

was handed the eleven Scripture portions composing the New Testament and requested to resolve to read one every month. Immediately on his release he came to the secretary's office and volunteered to discuss any portion of the New Testament. He had carried out his resolution and was able to say, "I resolved to read the New Testament through and I did. It taught me how to live. I have resolved to be good and I will."

IN LATIN AMERICA

Brazil, with its vast territory and its almost fifty million people, is the American Bible Society's most extensive field in Latin America. There is hunger for the Word of God. The society's secretary, Dr. Charles Turner, writes: "The ability of this field to absorb the Scriptures is limited only by the ability of the society to supply them." From many quarters the society receives reports of whole churches being formed around a single volume of Scripture left by the colporteur.

THIRTEEN LANGUAGES PUBLISHED IN 1938

Thirteen new languages made their appearance in 1938, which brings the total number of languages into which some part of the Scriptures has been translated into 1,021 according to a statement issued by the American Bible Society. Africa is most widely represented in the additional languages, five new dialects for this continent being published last year. They are, Ikota, Luba-Kalebwe, Salampasu, Wongo, and Hangaza.

The entire Bible has now appeared in 180 languages, the complete New Testament in 219 additional languages, at least a Gospel or book of the Bible in 539, and selections from the Bible in 83 languages.

—American Bible Society, New York City.

You do not need more of God so much as that God needs more of you. He would possess you so that you may possess your possessions.—Col. F. J. Miles, England.

Too many Christians are seeking an easy life. They want the gospel train to be streamlined and air-conditioned, and furnished with chairs.—Leland Wang, China.

MARRIAGES

BARBER-MARBLE.—Mr. Raymond C. Barber and Miss Diana Marble, both of De Ruyter, N. Y., were united in marriage at the Seventh Day Baptist parsonage by the bride's pastor, Rev. Neal D. Mills, on March 27, 1939. The new home will be on a farm near De Ruyter.

OBITUARY

JONES.—Earl C., son of Cassius and Ellen Marble Jones, was born September 17, 1877, at Lincklaen Center, N. Y., and died March 30, 1939, at his home in De Ruyter, N. Y.

He was married October 16, 1905, to Rena Smith, who died May 19, 1938. He leaves an only daughter, Dorothy; and an aunt, Mrs. Marvin D. Murry.

The funeral at the Seventh Day Baptist church was conducted by Rev. Neal D. Mills. After cremation the remains were interred in Hillcrest Cemetery, De Ruyter. N. D. M.

WEST.—Hattie Esther Brown was born June 29, 1861, in Brookfield, N. Y., and died March 21, 1939, at her home in Milton Junction, Wis.

On August 27, 1884, she married Allen B. West. She has lived in Milton Junction since 1906, and has been very active in church and community interests. She was a faithful member of the Milton Junction Seventh Day Baptist Church.

Private farewell services were conducted at the West home by her pastor, Rev. J. F. Randolph, March 23. Interment was in Milton Junction cemetery. A memorial service was held at the church March 25, in charge of Dr. Edwin Shaw. Further notice will appear in the RECORDER. J. F. R.

Theaters are largely filled and churches are largely emptied because actors treat fiction as fact, while many preachers treat fact as fiction.

—Jock Troup, Scotland.

Don't talk about the tragedy of the cross; that was God-planned. Talk about the tragedy of sin that caused the cross.

Dr. H. W. Bieber.

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.

NEW TESTAMENT AND PSALMS.—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

The Sabbath Recorder

Vol. 126

APRIL 24, 1939

No. 17

SEND ME

*Is there some desert or some trackless sea,
Where thou, good God of angels, wilt
send me?*

Some oak for me to rend, some sod,

Some rock for me to break;

Some handful of his corn to take

And scatter far afield;

Till it in turn shall yield

Its hundred fold of grains of gold

To feed the waiting children of my God?

Show me the desert, Father, or the sea.

Is it thine enterprise? Great God, send me.

—Edward Everett Hale.

Contents

Editorial. —"Teach Us to Pray."—Increase Our Faith.—With the Religious Editors.	274-276
Generous Offer	276
Missions. —The Place of the Evangelist and His Training.—No Ease in Zion.—Why I Believe in Missions.—Treasurer's Monthly Statement.—Comparative Statement	276-278
Letter to Editor.	278
Young People's Work. —A Thought for the Week.—Well Folks!—The Church and Young People.—Finding Help in Public Worship.	279
Children's Page. —Our Letter Exchange.	280
Religious Education. —Regular Meeting of the Sabbath School Board.—Special Meeting of the Board.—Regular Meeting	282-284
Our Pulpit. —The Sabbath a Delight.	286
Denominational "Hook-up."	288
An Encouraging Letter.	288
Marriages.—Obituary.	288

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

Vol. 126, No. 17

Whole No. 4,821

HERBERT C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.

Mrs. Okey W. Davis

Marion C. Van Horn

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year\$2.50

Six Months 1.25

Papers to foreign countries including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

"Teach Us to Pray" All are familiar with these words of the disciples as they ask Jesus to teach them to pray. They indicate a certain concern on the part of these early followers of the Master. They knew John the Baptist had helped his followers in the practice of this form of fellowship with the Invisible. The followers of Jesus witnessed him at prayer and no doubt had observed its effect upon him with, perhaps, some of its other results. We may not know all that lay behind their request as to the sense of their own spiritual needs. We believe, however, that they desired more than a technique; they needed and wanted an assurance, a calm, an attitude which they saw him possessing, and which placed him above many of the petty troubles which worried them.

"Teach us to pray." Is not this one of the real needs of the followers of Jesus today? Amid our distractions, worries, burdens, fears, and sense of futility, we sense a lack of poise and calm; we feel an absence of assurance and intrepidity with which we see him possessed in such full measure. Is it not desirable that his followers should have something of his equanimity? Is it not possible of attainment? We have been in such pursuit of achievements of things we can see and touch;

of so many desirable tangible ends, that we have lost the way of the soul and have missed fellowship with that which gives poise and harmony. We are called back to contemplate these attitudes of Jesus—qualities of soul that awaken a hunger and thirst for the right things. Are they not in line with what Jesus taught—"Blessed are they that hunger and thirst after righteousness, for they shall be filled"? "Lord, teach us to pray."

The answer Jesus gave is one of the richest bits of a classic with which the race has ever been blessed. But it is more than that. It is more than a technique. It's a bit of life experience—in approach to God with our deepest needs—Fatherhood, reverence, appreciation of kingdom values and of God's purpose for his children. All this before voicing our elemental need of food and forgiveness, before our own weaknesses are considered or power of evil recognized. It's all there—all that is needed to bring us into fellowship with the infinite love and thought of the heavenly Father.

