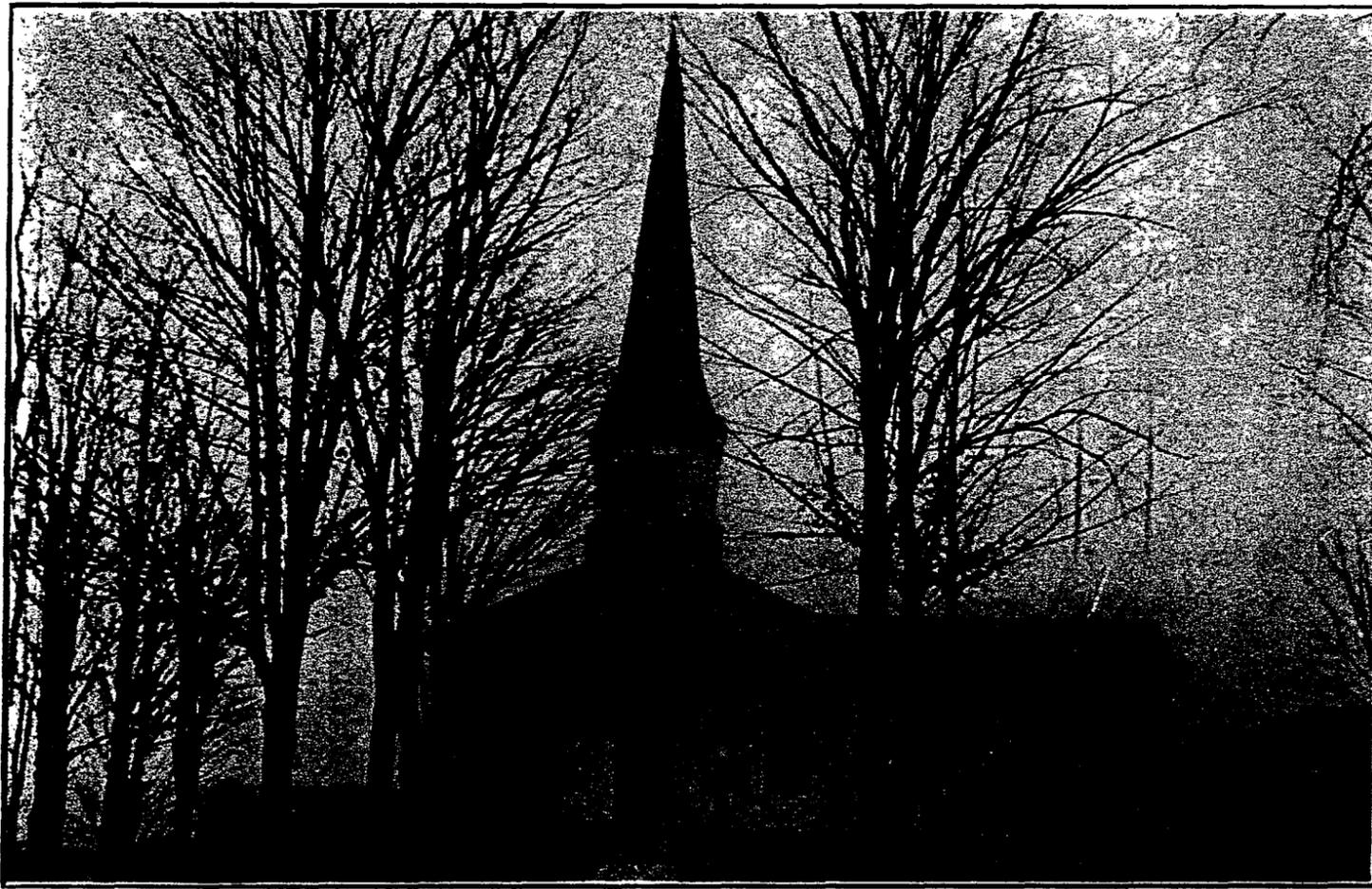


The Sabbath Recorder

Vol. 127

PLAINFIELD, N. J., JULY 3, 1939

No. 1



First Brookfield Seventh Day Baptist Church
Leonardsville, N. Y.

Rev. Paul S. Burdick, Pastor
Host of the Central Association
June 23-25, 1939

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The Sabbath Recorder

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

Vol. 127, No. 1

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EDITORIALS

IF YOUTH HAS CHRIST

We see great movements in civic and political life making bids for youth. Not only bidding for them but winning and training them, molding them to various group ideals. The value of enlisting youth is recognized by the Communists and the Nazis. They are right when they say "Who has the youth, has the future."

Young people are eager, increasingly so, to get somewhere, to do something worth while. Their motives sometimes may be a bit mixed, but those of their elders are not sometimes so?

Some foreign traveler has criticised the leaders of America in not providing some major, compelling call to our young people. The Communist leader tells the young people that theirs is the opportunity to "make a new world." In Germany, National Socialism makes its strongest bid to youth. This is true in Fascist Italy, and in these countries even the boys and girls are uniformed and started in earliest years in their compelling training and loyalty, with every emotional appeal.

We believe in America we have as fine a generation of youth as ever this country has possessed. They are intelligent, alert, progressive, zealous, and ambitious. Many have sworn their allegiance to Christ. The Church's big task is to win American youth to Christ, and set them in the great crusade for righteousness with him.

Our churches and boards need to be more sympathetic than they are to the urges of youth. Conference appeals reveal scores of our own young people as consecrated and offering themselves for special religious, full time service. But too often they are afforded no opportunity to serve. Churches are lethargic and indifferent, and boards are sometimes negligent, doubtless because of inadequate support from the people. "Oh, well," we say, with a shrug. But it is *not well*. Our young folks leave us and engage in mission and other work with other denominations

because we fail them. This is not random talk; cases in point are close home. Youth, *our* youth, want to serve. They are increasingly eager to understand more clearly what Christianity is, and eager to carry out the teachings and principles of Jesus Christ.

What greater movement is needed than that of moving this country, and the world, for Christ? There is none. If our young folks have Christ and go *forward* with him, they can remake the world.

MINISTERS' CONFERENCE

Twenty-two Seventh Day Baptist ministers were present at the first session of the two-day Ministers Conference at Alfred, N. Y., June 19-21. They needed no introduction to each other, but were as brothers, older and younger, who had been separated from each other for some time. Smiles and cordial greetings, hand-shakes and back-slapping and friendly exchange of mirth with solicitous inquiries as to health, personal and family, marked the minutes before the opening worship period. One recalls the rather wistful words of a newcomer among us a couple of decades ago as he witnessed such greetings at General Conference time—"I would give a good deal if I could be greeted as 'Henry' or 'George' or 'Will' as you fellows greet each other." It is one of the blessings of belonging to a smaller group, of a number who know each other by their personal names. Later, the writer, looking over the group, thought "No one here but whom I address by his given name except Sylvester. One would hardly feel free to address Elder Powell in that familiar manner. But he says they used to call him "Syll."

The others, should one call the roll, would be as follows: George, William, Ahva, Walter, Eugene, Clyde, Herbert, Herbert, Harold, Edward, Everett, Albert, Hurley, Trevah, Marion, Paul, Elmo, Harley, Emmett, Neal, Orville, Edgar. Before this session began James, just arrived from West Virginia, was called back because of the death of a member of his

church. At least four present last year were absent because of Vacation Bible Schools or other meetings soon to follow, and others were absent because distance made the meeting for them prohibitive.

