charge of recreation. Mr. and Mrs. Lester Van Meter, friends of our church, who have recently returned from China, were with us and helped in the program. Mrs. Emma Jeffrey, of Los Angeles, served us well as cook. Friends from Los Angeles also attended as campers.

It is not easy to explain what happens in a camp. Those who have attended one will understand; those who have not will need the experience before they will be able to realize fully what it meant to us who were in attendance. But of the following, we are sure: Truths taught amid the beauties and grandeurs of nature make a deep impression. They come to hearers with new emphasis, and they are received by open minds. Not only young people, who are looking forward to life, but also the group that is actively engaged in life's real work, need the inspiration of such an experience. We believe that there is no better way to create a feeling of unity among members of a church group than by living, playing, learning together, in such a setting. People come to understand each other better, are less critical of each other, and can work together more happily as a result of a successful camp. A few days away from regular activities give opportunity for us to

take stock of ourselves and renew our contact with our Lord. We have become definitely "camp-minded." There is talk of still another camp next year, for the next age range.

We were not at all sure of the outcome of our experiment when we began. But no one who attended is doubtful of its value now. With very little change, the same plans which work for young people's camps will work for the next age group. We earnestly hope to repeat our experience again next year, with perhaps an extension of time. We recommend our plan to any other church; we are sure the results will justify the effort.

Bernice Brewer.

NOTICE OF SEMI-ANNUAL MEETING

The semi-annual meeting of the northern Wisconsin and Minnesota churches will be held at Dodge Center, October 21 and 22, 1938.

Mrs. Cora Bond,
Corresponding Secretary.

MARRIAGES

KETCHUM-WIUFF.—At the Seventh Day Baptist parsonage in Dodge Center, Minn., Pastor Charles W. Thorngate solemnized the marriage service of Mr. Robert Ketchum of Dodge Center and Miss Mayme Wiuff of West Concord.

BENTLEY-TUCKER.—On Monday evening, August 29, 1938, in the Seventh Day Baptist church at Berlin, N. Y., Whitford Bentley of Berlin and Miss Eva Tucker of Petersburg, N. Y., were united in marriage, Pastor Wing officiating.

OBITUARY

EUBANK.—Mrs. Bertha Hummel was born at Marlboro, N. J., on November 2, 1871, and died September 14, 1938.

Funeral services, conducted by Rev. Herbert L. Cottrell, were held from the Marlboro Seventh Day Baptist church on Sunday afternoon, September 18, 1938. Interment was made in the Marlboro cemetery. H. L. C.

TOMLINSON.—Lewis Everett, child of Everett and Betty Tomlinson, was born November 19, 1935, at Shiloh, N. J., and died at the Bridgeton Hospital September 22, 1938.

Both parents are members of the Shiloh Seventh Day Baptist Church. The child is survived by a sister Cynthia, nearly four; and a brother Francis, two. Services were conducted by the pastor, and burial was made in the Shiloh cemetery.

L. M. M.

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PLAYING SQUARE

I thought of it once as I sat by myself
And looked at the boxes that stood on the shelf,
One so large, one so small, with a contrast most grim,
A band-box for me and a mite-box for Him.

I paid for my hat and I paid for my gown,
And I paid for the furs that I purchased down town,
And when I returned it was plain as could be,
A mite-box for Him and a band-box for me.

I tossed in a dime, but it did not seem right;
I could not be proud of that curious sight,
So took out my check book and tried to be square,
For I wanted my giving to look like my prayer.

—Church Management.

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