"Teach us to pray." If we are taught that, if we will learn that, infinite possibilities and potentialities of life are opened up to us—doors which none can shut against us. Are we really anxious to learn what Jesus teaches in the way of prayer?

Increase Our Faith A marginal American Version reading of Hebrews 11: 1 is "Now faith is the giving substance to things not seen." It is obvious that as Christians we should feel the need of an enlarged faith. The prayer of the disciples is a longing that ought to be reflected in every true follower of Christ.

We are moved by noble impulses and stirred toward high ideals. Is our faith sufficient? "Increase our faith."

There is the matter of accomplishing our God-given task of a fully realized Budget. Rev. H. Eugene Davis asks, "Do you believe this is God's task for Seventh Day Baptists? Do you believe this can be done—all working together?" If we do so believe—it can be done with God's help, and all working together.

Our faith will be increased by use. Be it ever so little, if exercised, it will increase. Faith as of a grain of mustard seed, if sown, becomes increasingly large and of beneficent use in a multitude of ways. Someone has

suggested the chewing of a grain of mustard to discover its strength and permeating influence. It permeates the taste with its acrid pungency and makes itself felt and known. So of faith, when used—entering into the being of the one exercising it, it becomes a vitalizing, felt force in bringing into actuality the objectives of its desire.

Faith in our task? In accomplishment of our high purpose? Truly so—as it seizes upon us and actuates us in bringing to pass the things so much desired, the things hoped for.

The suggestion made in the project in question is that faith will lead to praying, and that faith and prayer will lead to doing something about it—giving of our means that the work may all be done; and furthermore, talking to others about it, interesting others in the matter, and encouraging others also to venture forth toward new experiences and new achievements. "Increase our faith."

With the Religious Editors The other day, in Washington, D. C., in the meeting of the editors of the Protestant religious papers, one of the members who was introduced as a religious editor flushed a bit, and said, "Well, an editor of a religious journal"—which would indicate a point of discrimination. At any rate this may introduce the announcement that the editor of the SABBATH RECORDER attended the Washington meeting last week, a practical, inspiring, and enjoyable experience.

The importance of religious periodicals today as conditioned upon the extent to which they avoid confining themselves to matters of purely denominational interest was the basis of the opening address at Wardman Park Hotel, where the meetings were held. Dr. John Haynes Holmes, editor of *Unity* and minister of the Community Church of New York, was the speaker. As would be expected, he decried all denominational lines—emphasizing the importance of presenting "a united front in view of the evils of our time." Religious journals should recognize this and do everything possible to bring Christians together. Religious journalism is most largely significant as it deals with the "impact of religion upon life and deals with all questions of public interest from the religious point of view." What will religious journals do, Doctor Holmes asked, when and if another war comes? It will be a testing time; will religious journalism break down?

While sympathetic with much of Doctor Holmes' position, there are some things we could not accept. We believe the province of a religious paper is to uphold specific truths, fundamental to the group sponsoring the journal, and that part of this field is that of encouraging its constituency and of bringing its people closer together and into a closer fellowship with the Lord.

So-called world's fair Temples of Religion were denounced by Doctor Holmes as "hideous scandals." He pointed out that the dedication of that of New York is scheduled at a time when no clergyman occupied in church work will be able to attend. The handling of religious news by the great dailies—especially in the Sunday editions—was also denounced. While "sports, literature, art, drama, music" are presented by experts, there seems to be no effort made to cover the religious field in an adequate way.

At an evening meeting Dr. Sidney E. Goldstein of the Free Synagogue of New York, spoke on Religion and the Social Crisis, emphasizing the need to hold fast to religious principles that have always proved safe and helpful, applying them in times of crises to the circles about us of economics, political organization, and the like. He emphasized as a fact that differences make us strong. Totalitarianism—reducing all through the same mold—makes for weakness. As partners of God in the kingdom of heaven we cannot remain inactive and be true.

A real treat came when a considerable part of one session was given to a conference with Drew Pearson of "The Washington Merry-go-round," who gave us something of the inside news of Washington and the influence of pressure groups. This man who is hated and feared by many in high and other positions in government was very frank but sympathetic, and freely answered many questions asked of him. We were given the impression that our group had conferred upon him a real favor—evidently a characteristic of the man, who is able to get so much valuable inside information of affairs as to astonish friends and critics alike. No attempt is made to quote Mr. Pearson, as much was frankly given "off the record."

Among newly elected officers of the association were Dr. Guy Emery Shipler, editor of the *Churchman*, president; and Dr. Richard L. Shiple, editor of the *Methodist Prot-*

stant Recorder, secretary-treasurer. Fees of membership are \$2 per year. Some thirty or more religious journals were represented, and a most cordial and friendly attitude was manifested.

SURRENDERED POSSESSIONS

"Is it your burning conviction that God has the answer to every single problem—small or great—in the world today?"

"If not, what problems do you think he is unable to solve?"

GENEROUS OFFER

The Seventh Day Baptist Church of Little Genesee, N. Y., offers to send to some church in need of hymn books, used "Hymns of Praise, Nos. I and II Combined." Number available between ninety and one hundred.

Inquiry may be addressed to Miss Leta C. Crandall, Little Genesee, N. Y.

Miss Crandall explains that originally the books were a gift to the church and that the donor is in accord with the plan to pass them on, offering to pay the transportation charges.

MISSIONS

THE PLACE OF THE EVANGELIST AND HIS TRAINING

The New Testament by many has been thought to indicate that some are called especially to evangelistic work. To state the matter in other words, while all Christians are expected to promote evangelism, certain ones are called to give themselves particularly to evangelistic work. This truth was forcibly stated by the *Watchman Examiner* some months past as follows:

The evangelist is as essential as the pastor and teacher. The latter are permanent ministers attending to the work of building up the flock of God. Frequently these offices are combined in the same person. Many a pastor is a good teacher, and many a teacher makes a good pastor. Sometimes the pastoral gift has added to it an evangelistic ability. It may be said that all pastors should have such a love for souls that their ministry would be inevitably evangelistic. Still, because a pastor may be a steadfast winner of souls, it does not follow that he is an evangelist in the specialized sense.

The gift of the evangelist is a distinct administration of the Holy Spirit. Men cannot

appoint themselves evangelists without the anointing of the Spirit. Some preachers dub themselves evangelists, but they are manifestly such in name only and not in God's power. The evangelistic field has in it those who have not the technique or the grace of the Spirit. But so has every other division of divine calling.