Order of Procedure

At eight-thirty, Daylight Saving Time, the group gathered in the Gothic Chapel. The spiritual atmosphere seems so natural in this room. It was very noticeable how the chatter died out immediately as we entered this place of worship. The period of worship was led by Harley Sutton, with Trevah Sutton at the organ, and Albert Rogers, soloist. Our need of God and of his nearness was impressed upon us by brief Scripture, song, poetry, and prayer—in every part of which every one present took part. It is no small treat to hear such a group of ministers, trained more or less to sing together, singing the great hymns, or songs like "Remember Me, O Mighty One," written for male chorus. These worship hours, four of which followed this during the meetings, are more than formal expression; they gave tone, inspiration, and force to the things that followed.

The meeting in the dean's room on this first evening was an opportunity to organize for the purpose of carrying on. The hours and number of meetings were decided upon. No one had been asked to bring a paper or address. Not even a theme had been announced. A "scribe" was appointed and then, one by one, or two, problems or questions were suggested and listed for discussion in sessions to follow. So real and pressing were many of these that discussion immediately followed. But the idea was to get these matters recorded, to be taken up orderly later. The eager attack, however, indicated the burning nature of the problems mentioned, and vital to the forwarding of our work.

In this meeting it was decided to give the afternoons over to spontaneous group conversations and recreation. A directing committee of three was appointed to select the questions of related nature to be discussed on the following day, and to lead and direct that discussion. A similar committee was appointed for the second day. While ten-thirty was the hour decided upon for adjournment, it was overrun and it was eleven before the last had left for his home, that of a friend,

or for the Bartlett Dormitory where most of the visiting men were comfortably housed.

Discussions

This conference was one for discussion and every one was free to exercise his right. If any spoke more than others it was, perhaps, because some were more willing to hear than to be heard. In spite of some wandering from topic under immediate discussion, in the main, a direct drive ahead was experienced and helpful, valuable exchanges of thought were made.

Problems both of general and specific nature and interest were considered—such as: Why do people not attend church as much as formerly? Methods of evangelism; problems of church membership; nature of the church; does the church serve its community as fully as it ought—especially where it is the only one in the community? How make the Sabbath more significant? Personal devotions; how achieve the purpose of the prayer meeting; how overcome prejudice.

An extra discussion period (in place of a recreation hour) was given to the consideration of the Denominational Budget, at the request of Dean Alfred E. Whitford. This was considered one of the most helpful of the conference.

This editor's aim is not to report so much what was said. That is less important than the results that will become apparent as these men return to their parishes and put into operation some of the things which they have gone on record as proposing to do.

The Worship Services

Mention has been made of these, but they deserve a few words more. These were refreshing sessions—five in all. Names need not be mentioned. All who led were pastors, chosen from both older and younger ministers—from those of long experience, those with a few years of experience, and from more recent accessions to the ministry.

It is good to be able to say the young men did not disappoint us. Each followed his plan and ideal of such a service. All were good. The meditation, the brief sermon, the Scriptures, the prayers, the excerpts from other writings, the songs—all led to a deepened sense of the need of the "Abiding Presence." That Presence was very real in these meetings, and the peace and love of God were constantly

reflected in the discussion periods throughout. Assurance blessed these periods of waiting upon God. "Courage" to press on in our tasks was strengthened, especially in the last of the worship services, which closed with the challenging hymn of Luther's, which ought to be more frequently used by our churches—"A Mighty Fortress Is Our God."

And So Forth

The problems of pastors in their local work were naturally themes for the discussions. But of course denominational questions were constantly involved. An extra hour was given to a hearing of a Conference Committee on our Literature, and valuable suggestions were made to the members of that committee, so the chairman said.

The editor and the corresponding secretary of the Tract Board found valuable suggestions and help. Doubtless the secretary of the Missionary Board did also. The things various members said they would undertake to do on return to their parishes were challenging.

All present felt the conference was worth while, not only for the valuable interchange of thought but in the unifying influence of getting together and becoming better acquainted with one another. As we know each other better, we love each other better. Then a sense of what the other man is doing and the difficulties he meets encourage one, always, with the thought that his own lot is not so bad, after all, and that his difficulties may not be as hard as those others constantly face.

THE CENTRAL ASSOCIATION

The one hundred second session of the Central Association of Seventh Day Baptist Churches was opened Friday morning, June 23, in refreshing and needed showers of rain, at Leonardsville, N. Y., with the old First Brookfield Church, constituted in 1797. In parts of central New York some crops have barely justified harvesting, one nine acre field of peas, it was reported at a gas-filling station, being totally abandoned. Thus is indicated the need of rain. The heavy shower at the beginning of the meeting may have been symbolic of our own need of an outpouring of spiritual blessing. And truly something of the kind was experienced in the meetings.

Mr. Leslie Welch, member of the local church, though a young man, proved qualified

to conduct the business and extended the welcome of the church to all present and those yet to come. Response to this was made by Claude Camenga of the Second Brookfield Church, and was as follows:

We feel that the people of Leonardsville have exercised a good deal of faith in inviting the association to meet here in the face of competition with two World Fairs, the various school exercises claiming our attention, and the busy season for the farming people. But we are people of habit or custom, and at this time each year we look forward to a meeting in some locality in the Central Association, and I am sure we all derive a great deal of benefit, spiritually and socially.

I like to feel that we are following the example of Christ as so often expressed in the phrase, "and as his custom was he went into the synagogue on the Sabbath day, to teach." I am sure with the excellent program prepared and the several fine delegates with us for the occasion we are going to have a profitable session. We thank you for so cordial a welcome.

There were noted in the opening session delegates from Adams Center, Brookfield, De Ruyter, Leonardsville, Syracuse, West Edmeston, and Verona. Thus all the churches were represented, the delegation increasing until Sabbath morning the auditorium and session room were well filled. Delegates were present from the Southeastern and Eastern Associations, and representatives, members from Alfred, and Shanghai, China, churches. The secretaries of the Missionary and Tract Boards "came also."

Well Prepared Program

The program was carefully prepared and showed that much care and attention had been given to it. This is as it ought to be. If we are to go to the expense of having such meetings, they should be—as they always have been—worth while. That needs preparation beforehand.

The theme of the association was "The Surrendered Life"; the texts—"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith in the Son of God who loved me and gave himself for me" (Galatians 2: 20); and "For to me to live is Christ, and to die is gain," (Philippians 1: 21). The opening song was "Take Time to Be Holy."

Interesting reports from several churches were read, showing in some cases increases in

membership, interested activity, and encouragement in outlook.

The worship periods were all helpful. Mrs. Ina Polan of Brookfield conducted the first one and presented on the blackboard an illuminated double table of the Decalogue, drawn by a gifted son of the parsonage, with "The Sabbath" between the two, and a statement concerning our belief in the Sabbath quoted from "Statement of Beliefs of Seventh Day Baptists." She asked where lately we had read this quotation. Right was the answer, "Statement of Beliefs." But what she especially wanted to bring out was that it was a part of the front cover of the special issue of the SABBATH RECORDER recently mailed to more than four thousand people. It was read in concert together with texts of the association. Brief addresses, interestingly reporting something from the Silver Bay Conference, recently attended, were given by Winthrop Davis and Dighton Polan. Mrs. Polan closed her helpful worship service by quoting the poem written by the late Mrs. William L. Clarke and set to music by Miss Ethelyn Davis, now Mrs. Coplin of Riverside, Calif., "Go, Work Today," the Master said." The young men who spoke sang "Jesus Is Calling Us." Other worship services were also on a high plane.