The legitimate evangelist, however, exists. There are many noble souls called of God to do the work of an evangelist. . . . As cities and areas made ready for Finney, Moody, and Sunday, let us make way for our present day evangelists to be used of God to awaken our too complacent communities to the imperatives of the gospel of Christ. Let us begin a revival of evangelistic initiative.

While it is true that "the gift of the evangelist is a distinct administration of the Holy Spirit," it is also true that the Church has a duty in this connection the same as it has in relation to the ministry in general. The Church should encourage men to demonstrate that they are chosen by God for this work and it should give special training to those who give evidence of being called. The foregoing quotation says, "Let us begin a revival of evangelistic initiative," and we may well add, let us begin a revival of finding and training evangelists.

NO EASE IN ZION

Doctor Brodhead in commenting in the *Christian Advocate* on the Bible school lesson for April 16, said that the "old Saint George Church, Philadelphia, the oldest Methodist church in the world still used for worship, has had this slogan: 'No ease in Zion.'"

This slogan is true as applied to every phase of the Christian Church, as well as to Christian experience and work. The follower of Christ who ceases to battle against the lower inclinations of his nature will not grow in grace. The minister or missionary who seeks a path of ease will not accomplish much. The church or denomination which turns down the hard and difficult tasks is on the road to uselessness.

In the second and third chapters of Revelation are messages to the seven churches, and every message is concluded by the expression, "To him that overcometh." Though the wording varies slightly, the message is that there is no victory for the Church or individual except by unceasing effort. There are great things before the Church and individual Christian if faithful to the Master.

WHY I BELIEVE IN MISSIONS

BY W. R. CURTIS

For the sake of my own soul, I believe in missions. No one can be truly Christian and fail to share his good fortune with others. Certainly we Christians have an experience that should be the like experience of others. I, therefore, must believe in missions and have a desire to help others find my Christ as theirs, if I am to be at all sure of my own salvation.

Again, for the sake of my own physical and material welfare, I help to further the cause of missions. The world is not as large as it was in the past. The world will never be an entirely safe place in which to live until the Christian message has penetrated the minds and hearts of the peoples of the earth. So again from a seemingly selfish point of view, I must believe in missions.

Also, I believe in missions because of my obligations to those who have been responsible for the spreading of the Christian message throughout the world in years gone by. Had it not been for the fact that early Christians were missionary-minded, the Christian message might have died in Palestine. Thus, I owe it in simple fairness to many who have gone before to believe in missions.

Likewise, I believe in missions because of the fact that those denominations that carry forward the missionary enterprise continue to grow, while those that have no missionary program are static or dying, and in some cases already dead. God's blessings have evidently been upon missionary-minded denominations in a special way. For this reason I cannot but believe in missions to the depth of my heart.

Moreover, the individual Christians who support missions always seem to have a more victorious experience. This is also true of local congregations. Those who really give missions a worthy place in their program usually forge ahead in other lines.

Finally, all of this leads me to say that I believe in missions because the Christian religion is essentially missionary in character. God as revealed in Christ Jesus seems to have the missionary enterprise in his own heart. Thus there is no doubt in my mind as to the essentially missionary character of the Christian religion.—*Condensed from the Christian Advocate.*

TREASURER'S MONTHLY STATEMENT

March 1, 1939, to March 31, 1939

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

Dr.	
Cash on hand March 1, 1939	\$1,051.17
Second Brookfield Church	25.00
Julius V. Penner, Dinuba, Calif. Church	7.50
Shiloh, N. J., Sabbath school, gift for Miriam Shaw	2.80
Riverside, Calif. Church	15.00
Battle Creek, Mich., Church, for foreign missions	1.00
Battle Creek, Mich., Church, for Bibles	5.00
Boulder, Colo., Church	13.00
Boulder, Colo., Church, for China relief	1.00
Denominational Budget	678.00
Anonymous, for China field	41.66
Transferred from Dr. Thorngate China Fund for Dr. Thorngate's expenses, etc.	100.00
Permanent Fund income	427.52
	\$ 266.31

Cr.

Verney A. Wilson, salary	\$ 33.34
W. L. Davis, salary	22.91
Robert W. Wing, salary	41.66
Ralph H. Coon, salary	22.91
Kay Bee, salary	12.50
Clifford A. Beebe, salary	22.91
Charles W. Thorngate, salary	25.00
Marion C. Van Horn, salary	16.66
Ellis R. Lewis, salary	22.91
A. L. Davis, work in Syracuse	10.00
Mrs. Helen S. Thorngate, account Dr. George Thorngate	100.00
China Payments:	
Dr. Rosa Palmberg	\$ 30.00
Dr. Grace I. Crandall	41.66
Miss Anna West	41.66
Boys' School	16.66
Incidental Fund	25.00
Principal Boys' School	33.34
H. Eugene Davis, salary	100.00
Children's allowance	12.50
	300.82
Rev. G. D. Hargis	93.75
Rev. Luther W. Crichlow	
Salary	\$ 83.34
Native workers	39.37
Rent	20.84
Travel expense	29.72
	173.47
Rev. L. R. Conradi, work in Germany	41.66
Miss Miriam Shaw, Shiloh gift	\$ 2.80
Boulder, Colo. gift for China relief	1.00
	3.80
Rev. G. Zijlstra, work in Holland	125.00
Treasurer's expense, clerk	20.00
Rev. Verney A. Wilson, work in Little Prairie	14.00
Rev. W. L. Burdick:	
Salary	\$ 112.50
Office supplies	13.24
Clerk hire	33.34
Rent	25.00
	184.08
Interest	37.25
Transferred to Debt Fund—1% interest saved on note	\$ 8.13
March share Denominational Budget	91.13
	99.26
Overdraft—The Washington Trust Co. April 1, 1939 (Salaries and allowances due but not paid)	—1,157.58
	\$ 266.31

Young people, we have a great and wonderful responsibility in the Church. Then, "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Fouke, Ark.

FINDING HELP IN PUBLIC WORSHIP

BY HAROLD G. KELLOGG

(Piscataway Church, New Market, N. J.)

First of all, before we can receive real help and guidance from public worship, we must make our church attendance become a habit. We must go to worship services with the idea that we are going in order to receive spiritual help, and not with the idea of going just because we feel we ought to.