The "Keynote" program struck a new note in the presentation of the needs of Christians and churches. "A New Center of Loyalty," "A New Center of Motive," and a "New Center of Power" were the subjects presented by pastors of the association, each address illuminating, inspiring, and challenging. Here are new centers, said one of the speakers, "What are you going to do about it?" And he told of Labrador as the answer to such a question asked of Doctor Grenfell, years ago. The consecration of even a small group of young people, it was urged, can change things. A half dozen young men saved England from bloody revolution—while France suffered such a revolution for the lack of just such young men. A little group of students at Williamstown around a haystack started the great missionary movement in this country. "If Seventh Day Baptists are confused about tomorrow, let them—in the spirit of Jesus—with new motive, new faith, launch out and go forward."

Secretary William L. Burdick brought an arousing message on "The Love of God as

Revealed to Us." Briefly he spoke of the officers, members, and work of the Missionary Board and outlined the activities on home and foreign fields. At home the board is assisting pastorless churches, keeps a general missionary in the Southwest, encourages evangelism and the Preaching Mission. In the foreign field, work is carried on in Holland, Germany, China, Jamaica, while calls are coming from many places the world over. In the main part of his message he showed that the love of God is manifested in his gift to us of our physical being, our intellectual powers, our environment, Jesus Christ, and that God never ceases to draw us to himself. On our part is demanded loyalty to God in his great call to us to be faithful.

Spiritual Power

The Sabbath eve sermon, by Pastor Herbert L. Polan of Brookfield, and conference meeting led by Pastor Alva L. Davis of Verona, united in emphasizing the spiritual in our lives and the need of consecration. Many took part in this meeting, old and young alike giving their testimony to the love and power of God affecting their lives. As should be, this Sabbath eve meeting was a fine preparation for the Sabbath morning meeting when Rev. H. Eugene Davis spoke to a full house on "Building a New World With God." In his clear, forceful, and vigorous way he pressed home the great need of the world, and the true source of power. We find peace, direction, and power, he declared, as the fruit of surrender. A striking quotation was the testimony of a Chinese, "All I know of myself I give to all I know of God."

In the afternoon a layman's forum was led by L. P. Curtis of Brookfield who presented three speakers: Harry Parker of De Ruyter, Raymond Sholtz of Verona, and Dr. Edward Whitford of Brookfield. Their addresses on "Personal Surrender," "Shared Experiences," and "Surrendered Possessions" were strong and full of interest. One of them has been secured, and we hope the others will be available for publication in the RECORDER. Preceding the forum, Moderator Leslie Welch led a worship service including a very helpful meditation, and following was the sermon by Rev. James L. Skaggs of the Southeastern Association, from the text, "That they all may be one; as thou, Father, art in me and I in thee, that they also may be one, even as

we are one." (John 17: 21.) No notes were taken of this message, but we trust Brother Skaggs will let us have it for Our Pulpit Department. It was full of his customary depth of thought and careful analysis and conclusion. We need more of this kind of preaching.

Young People

In spite of regents examinations, closing school exercises, and commencements—many young people were in attendance and their cheerful faces and ways and attention were most pleasing and encouraging. A fellowship breakfast preceded by a worship service was held in Winfield Park Sunday morning. The writer did not attend this meeting, though cordially invited. It will be reported by others for the Young People's Department, together with the papers given by them the evening after the Sabbath in their program. This part of the general program was arranged and conducted by Pastor Orville W. Babcock of Adams Center. Professor Burton Crandall, president of the Young People's Board, brought a message of encouragement. The following speakers, Anna Davis, Helen Austin, Dighton Polan, Grover Williams, and Madaline Burdick, treated the subject of "Surrender" in its various phases appealing to young people. The leader closed this most inspiring part of the program with a dedicatory prayer.

The closing address of the evening was made by Secretary Van Horn of the Tract Society, who spoke briefly of the RECORDER and tract interests in promoting the kingdom of God, and presented the thought of the Spirit of God as the undergirding, directing, and effectual power in accomplishing our task. "Not by might nor by power, but by my spirit, saith the Lord."

Closing Programs

The morning breakfast of the young people has already been mentioned. They were all back early for the business session of Sunday morning, and sat through some rather long and rather profitless discussions—at least as far as definite time for annual meeting is concerned.

The moderator for 1940 is Rev. Orville W. Babcock, the recording secretary, Dr. Edward Whitford, Brookfield. Place of the next meeting is De Ruyter. Delegate to the South-eastern Association in 1940 is Rev. Alva L.

Davis, and to the Southwestern in 1939 is Rev. Paul S. Burdick.

The following resolution among others was voted:

Be it resolved that we, the Central Association of Seventh Day Baptist Churches, express our deep concern over the shipment of materials to Japan which are being used in making war against China, and we desire such shipment to be stopped by the President of our country and that, if necessary, appropriate legislation be passed empowering him to do so.

Following the business session, Rev. Trevah R. Sutton, delegate from the Eastern Association, preached an abbreviated, thoughtful sermon on "The Two Sisters," from the text Luke 10: 41b, 42a. The practical, Christian life will find expression in thoughtful service as well as in seeking the "better part." Seeking that better part, in fact, will insure the other part. The light of Christ shining forth in our lives will beautify all life, and minify the ugly. Let Christ shine out in us.

The afternoon program was a pageant put on by the Adams Center Church under the management of Eva Bates and Margaret Stoodley. "Evangel of the New Day" was the theme of the play. In spite of discouragements, opposition, and seeming failures, a new spirit of evangelism goes forth—religious education. Other spirits, hope, friendship, power, heroism—all contribute to ultimate success in winning the world for Christ.

For this afternoon program the editor could not tarry, but hastened homeward to prepare for the forthcoming RECORDER and start for another association.

The Central Association was a good place to be, but tasks at home and in the other fields must be attended to, and under the inspiration of such meetings one should fare forth better prepared and encouraged to live the life "hid in Christ."

Other Matters

The Leonardsville Church is not so large in membership as formerly. But a good and hopeful spirit still prevails and Pastor Burdick is doing faithful and appreciated work. The hospitality of the people of highest quality was manifested. People over the hill at Brookfield and down the valley at West Edmeston cordially assisted in entertaining the guests. Four meals, Friday and Sabbath, were served by the ladies of the Methodist Church—the

food of high quality and plentiful. Sunday noon the dinner was served by our own folks at the church. But the other arrangement made it easy for our women folks to enjoy all the sessions.

The programs were printed by Mr. C. W. Ames of De Ruyter, free to the association, a fine appreciative gesture of his interest in the work of the association.

The next association goes to De Ruyter, and an attempt is being made so to place the time as not to interfere so much with young folks' attendance. One family made the trip three times at this association, so as to help its young folks to be present at as many of the meetings as possible and yet be at their school exercises, where they had important places on the programs.

The flower decorations of ferns, peonies, and other blossoms, were provided by the Leonardsville Flower Club, and added greatly to the enjoyment of all.

The music was good—solos, duets, trios, quartets, and quintets, with the choirs of the various churches, adding power and variety to the spiritual influences of the services.

MISSIONS

ANNUAL MEETING OF THE FOREIGN MISSIONS CONFERENCE

The annual meeting of the Foreign Missions Conference of the United States and Canada, which convened in Swarthmore, Pa., June 9, was an occasion of unusual interest and importance.

The meeting lasted eight days. While much time was spent in group conferences, the major part of the sessions was given to discussion of plans, in meetings composed of all the delegates. Between three and four hundred delegates were in attendance and there were no meetings for the public.