Some young people have acquired this habit much easier than others, because their parents made them go when they were younger, and they have gone ever since and are thankful that they were made to go. I can proudly say that this is true in my home. Still there are those whose parents never attended church, but we often find that these children are more faithful members than we might expect. Here is where we, ourselves, come in. The question comes up, who brought this person near to God? It may have been a minister; it may have been an older relative; but it could very easily have been a young church member. We all know of some young person who does not attend church, and he may be waiting for our invitation. You may help save this person.

There are many ways in which we may receive help from public worship. I am very much inspired by attending evening vesper services, or candle-light services. I also feel that music is of the greatest help in receiving spiritual guidance. Occasionally, if we would attend a church we have never been to before, and hear a minister who is new to us, this would benefit us in obtaining others' ideas.

A few years ago I attended our Seventh Day Baptist camp in Rhode Island. Every morning we had a fifteen minute worship service, for which we went down to the chapel in the woods. The pulpit was made of large stones piled one upon the other. A tree each side of this pulpit formed an arch over the speaker. The seats were made of split

logs. Here we could worship in perfect silence, not a train or auto could be heard; only two things broke the silence, the singing of the birds and the rustling of the leaves. Could anyone ask for a better place to worship God? The closer to nature I am, the closer I am in fellowship with God. The following poem by Doctor Bond, expresses this thought very well:

AT EVENING

I saw the sun go down last night,
And stayed my steps to view the sight;
Its melting blaze like burnished gold,
Mid quiet tints and colors bold.
Far out beyond the sunset bright
God filled the universe with light;
And answering my reflective mind,
New light within my soul I find.

I saw the moon at dusk last night,
A crescent slip of silver bright;
Reflected rays that came to me
Proclaimed the sun I could not see.
The glory of its mellow light,
God's smile to greet the coming night;
New faith was born to keep the way,
Safe in the dark as in the day.

I saw the twinkling stars last night,
Like flaming lamps, or candles bright,
Set sharp against the winter sky
To light the way for passers-by.
Inspired I read their message clear:
God's lamps that shine on pilgrims here,
From windows far in heaven's dome,
To guide our footsteps safely home.

—Ahva J. C. Bond.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

We are having Easter vacation, so when the mail man came I could run down and get the mail. The SABBATH RECORDER came, and I have just got through reading the story you wrote. I like the story you wrote very much, but I missed seeing any letters, and so I thought I would write.

Our Easter vacation started April fifth and will end April nineteenth. Just before school was out we put on an operetta. It was named "Puddin' Head the First." I was one of the peasants and my sister Muriel was one of the courtiers. Nearly the whole school were in it.

Yesterday I went to a church wedding. It was the wedding of Doris Langworthy and

Kenneth Van Horn. The church was decorated very prettily, I thought.

I have a brother one year and seven months old. He walks all over and climbs up stairs. I have a sister twelve years old. I am nine years old.

My letter is getting pretty long, so I had better close.

Your RECORDER friend,

Oneida, N. Y., Joyce Arlene Sholtz.

R. F. D. No. 3,

April 11, 1939.

Dear Joyce:

We have just returned from Wellsville where we went to take our little Joyce and her father and mother home, as they have been spending the week-end with us. It was my birthday yesterday, so you see they helped me celebrate it last evening.

I am grateful to you and to—well, you will soon know whom, for two nice letters this week. I can assure you that I am always glad to hear from any of the members of that faithful group of cousins.

I just stopped for a few minutes to watch a dear little three-year-old girl, who lives across the street from us. Her name is Charity Ann, quite a long name for such a tiny girl. She is dressed in bright red from head to toe, and looks quite a bit like Red Riding Hood. She has been trying to call upon some of her neighbors, but cannot seem to find anyone home. She says, "Mama says I mustn't come across the street," and like the good little girl she is, she obeys. The other night there was a bad chimney fire in the house in which she lives and the mother hustled Charity and her little brother across the street and telephoned the fire company. They had quite a time putting out the fire and made quite a muss doing it, but Charity was glad "My house didn't burn up." I have reached the bottom of my page, so I'll go on to the next letter.

Your affectionate friend,

Mizpah S. Greene.

Dear Mrs. Greene:

Mother and I went to Canastota last week, and I attended school there for a few days and liked it very much.

Last Sabbath night the Verona people gave my sister Doris a shower. There was a nice

program and ice cream and cake were served. She received many beautiful and useful gifts.

Monday afternoon we went to Doris' pretty wedding in the Verona church. She married Kenneth Van Horn, so I now have a new brother.

Affectionately yours,

Leland Langworthy.

Alfred, N. Y.,

April 13, 1939.

Dear Leland:

As you see, I have cut your letter right in two and am saving the first half of it for the special RECORDER number next month. Your reasons for liking the SABBATH RECORDER are good ones.

Your news about the wedding of Doris and Kenneth Van Horn, though good news, was not quite a surprise to me, for your Grandma Langworthy called me up before they started for Verona, saying, "I'm expecting a prospective bride and groom to call on me today." When she told me who they were was the time I had the great surprise.

I used to think it was fun to attend some other school besides my own. I started school in Chicago when I was seven years old. One time, I believe it was in my second school year, I went out to Walworth, Wis., for a few days and while there attended a country school. When I was asked if I liked it I said, "Oh, yes! it's such a friendly school, 'cause it isn't too big." Less than two years after that I had moved with my parents and little brother to the farm near Walworth, where my father had lived when he was a boy, and became a pupil in that very same country school.

I expect you are enjoying attending school at Alfred. I hope you will tell me in a future letter about some of the experiences you have there. You might get some of your schoolmates to write, too, don't you think?

Well, it is high time for me to say good night, for the clock just struck seven when I fully expected it to strike six.

Affectionately your friend,

Mizpah S. Greene.

Every rich man has usually some sly way of jesting, which would make no great figure were he not a rich man.

—Sir Richard Steele.

RELIGIOUS EDUCATION

REGULAR MEETING OF THE SABBATH SCHOOL BOARD

DECEMBER 18, 1938

The regular meeting of the Sabbath School Board was held at the Milton parsonage at eight o'clock on Sunday evening, December 18, 1938. The following trustees were present: President J. F. Randolph, R. E. Greene, W. D. Burdick, D. N. Inglis, C. L. Hill, E. B. Shaw, J. W. Crofoot, L. C. Shaw, and R. W. Burdick.

Prayer was offered by Rev. Edwin Shaw.

The minutes of the last meeting and of the annual meeting of the corporation of the Sabbath School Board were read. The secretary reported on the call of the meeting.

The Field Committee gave a verbal report of progress.

The Publication Committee also gave a verbal report of progress.

Preceding a verbal report of the Finance Committee, the secretary read a letter from E. E. Sutton, who wrote as president of Conference requesting information for the coming meeting of the Commission concerning present financial conditions and a possible budget for next year. After some discussion it was voted that the report be accepted as a report of progress and that the president send the desired information to Mr. Sutton.

The report of the director of religious education was read, accepted, and ordered filed with the secretary.

The quarterly report of the treasurer was read, accepted, and ordered filed with the secretary. The report follows:

Robert Greene, *Treasurer*,
In account with the
Sabbath School Board

Receipts

No balance on hand Sept. 18, 1938	
Milton Sabbath school	\$ 14.85
Interest on Cheeseboro bond	14.85
Morton R. Swinney, Denominational Budget	75.00
Morton R. Swinney, Denominational Budget	52.50
Chicago Sabbath school	5.00
Milton Junction Sabbath school	5.64
Morton R. Swinney, Denominational Budget	127.50
Rockville Sabbath school	4.63

Dinuba, Calif.	7.25
Milton Bldg.-Loan Asso.	25.00
Total amount	\$332.22

Expenses

E. E. Sutton, salary	\$ 75.00
E. E. Sutton, salary	75.00
D. N. Inglis, bond	5.00
E. E. Sutton, expense	75.26
E. E. Sutton, salary	75.00
Mrs. Walter Greene, salary	25.00

Total expense	\$330.26
Balance in General Fund Dec. 18, 1938	1.96

\$332.22

Balance in Educational Fund Dec. 18, 1938 \$110.00

Note.—The Educational Fund should show a balance of \$124.25. However, funds have not warranted the replacement of \$14.25 transferred to the General Fund September 18.

December 18, 1938. Robert E. Greene, *Treasurer*.

The secretary read a copy of a resolution adopted by the Education Society relative to the proposed merger of the Education Society, the Young People's Board, and the Sabbath School Board.

A verbal report of the special Committee on Consolidation was presented. It was voted that the report of the committee be accepted as a report of progress and that J. F. Randolph and D. N. Inglis be a committee to meet with representatives of the Education Society and Young People's Board, to study the field of Religious Education as it concerns Seventh Day Baptists, and bring to this board a plan of organization and program of work for considerations looking forward to consolidation.

It was voted that a committee of two be appointed by the president to send material to call attention of the Sabbath schools to the action of Conference relative to offerings by the schools for the Sabbath School Board and presenting some material on the work of the board. W. D. Burdick and C. L. Hill were appointed.

The secretary read a letter from E. E. Sutton suggesting a meeting of the board when he will be in this locality in February.

It was voted that when we adjourn we adjourn to the call of the chair.

The minutes were read and approved.

Adjournment.

Russell W. Burdick, *Secretary*.

SPECIAL MEETING OF THE BOARD

FEBRUARY 19, 1939

A special meeting of the Sabbath School Board was held at the Milton parsonage on Sunday evening, February 19, 1939, at 8 o'clock. The following trustees were present: President J. F. Randolph, Mrs. L. A. Babcock, L. C. Shaw, L. O. Greene, R. E. Greene, W. D. Burdick, A. L. Burdick, J. W. Crofoot, D. N. Inglis, G. H. Crandall, C. L. Hill, and R. W. Burdick. Director of Religious Education E. E. Sutton was also present.

Prayer was offered by Rev. E. E. Sutton.

The secretary reported on the call of the meeting.

Mr. Sutton then presented the matter of Vacation Religious Day Schools for advice.

It was voted that the director of religious education be empowered to use as much of the Educational Fund available for Vacation Religious Day School work as to his judgment is needed.

President Randolph reported on the meeting on consolidation of boards held at Alfred from January 31 to February 2, reading a report written by D. N. Inglis and proposed constitution and by-laws.

It was voted that copies of the proposed constitution and by-laws of the proposed consolidated board be furnished to the trustees and director of religious education.

It was voted that D. N. Inglis be designated to draw up a statement concerning the merger of the three boards to be incorporated in the first article of the proposed constitution, designating the merged boards by name, and so worded as to meet legal requirements regarding use of specified present or future funds.

It was voted that the reference in the minutes of the merger committee to the guarantee to carry on the functions of the merged boards, be incorporated in the by-laws of the proposed constitution of the new board. D. N. Inglis was delegated to re-write this as a by-law.

It was voted that the president be requested to convey to the Education Society and to the Young People's Board the suggested changes that were mentioned in the meeting and ask the organizations above mentioned to report possible changes originating in their boards, so that these could be considered

at the March meeting of the Sabbath School Board.

It was voted that the report of the special committee on consolidation be accepted as a report of progress.

Adjournment. J. F. Randolph, *President*,
R. W. Burdick, *Secretary*.

REGULAR MEETING OF THE SABBATH SCHOOL BOARD

MARCH 19, 1939

The regular meeting of the Sabbath School Board was held at the Milton parsonage at 8.15 o'clock on Sunday evening, March 19, 1939. The following trustees were present: President J. F. Randolph, W. D. Burdick, D. N. Inglis, R. E. Greene, J. W. Crofoot, L. O. Greene, E. Shaw, C. L. Hill, and R. W. Burdick.

Prayer was offered by Rev. W. D. Burdick.

The minutes of the last quarterly meeting and of the special meeting of February 19, were read.

It was voted that the minutes of the special meeting be approved as read and corrected.

The secretary reported on the call of the meeting.

Verbal reports of progress were given by the Field and Publications committees.

The quarterly report of the treasurer was read, accepted, and ordered filed with the secretary. The report follows:

Robert Greene, *Treasurer*,
In account with the
Sabbath School Board
General Fund

Receipts

Balance on hand Dec. 18, 1938	\$ 1.96
Morton R. Swinney, Denom. Budget	97.50
Morton R. Swinney, southern Wisconsin and Chicago quarterly meeting	10.00
Milton	60.00
Denominational Budget	105.00
	175.00
Interest, Lincoln 42nd Bond	10.00
Young People's Board, to consolidation committee meeting expense	10.00
Refund from expense for committee meeting from J. F. Randolph	.14
Morton R. Swinney, Denom. Budget	82.50
	\$377.10

<i>Expenses</i>	
E. E. Sutton, salary	\$ 75.00
J. F. Randolph, advance on expense to committee meeting	25.00
D. N. Inglis, advance on expense to committee meeting	25.00
E. E. Sutton, salary	75.00
D. N. Inglis, balance of expense to committee meeting	9.34
Returned to Educational Fund	14.25
Milton College, labor and material for proposed constitution	1.60
E. E. Sutton, salary	75.00
Bank of Milton, care of bonds for 1938 ..	1.00
E. E. Sutton, expense	52.50
"Year Book"	20.85
<hr/>	
Total expense	\$374.54
Balance on hand in General Fund	
March 19, 1939	2.56
<hr/>	
	\$377.10

Educational Fund

Receipts

Balance on hand Dec. 18, 1938	\$110.00
Dr. A. S. Maxson	100.00
General Fund, to replace loan	14.25
<hr/>	
Balance on hand March 19, 1939	\$224.25
March 19, 1939	

The report of the director of religious education was read, accepted, and ordered filed with the secretary.