Missionaries from most of the countries of the world, the executive officers of mission boards and board members were in attendance. Many helpful facts came out in the discussions and one had an opportunity to study men. Those whose labors had been confined to one field were the ones who seemed to feel the surest of their positions and did the most talking; while those who had the widest knowledge and bore the greatest responsibilities said less and seemed to realize

that the problems needed more than human wisdom.

The annual report showed that the amount expended for foreign missions by the societies in the United States and Canada was \$23,000,000, while the report for 1938 showed \$29,000,000, and that for 1929 \$69,000,000. While this reveals an alarming falling off of the contributions of people for missions, it does not represent the reduction in the amount of work. Some fields have been deserted and on many fields the number of workers has been reduced; but owing to the sacrifice of the missionaries and the faithfulness of the native Christians, the work has not suffered as the figures might represent. Nevertheless, the situation points to a grave problem before the Church of Christ. Three times, in the twelve centuries before modern missions, Christianity was established in China and it looked as though it had a permanent foothold, but every time it was choked out. Is this history to be repeated in China and other countries?

AN INTERESTING ACTION BY THE PRESBYTERIANS

Those responsible for the public declarations at our associations on vital questions have been discussing, among other items, what should be said regarding the sending of munitions to Japan. The sympathies of Americans are with China; but how to remain neutral and not aid China's enemy is a problem which has baffled our lawmakers. The resolutions passed recently (May 31) by the General Assembly of the Presbyterian Church in the U. S. A. are of interest to all who are studying this problem and for this reason are given below:

For nigh two years, Japan has been engaged in a war of aggression against China, accompanied by indiscriminate aerial bombings of undefended cities of no military value, ruthless killing of civilians, rapine and plunder, and the destruction of schools, churches, hospitals, and other institutions of cultural value.

The United States and Japan are signatories of the Nine Power Treaty wherein the said Nine Powers covenanted to respect the integrity and autonomy of China and not to put any hindrance in the way of her efforts at national reconstruction.

By providing Japan with the major portion of her munitions and raw materials for the manufacture of munitions, we have become and continue to be partners with Japan in this war of aggression.

Be it therefore resolved: That this General Assembly protest against the continuance of this partnership in aggression, and that on the basis of our commitments in the Nine Power Treaty, we urge immediate legislation by Congress that will make it illegal to sell to Japan munitions and potential raw materials as long as she acts in violation of this treaty.

Be it further resolved: That the clerk transmit a copy of this resolution to President Roosevelt, to the Secretary of State, and to the chairman of the Foreign Relations Committee of the Senate and to the chairman of the Foreign Affairs Committee of the House of Representatives, urging effective legislation to this end.

Be it further resolved: That pastors be requested to bring this matter to the consideration of their churches with the hope that they will write to their respective congressmen and senators, urging their support in the early passage of such legislation by both Houses of Congress.

YOUNGER CHURCHES HELPING THEMSELVES

(Gleaned from editorial in "Chinese Recorder.")

The survey does not give comparative figures on growth in gifts; but some totals for the year, while representing a recession from former years due to the depression and other causes, still reveal the magnitude of the missionary task in terms of financial involvements. We find that in 1935-36 over thirty million (\$30,938,450) U. S. dollars were appropriated by sending societies in the West. Of this one half went to the support of missionaries. In the same year there was a total income from the field of over twenty-eight million (\$28,738,790) U. S. dollars. Of this sum over eleven million (\$11,358,644) is listed under Educational and nearly six million (\$5,865,061) under Medical. The figures for China, based on partial returns, are as follows: total appropriation from western missionary societies, U. S., \$6,826,298, of which about half went for support of missionaries; total income on the field, U. S., \$4,916,131, of which \$2,067,943 is listed under Educational and \$1,641,214 under Medical. The commercially minded are impressed with the relatively high place of missionary work in terms of investments, but to those with deeper insight these figures are symbolic of an incalculable amount of religious, educational, and philanthropic service. The financial side is only incidental to the fellowship in sacrificial giving of time and energy, of heart and mind, on the part of those who have heard the call of God to this work.

Leadership represents one of the aspects of the growth of the Christian movement which is most encouraging. While there has been a decrease in the number of women and unordained men workers, there has been a marked increase in the number of ordained men. This reveals a trend away from mission-supported workers to unpaid workers and locally supported ordained men. This is taken to indicate an increase in the quality of leadership.

TREASURER'S MONTHLY STATEMENT

May 1, 1939 to May 31, 1939

Karl G. Stillman, Treasurer,	
In account with the	
Seventh Day Baptist Missionary Society	
Dr.	
Cash on hand, May 1, 1939	\$1,325.84
Julie E. H. Flansburg, Atlantic City, N. J., Foreign missions	2.00
Mrs. Olive M. Geleff, Middlesex, England	15.62
Clifford Lamson, Raynham Center, Mass., Evangelistic work	10.00
Mrs. Addie R. Bell, Galesburg, Ill.	5.00
Anonymous, Germany, work in China	41.67
Battle Creek Church, foreign missions	1.00
Battle Creek Church, Ladies Aid for Rev. Wm. A. Berry, British Guiana	5.00
First Hopkinton Church	1.00
Rockville Church	9.04
Riverside Church	25.00
First Hebron Church	11.57
C. E. Union of N. E. for Jamaica native workers	2.00
Battle Creek Church, Bibles	5.00
Battle Creek Church, foreign missions	2.00
Adams Center Church, foreign missions	25.00
Transferred from Permanent Fund income account	168.41
Withdrawn from Dr. Thorngate China Fund for Dr. Thorngate's expenses	150.00
May share Denominational Budget	949.20
Overpayment to Debt Fund, April	.63
	\$ 103.30

Cr.	
Verney A. Wilson, salary	\$ 33.33
W. J. Davis, salary	22.92
Ralph H. Coon, salary	\$22.92
Travel expenses	47.85
	70.77
Clifford A. Beebe, salary	22.92
Charles W. Thorngate, salary	25.00
Marion C. Van Horn, salary	22.92
Ellis R. Lewis, salary	\$22.92
Travel expense	24.49
Work S. W. Assoc.	50.00
	97.41
A. L. Davis, work in Syracuse	10.00
Interest on loans	64.56
Interest saved on renewal of notes transferred to Debt Fund	13.85
G. D. Hargis, salary	\$93.75
Child allowance	12.50
	106.25
Rev. Luther W. Crichlow, Rent	\$20.83
Salary	83.33
Native workers	39.59
	143.75
Rev. W. L. Burdick, salary	\$112.50
Rent	25.00
Clerk	33.33
Travel expense	14.95
Supplies	5.85
	191.63

Rev. H. Eugene Davis, salary	\$100.00
Child allowance	12.50
	112.50
Treasurer's expense, clerk	20.00
China Payments:	
Boys' School	\$16.67
Principal Boys' School	33.33
Incidental Fund	25.00
Rosa Palmborg	30.00
Grace I. Crandall	41.67
Anna M. West	41.67
	188.34
Dr. George Thorngate	150.00
Rev. L. R. Conradi, work in Germany	41.67

American Baptist Pub. Soc. Bible Distribution	2.97
Geo. Berry, British Guiana	2.00
Rev. L. W. Crichlow, gift of C. E. U. of N. E.	49.97
Rev. L. W. Crichlow, travel expense, April-May	5.00
Rev. Wm. A. Berry, gift of Battle Creek Ladies' Aid	127.58
Debt Fund share Denominational Budget	1,422.04
Cash on hand May 31, 1939, (Overdraft Washington Trust Co., salaries and allowances due but not paid)	
	\$ 103.30

COMPARATIVE STATEMENT

	May 1938	May 1939	Change	12 Mos. Ending 5-31-38	12 Mos. Ending 5-31-39	Change
Receipts						
Memorial Board Income				\$ 1,579.87	\$ 1,289.40	\$ 290.47*
Permanent Fund Income	\$ 495.29	\$ 168.41	\$ 326.88*	4,800.62	3,514.05	1,286.57*
Denominational Budget	520.00	949.20	429.20	8,004.73	7,700.04	304.69*
Organizations	145.69	118.28	27.41*	3,975.75	1,528.86	2,446.89*
Individuals	46.39	32.62	13.77*	1,377.27	1,528.35	151.08
Special Gifts	116.21	10.00	106.21*	586.93	258.47	328.46*
Loans				1,500.00	2,750.00	1,250.00
Other		150.63	150.63	13.00	1,448.48	1,435.48
Debt Fund Investment	500.00		500.00*	2,750.00	2,275.00	475.00*
	\$ 1,823.58	\$ 1,429.14	\$ 394.44*	\$24,588.17	\$22,292.65	\$ 2,295.52*
Expenditures						
Corres. Secretary & Exp.	\$ 238.77	\$ 191.63	\$ 47.14*	\$ 2,435.24	\$ 2,468.37	\$ 33.13
Gen'l Miss'aries Exp.	271.81	145.26	126.55*	1,208.76	958.98	249.78*
Churches & Pastors	213.49	160.01	53.48*	2,249.50	2,352.62	103.12
China	595.84	300.84	295.00*	7,164.88	4,287.61	2,877.27*
Holland				500.00	500.00	
Jamaica	209.41	301.97	92.56	2,509.54	3,792.12	1,282.58
Treasurer's Expense	20.00	20.00		542.98	563.13	20.15
Interest	132.25	64.56	67.69*	996.23	762.61	233.62*
Loans	250.00		250.00*	4,000.00	5,625.00	1,625.00
Taxes						
Printing				207.45	169.28	38.17*
Foreign Missions Conference				37.50	28.00	9.50*
Special Gifts	113.21	7.97	105.24*	402.93	206.78	196.15*
Germany	41.67	41.67		500.00	500.00	
Miscellaneous				2.00	47.85	45.85
Debt Fund Investment	91.58	141.43	49.85	1,214.63	1,216.35	1.72
Special Fund Investment		150.00	150.00	188.90	1,400.00	1,211.10
	\$ 2,178.03	\$ 1,525.34	\$ 652.69*	\$24,160.54	\$24,878.70	\$ 718.16

* Decrease.

WOMAN'S WORK

REPORT OF WOMAN'S BOARD MEETING

On a very beautiful afternoon, June 11, 1939, the following visitors and board members met with Mrs. Homer May at her summer cottage overlooking Lake Floyd: Miss Mabel West, Rev. and Mrs. Alva Davis, Mrs. Okey W. Davis, Mrs. S. O. Bond, Mrs. G. H. Trainer, Mrs. Edward Davis, Mrs. Eldred Batson, Miss Lotta Bond, Mrs. E. F. Loofboro, and Mrs. O. B. Bond.

Each member present gave a verse of Scripture and Rev. Alva Davis led us in prayer.

We immediately took up business following our devotionals—first, reading the minutes of our last meeting and, second, our treasurer's report. We had at this time a balance of \$833.13.

We received correspondence telling us that the World's Day of Prayer programs were ready for our mission stations. Programs will be sent out in due time to Jamaica and China.

Correspondence from Rev. H. C. Van Horn with inclosure from Rev. William A. Berry, South America, was read and laid aside to be considered later. Mr. Berry was seeking help in locating a second-hand organ for use in his church.

We very regretfully accepted the resignation of Mrs. E. D. Van Horn, on account of ill health, as Woman's Board correspondent.

A written report from our Missionary-evangelist Committee was read, telling us of their activities since our last meeting. The chairman, Mrs. Skaggs, was in New Jersey at the time of the board meeting. The com-

mittee has written several letters and been very busy making plans for a worker to spend three months on the southern fields. Doctor Hancock arrived in Cleveland, Ga., early in June to begin work. May all our prayers be with him in his efforts to spread the message of Jesus.

We voted to allow Mrs. Okey Davis \$3 for the expense of the picture of the board which appeared in the special RECORDER.

Our visitors had to leave before the meeting was over, so we asked for a few words from each of them. Miss West brought us greetings and told us something of the woman's society and their work in Shanghai, China.

The treasurer was empowered to pay all bills in connection with the missionary-evangelist project, as they came due.

Our president, Mrs. Eldred Batson, and Mrs. Homer May are working on the Conference program. We hope many of the women of the denomination will plan to attend Conference.

Mrs. O. B. Bond, *Secretary*.

RIVERSIDE REPORT

Our Riverside Seventh Day Baptist Dorcas Society held the closing meeting of the year on June 21, at the home of Mrs. Polly Hurley. As is our usual custom, we had a picnic dinner at noon. The yearly reports of committees, goal leaders, and officers were given and were very encouraging.

Mrs. Margaret Davis Coon, who has been our very efficient president, has consented to hold her office for another year. Instead of monthly meetings, as formerly, we have held two meetings each month, the first being a program and business meeting, and the second a missionary study and tea. Some time has been given to the study of India. We have had some helpful talks by Rev. and Mrs. Hargis and Mrs. T. A. Morrison, who has been a missionary in India.

We have had four twenty-five cent dinners, several ten-cent teas, some socials, have tied one comforter, made two quilts, filled red and blue (small) stockings with pennies, had thank offering boxes, raised money for the Chinese refugees; paid twenty-five cents per month besides our regular dollar per member dues, and held several galloping teas. We pay \$10 monthly on our pastor's salary, \$3 per month toward the salary of our missionary-evangel-

ist; we made one payment on our church debt, and in many ways have tried to cheer the sick and sorrowing with flowers, food, and calls.

We are sad to record the death of one of our much loved and useful members, Mrs. Stella Burdick Davis. She always did, cheerfully and willingly, whatever we asked of her. We cannot tell how much we miss her.

These simple activities are hardly worth recording, but only God knows what the harvest will be. *Press Correspondent.*

YOUNG PEOPLE'S WORK ON WORDS

By Rachel Saunders

Several years ago when I was enjoying what I now look back upon as my glorious youth—that is to say, my childhood—I was reading for what was probably the sixth time a book by my then favorite author—a delightful story of childhood and interesting people, a story I used to dream about and which I still read with the same pleasure as of yore. At this particular reading one sentence especially stayed with me, a statement in which the author dealt one of the characters what impressed me even then as being an extremely harsh criticism. She said that "Jane had probably never in her life made a remark really worth listening to," and Jane was at the time a girl in her late twenties who had been teaching for a number of years. (This is not intended as an attack upon the teaching profession.) I had always respected Jane and although she was not a particularly animating person—she had the uncoveted reputation of being the "model pupil" in the school she attended—nevertheless she held her own place in the story and was liked by her friends. So what was there about Jane that made her so uninteresting—so lacking either in originality and imagination or lacking simply the right character traits such that so condemning a judgment was passed upon her?