D. N. Inglis reported relative to the article on Merged Powers and the by-law regarding Program of Activities prepared by him.

It was voted that the report of the committee be accepted and that this article and by-law be included in the proposed constitution and by-laws.

J. F. Randolph read the statement as prepared by him and sent to trustees of the Sabbath School Board, the director of religious education, and to the other boards involved. The secretary read a letter from E. E. Sutton regarding this statement. A lengthy discussion ensued.

It was voted that this report be accepted as a report of progress.

It was voted that when we adjourn, we adjourn to the call of the chair to meet within a month to make definite recommendations as to changes to be made in the proposed constitution.

It was voted that the treasurer be authorized to send \$25 to the International Council of Religious Education.

The minutes were read and approved by vote.

Adjournment.

J. F. Randolph,
President,
R. W. Burdick,
Secretary.

OUR PULPIT

THE SABBATH A DELIGHT

BY REV. JAMES L. SKAGGS

Text—Isaiah 58: 13b, "And call the sabbath a delight."

It is undoubtedly true that many people look upon a religious rest day as a restrictive burden. They would rather not have it. They would prefer to pursue their gain and pleasure without any interruption. Or, if the serious tasks of life are given up for a day, they would rather be free to make the day one of unrestricted pleasure and freedom. They look upon the Sabbath or the Sunday as they do upon other things which interfere with their doing just as they want to do at any time.

How many feel like that about the Sabbath, or the Sunday, I do not know, but from common observation it would seem that many people have some such attitude.

If that is the case, how would such people like to have us dispense with the whole idea of the Sabbath? We are told that many people in some parts of the world actually live under that condition. Each of the seven days of the week furnishes the same opportunity to pursue gain, or to pursue pleasure, or to go a-visiting. It is not so long ago when some of the great industries of our own country were run on that basis: twelve hour days for labor, and seven days in the week! Less than twenty years ago, I attended a meeting in New York City when that very condition was a subject of hot discussion between some of the great leaders of the Church, labor, and industry. As a matter of common human interest we are not supposed to tolerate such a condition any more. It offends our moral sense.

And really would anyone be satisfied without a Sabbath—in some sense? Just an unending round of toil and sleep, and sleep and toil?

It does not take much reflection to conclude that God was wise and good in providing that people should have the Sabbath—even from just a physical and social point of view. If such provision had not been made long ago, I am sure we would want to work out some plan along that line. It would not be the same world at all for us if stores, factories, schools, and all other industrial and professional activities were continuous and without any Sabbath time.

Historically, the Sabbath has been a religious institution. We are told that in the beginning God set apart the seventh day and sanctified it, requiring that no work should be done on that day. And the blessing of cessation from labor was to be extended to children, servants, and animals. All trade and business was to cease until the Sabbath was past. And Jesus said, "The sabbath was made for man."

As we study the history of Israel, we note again and again the charge which was brought against the people by the prophets, that they were desecrating the Sabbath. Their failure properly to observe the Sabbath was given as the cause of their weakness and of their captivity. It seems that when they failed in respect to the Sabbath, they failed in everything. They lost their reverence and their courage. We are impressed that the Sabbath is presented as the key to both physical and spiritual well-being; and we might say to material and political well-being also. With the loss or the misuse of the Sabbath went most other things which were highly valued or of great importance.

Someone has spoken of Sabbath observance as "giving God a chance." That is, if life is to be lived and maintained on any high plane there must be a place in it for God, for God's will and purposes. If God is denied his place, if he is cast out, other fine qualities go out with him. But if God really has his chance on the Sabbath, there will be some possibility of his keeping it throughout the week.

We must recognize the fact that even those who do not keep the Sabbath religiously may receive a very real physical and social benefit. Indeed, God sends the blessings of the rain and of the sunshine on both the just and the unjust; upon those who honor him and upon those who refuse him such honor.

While we speak thus of the Sabbath, we recognize the fact that nearly all the so-called Christian world observes Sunday. And while we feel that there are adequate reasons why all Christians should observe the Sabbath as taught in the Bible, I personally feel that if for any reason I observed Sunday, I would want to keep the day open to God that he might have some chance in my life. Yes, we need the physical rest and recreation, but more than that, we need to give God some chance to do what he wants to do for us.

We hear Isaiah saying to the people, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of Jehovah honorable, and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in Jehovah; and I will make thee to ride on the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of Jehovah hath spoken it." Isaiah 58: 13, 14.

Here is set forth a severe criticism and a high standard, and we may well give serious consideration. The Sabbath is a great gift from our heavenly Father. Without it we would be poor indeed, both physically and spiritually. We may well cherish it and call it a delight and guard it from every encroachment that would rob us of its blessings.

That great gift is designed to yield unto us moral and spiritual qualities. And let us take care that we look not upon the Sabbath as an end in itself. It is a means to an end. It is an agency of grace. Spiritual quality is the great objective. We are surrounded with many agencies which ought to help us to this end. The Bible should be an agency of grace; the Church should be an agency of grace; our worship should be an agency of grace; the Sabbath should be an agency of grace. All such things should help us find our way into the heart of God. The Sabbath may be made one of the most important for our spiritual culture. It has a value beyond anything we can say, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight . . ."

Isaiah is striking straight at the root of the matter. Perverse people, or just careless people, bent on their own pleasures, having their own way, are always treading on sacred things.

They tread down and destroy that which would feed their souls. I do not mean that people always choose to do that. They just resent order and restraint, become blind to the supreme values, and soon find themselves treading on things which are sacred. That is what they were doing back there in the days of Isaiah, and he says, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight . . ."