It was on this occasion that I began to have an uncomfortable feeling that all was not well perhaps with the things I had been saying. Had I ever said anything really worth listening to? I thought of a "speech" I had once made before what had seemed like a vast assemblage. Surely if one had made a public speech no one could say he had never made a worth while remark! Then I tried

to recall the contents of that speech and to my chagrin I found I could scarcely remember a word. If I who had composed it could recall but a few scattered fragments, certainly those who had listened would have forgotten now that I had ever given it—a most disconcerting conclusion. I tried to recall past occasions when I might possibly have said a worth while thing, and then I began to wonder who and what make a remark worth listening to. Are there some people who always say things that impress people and that will be remembered, and are there less fortunate ones who never do? Or perhaps there are occasions—certain inspired moments—when everyone finds it in himself to speak, and when he does he discovers that it is no ordinary thing he has said, for those who have heard it are regarding him with more than common interest and are commending him for words well spoken.

To reverse the question, what is it that makes us say so many things that are not worth listening to? Is it that we must always wedge our little word or two into the general hum in order to keep our ego at the proper level? La Rochefoucauld, French seventeenth century moralist, whose words of wisdom apply to all ages of man, says that we would rather speak ill of ourselves than not speak at all, which leads one to meditate upon the foibles of humankind.

In the final analysis the problem is undoubtedly a personal one, and if I hear something which leaves me with a sense of the fineness and beauty of things, which I will recall later at a time when it is needed—something that will make me a little better than I am right now—then surely to one person at least it has rendered service. But if it doesn't affect you in such a way, if you are left cold and unchanged, then it is not for you, but somewhere else you will find those words which will have their altering effect on you.

Regardless of who we are, those things we have heard which have led us to the Christian way of living are words which are worth listening to, for if those words which Christ himself spoke have endured through so many centuries and have uplifted and inspired countless millions, then we cannot ignore them or deny them, and if we will speak as true followers of Christ—if we will constantly raise our voice in his behalf—we

too shall be numbered among those whose lives have been so highly enriched by true Christ witnessing and we shall find that our efforts have not been in vain.

Alfred, N. Y.

ONE ROAD TO THE ABUNDANT LIFE

All the time we are traveling along a road. Perhaps it's a trail over the hill, or an automobile highway, or it may be a way of living. Whatever the road may be it should always lead toward the more abundant life. Many roads lead to this life, and according as we travel these roads we will experience the abundant life here and now. According to our attitudes and motives as we travel shall we be able to appreciate the experiences at the end of the road. Now of the many roads which we travel, one that seems to me to lead to the better life is the *road of knowledge*.

Hosea said, My people perish because of a lack of knowledge of God. In our quest for the experiences of the desired life, a knowledge of God is of primary importance, for a knowledge of God is fundamental to all knowledge. We study science, history; through our research, discoveries and inventions add to our knowledge, making the way we travel more easy and making it easier to be of service. As we travel this particular road it becomes increasingly easy for us to become confused and bewildered, and here it is that the knowledge of God comes to our rescue. A knowledge of God helps us to evaluate all other knowledge that comes to us. He is perfect in all things. He is the standard by which we judge. It is through a knowledge of him that we come to distinguish between things that are different and to judge between things that are similar. It is through willingness to abide by a knowledge of him that we become able to choose the best when we are confronted with two or more ways that are good. This is why the road of knowledge leads to the more abundant life.

"Let the word of God dwell richly in you."

"Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

M. C. V. H.

"The function of a toastmaster is not to tire you with pointless stories, but to introduce some one who will."—*M. P. Recorder.*

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

This morning in Sabbath school I promised you I'd write soon. This is probably sooner than you bargained for, but it is the best time.

Beginning Monday, I have tests until Friday. Arithmetic is on Monday and it is my weak spot; so after sundown I am going to study hard.

Friday afternoon the sixth and fifth grades (I am in the sixth) are going to Stony Brook Glen for a picnic. It is very beautiful there and it has a nice swimming pool.

A cat came to our house about a week ago that seemed to adopt us. It was nice looking and well fed, so we know it couldn't be a stray. It stayed for about five days and then just plain disappeared. I hope it went back to its home, for it was a very nice kitty.

Your RECORDER friend,

Alfred, N. Y. Carol R. Burdick.

Dear Carol:

Your letter did come a bit sooner than I expected, so it was a very happy surprise. I hope you'll try some more of the same kind of surprises on me, and just see how I like it. Though I received your letter so early I could not get it in last week, as our page was already filled.

I hope you came through your tests "with flying colors," and so had nothing to prevent your full enjoyment of the school picnic. Stony Brook Glen is a very pretty place. I have been there for several picnics: one family picnic, one with the Independence Vacation Bible School, and once for the Clarke reunion. That last time a heavy rain storm came up in the midst of it, which didn't add to its enjoyment.

A strange cat came to our house, too, last week. He wasn't a very well behaved cat, however, so I think he must have been a very hungry stray cat. He jumped over my arm when I was taking something out of the ice box and carried off over half of Skeezics' dinner.

Remember I always enjoy surprise letters just like yours.

Affectionately yours,
Mizpah S. Greene.

Dear Mrs. Greene:

We like to have our mother read the Children's Page to us. My older sister, Claudia, and brothers, Curtis and Claire, wrote to you before, so I think you should have a letter from me.

I will be six years old Monday, June 19, and will be going to school next year. At home I am called "Tootsie," and my sister, Verla May, four years old, is called "Topsy."

We sing songs together and have been on programs. Two songs we like to sing are "Sabbath Home," and "Sunshine Band of Home." Topsy says, "You say, Little Topsy, dear, whistles." She can almost whistle a tune now.

Mama was teaching us this verse to say at table: "Lord, bless the food we now shall take, and make us good, for Jesus' sake." I just could not remember the word food and I forgot several times and said, "Lord, bless our soup."

We will be looking for you at Conference.

Your little friends,

Lo Rayne and Verla Whitford.

Milton Junction, Wis.

Dear Lo Rayne and Verla:

I remember receiving letters from your sister and brothers and I am glad to hear from you also. Be sure to write often.

I have just been reading a recipe which made we laugh. I am going to send it to you. See if your mother laughs, too, when she reads it.

Recipe for Preserving Children

"Take one large grassy field, one-half dozen children, all sizes, three small dogs, one long narrow strip of brook. Mix the children with the dogs and empty them into the field, stirring continually. Sprinkle with field flowers, pour brook gently over pebbles, cover all with a deep blue sky and bake in a hot sun. When children are well browned they may be removed. Will be found right and ready for setting away to cool in the bath tub."

Don't you like this recipe? I do.

I, too, will be looking for you at Conference. Do you live near Miss Mercy Garthwaite? We expect to be her guests during Conference. She is one of my old schoolmates and one of my very best friends.

Lovingly yours,
Mizpah S. Greene.

OUR PULPIT

A THOUGHT ABOUT THE SABBATH

(Sermon delivered by Rev. Carroll L. Hill, on Sabbath Rally and Loyalty Day. It was filched from the pulpit desk by one of his parishioners while the pastor was shaking hands at the church entrance.)

One of the most subtle temptations of our day is to keep abreast of the times while letting spiritual matters lag. Of course every man wants to be considered up-to-date; he would like to have people know that he reads the best magazines, buys books, and is aware of Hitler and Mussolini. And, so far as it goes, there can be no doubt but that it is commendable to be abreast of what is taking place in the world.

Yet, considering the number of people keeping abreast of things, judged by the circulation of magazines and papers and the book clubs, does it not seem surprising that there is not more awareness of spiritual things as such? One wonders, is it possible that the easy dissemination of knowledge and interesting reading has dulled us to the values that ultimately make or break men, singly and in large, even national, grouping? Let us admit that this is a large assumption, too large, perhaps. Yet, to state it so, will help to bring to us clearly the issue involved—the subtle temptation to keep abreast of the times at the expense of the abiding qualities that make great people great, and the absence of which makes others more or less trivial.