Justification for our being Seventh Day Baptists can only be found in our calling the Sabbath a delight. There is little to Sabbath keeping if we do it as slaves perform their unwilling tasks. But we will find its real meaning when our hearts overflow with appreciation of the goodness of God in giving us a day for physical rest, for worship, and for happy communion with him.

And is not Sabbath observance to be measured more by attitudes than by the particulars of what one does on the Sabbath? Indeed, must it not be that what one does on the Sabbath is determined by the attitude down deep in his heart? An attitude of irreverence or indifference opens the door for almost any kind of activity or conduct. And an attitude of reverence and delight, appreciation of the Sabbath as a great gift from God, sets up a barrier against all careless and secular encroachments.

I would not attempt to say in detail what one should do or not do on the Sabbath. No set of rules could be adequate. But let us make the Sabbath a delight in our minds and hearts; then we shall not be seriously troubled by the details of what we shall do or not do in its sacred hours.

If we can see the Sabbath in the light of an inestimable gift of our heavenly Father, then shall we be prepared to find it a joy and a delight. We can approach the Sabbath from week to week with a peculiar appreciation of the goodness of God, with a desire to use the day in a way which shall be pleasing to him—in such a way as shall accomplish his holy purpose in us. We shall want to go to church. We shall want to join with others in worship. We shall not want to go to places of business or amusement. At times we may not be able to avoid secular crowds and conditions, but we can remember that it is the Sabbath day, and refuse to do anything which will tend to destroy its value for us.

Meditation upon the purpose and value of the Sabbath will tend to kindle delight in our hearts. We should always remember that Jesus said, "The sabbath was made for man." And how badly man as man needs it! The multitudes trample it under foot. They recognize no holy time, and seem to have little sense of anything that is holy. They refuse to give God a chance. And how much the world needs to stop, to think, to rest, to worship and bow down! The Sabbath, holy time, is central in spiritual experience. And do we not need to ponder this message which God, through his prophet, gave to Israel: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of Jehovah honorable, and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in Jehovah, and I will make thee to ride upon the high places of the earth, and I will feed thee with the heritage of Jacob thy father: for the mouth of Jehovah hath spoken it."

Salem, W. Va.

DENOMINATIONAL "HOOK-UP"

WATERFORD, CONN.

Our Lenten Preaching Mission, led by Pastor Ehret of Alfred, proved enriching to the spiritual life of the parish as well as stimulating to the church fellowship. The ministry of preaching was made central and the sermons were strong and refreshing. Attendance grew throughout the mission and averaged something in excess of the total resident membership.

This is the third year we have held a parish Preaching Mission and the practice has entirely justified itself. It has been well said that a sermon is "the Protestant way of lifting up the host and chalice," proclaiming that religion is "a living fire aflame upon the altar of the preacher's heart."

A reception for Pastor Ehret was held following the last service, and Waterford is glad to list him with the other men who have visited her pulpit and left it more meaningful.

Correspondent.

ASHAWAY, R. I.

On Friday evening Rev. Everett T. Harris baptized twelve candidates at the Seventh

Day Baptist church, one of them being from Hopkinton. They are meeting at the parsonage on Sabbath afternoons studying church membership, and it is expected they will be taken in as church members on Sabbath. April 29.

On Sunday morning several of the Christian Endeavor members met at the parsonage at 5.30 o'clock and went to the Narragansett Baptist church to the Easter sunrise service.

The pulpit at the Seventh Day Baptist church was prettily decorated with Easter lilies and other plants Sabbath morning. The lilies were later sent to the sick and shut-ins.

—Westerly Sun.

WESTERLY, R. I.

The Men's Club of the Pawcatuck Seventh Day Baptist Church heard Dr. H. Eugene Davis of Shanghai, China, tell of the war conditions in and around China.

He prophesied it would be very difficult for Japan to conquer China as every year twelve million come of age for the Chinese army, and for the next twenty-five years the population, in spite of the war, will not diminish a particle.

Mr. Davis and his family are missionaries at the China station and all know intimately the family of Generalissimo Chiang Kai-shek, head of the Chinese government.

He described the family as Christians and that Chiang during the war himself had become converted, also many of the leaders of the Chinese government today are young men and women trained in America. Many of them have adopted Christianity.

Karl G. Stillman, president of the club, presided. A musical program was presented by the men's chorus under the direction of Miss Elizabeth Crandall.

The annual meeting of the S. D. B. Society of the Pawcatuck Seventh Day Baptist Church was held last evening in the church parlors with a large attendance.

Supper was served at 6.15 by a committee headed by Mrs. Elston Van Horn, after which the business meeting was held and reports for the year read by the various officers and committees. All reports showed a busy and successful year.

The nominating committee, with Miss Rachel Barber as chairman, presented a slate of officers for the coming year, all of whom were unanimously elected as follows:

President, Mrs. Harold Hamilton; vice-president, Miss Lucinda Barber; secretary, Mrs. Clifford Langworthy; treasurer, Miss Bessie Gavitt.—Westerly Sun (early April dates).

BROOKFIELD, N. Y.

A group of Seventh Day Baptists met at the parish house Wednesday evening, when Rev. Eugene Davis gave a talk on denominational finances. Mr. Davis' talk was illustrated by maps showing location of denominational interests in this country and throughout the world. His work is an effort to secure the raising of the United Budget in full before the end of the Conference year. Mr. Davis has spent many years in China as a missionary, and plans to return again in the fall. His stories of Chinese customs and needs were of much interest. Jay Brown had for exhibition an extensive display of Chinese articles.

—Brookfield Courier.

INDEPENDENCE, N. Y.

DEAR RECORDER:

In our Ladies' Aid society annual meeting I was appointed press committee, so I am attempting to write a little of the "doings" of the Independence Church society.

In our Ladies' Aid society annual meeting it was voted to raise our pledge to the Woman's Board for their special obligation, by some means outside our regular channel for raising funds, and a committee was appointed to plan for this.

During the week of February 21-26, Dr. Eugene Davis was with us, calling in our homes and giving special service. Tuesday night a cottage prayer meeting was scheduled to be held at the R. E. Spicer home, but owing to illness was held at the home of Mr. and Mrs. C. M. Crandall. Also one was held at the home of Mr. and Mrs. W. D. Clarke, Thursday evening.

On Wednesday, after a dinner served by the Ladies' Aid at the parish house, Doctor Davis gave a very interesting talk on conditions in China and with use of maps left us with a clearer vision of what has been accomplished by the missions there and the need of continued work.

Meetings were held at the church Friday night through until Sunday night, which were inspiring and enjoyed. But owing to weather

conditions and sickness it is regretted that these meetings were not more largely attended.