Possibly one reason for this lag of spiritual values lies in the very quantity of material that daily is hurled at us. There is no realm of inquiry today closed entirely to the printed page. Everything is argued pro and con. This enlarged horizon of conception will inevitably make you and me believe that we have been permitted heretofore to see only through a glass darkly. Your ideas and mine, or those we have encountered, have been narrow, cramped, trivial. Now we know fully. Perhaps religion has been the football of mental conflict. We will soon assume that all religionists are narrow and bigoted—that they weigh Genesis one against a great theory of development—and believe that one cannot be happy and good at the same time. Religionists are concerned over modes of baptism, forms of worship, laying on of bishop's hands. If I can give credence, and I think I can, to many expressions of many people—the pre-

occupation with incidental sectarian matters in a time when great causes are afoot makes one almost ill.

What about those ideas and attitudes? Well, if such attitudes are not wholesome, then, of course, we will not accept them. But, here is the rub—we are too apt to let them negatively determine our religious thinking, and never move a step beyond fighting them, hating them, and revolting against them. Some have difficulty singing "Faith of Our Fathers" because of the way it has all too often affected our thinking negatively.

And it is not true only of matters of religion—it is true everywhere. And it may have quite a bit to do with the peculiar circumstance of spiritual inadequacy in a day that demands spiritual height and breadth and depth. You see, our new world with its new knowledge and fresh situations needs spiritual life that is high, beautiful, effective, and creative. Long years ago our Hebrew friends helped in the solution of the problem by setting aside one day a week for worship, for praising God, for reflection and meditation. Its function was the very thing we are talking about—cultivation of the spiritual. And there was spirituality! Read the Psalms as a whole. Some are inferior, to be sure. Some shock us with bloodthirstings and sensuality. Others ride on the high places of moral and spiritual insight and imagination. Passages in Isaiah and elsewhere are unequalled in sweep of imagination—splendor of diction. They grew, not out of negation, but affirmation. But revolting, I suppose, against some of the current conceptions, a group of a certain type of mind hemmed in the worship, the day of rest, with restrictions and taboos. Some thirty-nine kinds and types of work were forbidden and ingenious methods derived to circumvent the prohibitions. It became a matter of negation.

And then the Master, in one telling, well-balanced sentence, set it right again. "The Sabbath was made for man and not man for the Sabbath." Lest we be tempted to quibble about so obvious a truism, let us walk around it, and observe some of its possible application and uses.

Now, if it were made for man, it must be pre-supposed that there is something about a man that needs a Sabbath for its proper expression or cultivation. It is an uncomfortable thing to try to spend a Sabbath in

the customary form without the spiritual equipment for it. It is as bad as trying to run a race without being in condition, or singing "The Messiah" without previous practice or training. Even spiritual life needs some help. It needs the power of a great loyalty, and that great loyalty or commitment needs a Sabbath or wholesomeness. A boy or girl who refuses to cheat in an examination has found a focus of loyalty that is spiritual. A workman who refuses to give less than his best, has found it, too. Some of us have been disturbed by the enthusiasm of our missionaries when they are on furlough from the mission field. It seems to some that they want the budget all for missions, that they have forgotten that there are people at home. This much should be said for them. They have seen a great value in other life. They find their life's greatest expression in that service. Their enthusiasm is possibly not so extreme, except by contrast. Would that we too might be seized by some great enthusiasm. The Sabbath, when understood, will give us ample opportunity for a weekly session with self—checking our loyalty and enthusiasm. After all, whatever we may say, the Sabbath means no more than they who observe and use it. It was made for man. No one is born with a fully developed spiritual nature, mature at the outset. But, little by little, precept by precept, line upon line, it develops. The further it develops, the more the Sabbath will mean. To be honest about it, the question of worshiping on the Sabbath has been embarrassing often. It has set us apart, caused people to question, to think us queer, and brand us as conservative and narrow.

That, of course, is the result of looking at an ancient Hebrew custom and rebelling at it, resenting it, and setting up a barrier toward it. The fact is that the Sabbath was made for man, and they who judge men because of the Sabbath have got hold of the matter at the wrong end. The men and women who have found it helpful give tone and substance to the idea of the Sabbath. I suppose that there have been many times when the Sabbath was an inconvenience. People have lost jobs or been denied them because of it. It has been trying. And, let me say now that I speak in no criticism of anyone's attitude or practice with regard to it. We have too long dealt in criticism, trying to justify ourselves by balancing our own practice against

someone else's. I merely want to say, that whatever its history, the Sabbath will mean nothing in the twentieth century world apart from such content and meaning as we give it. I know that it is rooted in the Bible. I am aware of its history and its possibilities. I am also aware that the great body of Christian people see it differently or ignore it altogether. And so I say that we have the chance to give it a meaning—a significance.

That is not all of the matter, either. The Sabbath can do something for those who will give it a chance. It will relax the tension of a week's strain and stress and give us a chance to husband our energies afresh. It will give us time for reflection and thought beyond what is possible through the rest of the week. It will give us opportunity for a family fellowship that will counterbalance the hurried meals and breathless dash to the next appointment, at school, in the office, in the field, or wherever it may be. It will continually suggest to us that there are many ways in which one may be still and know that God is God. And it will give us time to spend in the church building, surrounded by the atmosphere of reverence, until we find our souls restored and our minds renewed.

Our world works so hard at the matter of being up-to-date, and seen of men. There is hard work to do and there are loads to lift. There are situations that are baffling, injustices that are staggering. There are various techniques for their solution—there is crying need that men should meet them unitedly.

But today, let this thought be in our minds: It is possible that we struggle with them till they lead us by the nose. Such procedure is not solution.

Remember the Sabbath day and keep it holy. It was made for man. Be still and know that God is God.

Slowly the Bible of the race is writ,
And not on paper leaves, or leaves of stone,
Each age, each kindred, adds a verse to it,
Texts of despair or hope, of joy or moan.
While rolls the sea, while mists the mountain
shroud,
While thunder's surges burst on cliffs of cloud,
Still at the prophet's feet the nations sit.
—James Russell Lowell.

The real trouble with the Church is that its ministers shirk the spiritual discipline and travail of spirit by which is found for men a way to reach God.—Dean Sperry, at Harvard.

GENERAL CONFERENCE IN LONDON

The committee appointed to consider the feasibility of holding the General Conference with the Mill Yard Church in 1940, pursuant to the request of that church, is in receipt of a letter from George H. Vane, Hon. Sec. of the Mill Yard Church, saying that at a recent meeting of the church

"It was unanimously agreed to advise the brethren in America to wait till a later date and see what the immediate future brings forth. Though we should very much like to have you here for the General Conference in 1940, we think that owing to the serious state of international affairs in Europe at this time, with war likely at any moment, it would be best to postpone the Conference for the present."

Doubtless the committee will so recommend to the General Conference at its coming meeting in August.

Corliss F. Randolph, *Chairman.*

DENOMINATIONAL "HOOK-UP"

Alfred, N. Y.

The one hundred fourth session of the Seventh Day Baptist Western Association was held in Alfred from Friday evening to Sunday afternoon. The program below was carried out and proved to be of much interest and benefit. The largest attendance was Sabbath morning when nearly four hundred were present. A. Burdet Crofoot was the moderator, and Miss Lottie Snyder, recording secretary.

Program

Friday Evening, June 16

Worship service—Paul Maxson
Announcements
Sermon—Elmo Randolph

Sabbath Morning, June 17

Organ prelude—Andante Con Moto—Fletcher
Holy, Holy, Holy
Invocation
Chime solo—O Happy Day—Rimbault
Hymn 13—Faith of Our Fathers—Walton
Responsive reading 613
Anthem—"Love Divine, All Love Excelling"—
R. S. Morrison Ladies' choir
Scripture lesson—Romans 12
Call to prayer—The Lord Is in His Holy Temple
Prayer
Response—Fourfold Amen—Stainer
Offertory
Announcements
Hymn 264—Take Time to Be Holy—Stebbins
Sermon—"Building a New World With God"—
Dr. H. E. Davis
Hymn 386—Forth in thy Name—Schumann
Benediction
Postlude—Psalm Chorale 150—Bach

Sabbath Afternoon

Service in charge of the Young People's Board,
Martha Bottoms, presiding
Address—Mission Work in the Home Field—
David S. Clarke
Address—Mission Work in China—Mrs. Carol
Davis Crandall

Sabbath Evening

Worship service—Lottie Snyder
Sermon—Rev. E. H. Bottoms
Sunday Morning, June 18
Business meeting
Worship service—Mark Sanford
Solo—Martha Bottoms
Sermon—"Conservation"—Rev. Harley Sutton

Sunday Afternoon

Business meeting
Worship service—Marion C. Van Horn
Sermon—Dean A. J. C. Bond

The following officers for the ensuing year were elected: Moderator—Miss Lottie Snyder, Coudersport; recording secretary—Mrs. Ruby Maxson, Alfred; assistant recording secretary—Miss Martha Bottoms, Nile; corresponding secretary—Mrs. Edna Lewis, Alfred Station; treasurer—Elmer Cowles, Richburg.

The next session of the association will be held at Little Genesee.

Rev. E. M. Holston of Battle Creek, Mich., was present as representative of Northwestern Association.—*Alfred Sun.*

Dodge Center, Minn.

First place in the butter contest at the New York World's Fair for the month of May was won by the Dodge Center Co-operative Creamery, according to an announcement received by Manager M. A. Burger of the local institution.

Manager Burger first received a letter from the manager of the contest stating that the Dodge Center creamery was among the five high, and later received the contest standings, which placed the local creamery at the head of the list with a score of 99.56 points.

The contest, according to Mr. Burger, will be conducted for five months. At the end of that time, the creamery having the highest average will be awarded first prize—a trip for two with all expenses paid to the New York World's Fair. Second prize will be \$100 in cash, and third \$50.

The local creamery is well known for its good product, and winning first in this national contest adds to its prestige.

The entire creamery force is to be congratulated on its good work, and all hope it will retain its lead during the remaining four months of the contest.—*Dodge Center Star-Record.*

RELIGIOUS SUBJECT TELECAST FOR FIRST TIME OVER NBC

Religious subject matter formed a basis for television for the first time recently when the National Broadcasting Company telecast over Station W2XBS a motion picture film of the 15th Century Flemish masterpiece by van Eyck, "The Adoration of the Mystic Lamb."

The telecasting of the religiously significant painting, declared Alfred H. Barr, Jr., director of the Museum of Modern Art, New York City, brought a deep realization of the "exciting possibilities of television as a means of advancing the study and appreciation of the fine arts."

Barr, who spent three months in intensive study of the van Eyck altarpiece as a graduate student at Princeton University, expressed amazement that more dramatic details were evident in the telecast picture than in the original painting in its chapel at Ghent, and added:

"I was astonished at what I saw in this moving picture. The eye of the camera by passing slowly over the surface of the painting, by magnifying the detail, dramatized and made vivid in a new way the experience of seeing this great work of art."

The altarpiece of "The Adoration of the Lamb," by Hubert and Jan van Eyck, was completed over five hundred years ago and was considered an extremely revolutionary departure from conventional ideas of painting. In the great composition the van Eycks brought together heaven and earth, God and his angels, saints and martyrs, the first parents, and even the sturdy Flemish burgher and his wife who paid the artist, all of whom bear witness to the miracle of the Redemption.

N. B. C.

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.

TOURIST ROOMS—One mile north of junction of Routes 62 and 31 (off 122A via Worcester). Fay Farm, Princeton, Worcester Co., Mass.
5-15-t6-26

The Sabbath Recorder

(Established in 1844)

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

L. H. NORTH, Business Manager

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William L. Burdick, D. D.

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Marion C. Van Horn

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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OBITUARY

Maltby. — Glendon Lawrence Maltby, the little son of Rev. Leon M. Maltby and Mrs. Iris Maltby, was born April 18, 1936, at Shiloh, N. J., and died May 5, 1939, just seventeen days past three years of age.

Though we shall miss this little one, we may be comforted in believing that

"Now like a dewdrop shrined
Within a crystal stone,
Thou'rt safe in heaven, my dove!
Safe with the Source of love,
The Everlasting One."

He is survived by his father and mother; one sister, Lucile; one brother, Ronald; and many friends and relatives, who will cherish the memory of this little life.

The funeral services, conducted by Rev. Herbert L. Cottrell and assisted by Rev. Herbert C. Van Horn, editor of the "Sabbath Recorder," were held in the Shiloh church, Monday afternoon, May 8, 1939. Interment was made in the Shiloh cemetery.
H. L. C.

Denominational Treasurers: Addresses

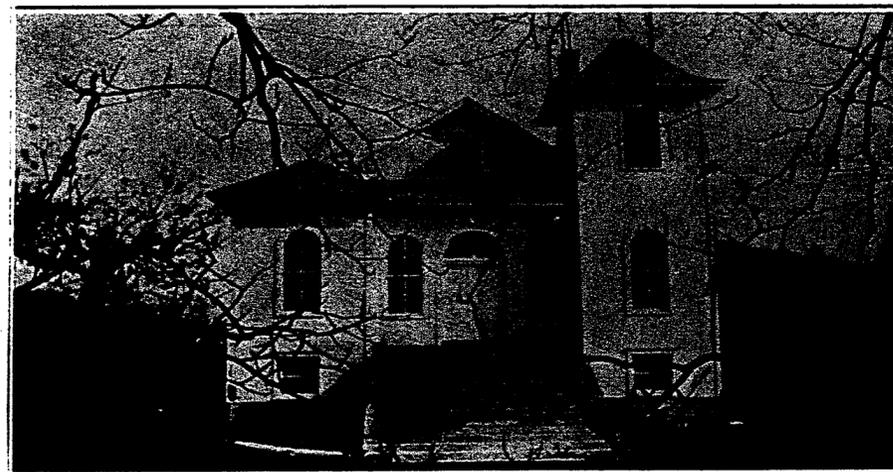
- General Conference*—James H. Coon, Milton, Wis.
- Denominational Budget*—Morton R. Swinney, Niantic, Conn.
- Missionary Society*—Karl G. Stillman, Westerly, R. I.
- American Sabbath Tract Society*—Mrs. William M. Stillman, 510 Watchung Ave., Plainfield, N. J.
- Education Society*—L. Ray Polan, Alfred, N. Y.
- Historical Society*—Mrs. William M. Stillman, 510 Watchung Ave., Plainfield, N. J.
- Sabbath School Board*—Robert E. Greene, Milton Junction, Wis.
- Woman's Board*—Mrs. S. Orestes Bond, Salem, W. Va.
- Young People's Board*—Miss Nellie Bond, Alfred, N. Y.

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Ritchie Seventh Day Baptist Church
Rev. Clifford A. Beebe, Pastor
Berëa, W. Va.

Southeastern Association met here
June 30-July 2, 1939

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