Last Sabbath, Easter was observed followed by communion service, at which time members were presented with certificates of membership. To those who have been members of the church twenty-five years, was given a silver star; and those who have been members fifty years received a gold star. Mrs. Mary S. Crandall, the oldest resident member, was present and was presented with an Easter lily.

Very sincerely,
Grace C. Spicer.

RIVERSIDE, CALIF.

A Preaching Mission conducted over two week-ends has proved to be a blessing and inspiration to the Riverside Church. It was held on March 24-26, and March 31-April 2, four sermons being given during each period.

Since Rev. G. D. Hargis has returned from Jamaica, it has been the desire of the Riverside people to hear him more than the few times he has spoken since his arrival; but he has been preaching in Los Angeles most of the time he has been home, so was not available for us on Sabbath days. Hence it was proposed that he preach on Friday night and on Sunday night, and that the pastor preach twice on the Sabbath. This plan was followed on the dates mentioned and proved to be much worth while. While there were no conversions during the meetings, we believe they were used of God in ways that will bring results later.

Brother Hargis brought forceful, challenging messages that stirred the hearts of all who heard, both converted and unconverted, and we are deeply indebted for his ministry among us. The gospel is still the power of God unto salvation, and our Father still plans to win the world by the foolishness of preaching.

—Contributed.

AN ENCOURAGING LETTER

DEAR SABBATH RECORDER:

Please find inclosed payment for RECORDER for six months. For a long time after reading my RECORDERS I sent them to Mr. Jeffers of Racine, Wis., but since he is not able to use them they have accumulated. I wrote to Mrs. Scouten of Fouke, Ark., asking for the

name of someone who would enjoy them. She sent me her daughter's name, Mrs. Davis, who will read them and pass them on to a Mrs. Mitchel. Mrs. Scouten gives hers to another daughter. So you see the good two subscriptions are doing. Are we not glad? There have been lovely poems in them of late.

I believe the Lord is going to convert the pocketbooks of our denomination. How I would like to hear Rev. Eugene Davis at quarterly meeting in the Junction. My heart is in position but does not work well.

Sincerely,
West Allis, Wis., Mary Maxwell.
April 8, 1939.

MARRIAGES

VAN HORN-LANGWORTHY.—Mr. Kenneth Bernard Van Horn of North Loup, Neb., and Miss Doris Wilna Langworthy of Alfred, N. Y., were united in marriage in the Seventh Day Baptist church, Verona, N. Y., on April 10 1939, at 2.30 o'clock, the pastor, Rev. Alva L. Davis, officiating. The new home will be in Salem, W. Va.

OBITUARY

POTTER.—Adelbert H., son of Alonzo and Tacy Palmer Potter, was born at Hartsville, N. Y., October 24, 1858, and died at his home in Almond, April 4, 1939.

On June 13, 1883, he was married to Ella Viola Adams, who with the three children born to them preceded him in death.

At an early age he united with the Seventh Day Baptist Church and remained faithful to his profession as long as health permitted. He was a man who not only believed in his religion but lived it. He was also an earnest worker in the Grange, and was Master for a time.

Funeral services were conducted from his home by Rev. A. Clyde Ehret, and burial was made in the Alfred Rural Cemetery. A. C. E.

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.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

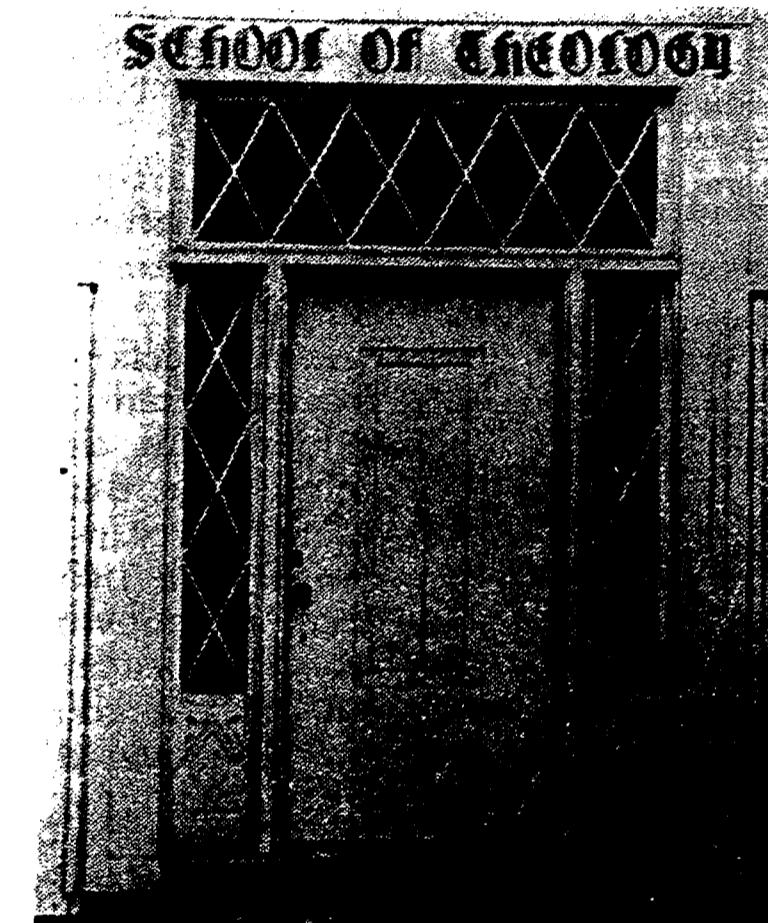
TOURIST ROOMS—One mile north of junction of Routes 62 and 31 (off 122A via Worcester). Fay Farm, Princeton, Worcester Co., Mass. 4-24-mo.

The Sabbath Recorder

Vol. 126

MAY 1, 1939

No. 18



GOthic DOORWAY—ALFRED, N. Y.

Contents

Editorial.—A Special Recorder Issue, May 29.—More Attention to Rural Churches.—	290
Marks of a Christian Home.—Sabbath Rally: a Look Ahead.....	291
Urgent!!!	292-294
Missions.—Quarterly Meeting of the Board of Managers.....	294-297
Woman's Work.—Hattie Brown West (Mrs. Allen B. West).....	297-299
Young People's Work.—A Thought for the Week.—Well Folks!—For Christ.—For the Church	299
Children's Page.—Our Letter Exchange	300-304
Our Pulpit.—Words of Jesus Spoken From the Cross.....	304
Denominational "Hook-up"	304