

own responsibility, until he finally identifies himself with the sin of his people. Then he is able to condemn, not people, but the sin. And more than one will come to him at the close of the service and say, "That is what we need." "You are right." "You did a good job today."

Perhaps these are exceptions. I know they are, in fact. But they can be multiplied many times in the experience of any minister who has served long and faithfully. But I would not be true to my purpose in this sermon if I painted the picture too rosy. Not always will approval come so soon and certain. Someone may say to you some Sabbath morning, "If you preach like that I will not come to hear you." Then you must say with the early apostles, "We must serve God rather than man." The minister has a right to listen to criticism, to be sure. He cannot always be right. But the final decision in that matter must be with himself. But I have no desire this morning to lead you into a controversial mood. I believe in the authority of the intellect as far as the intellect can carry us. I believe in the power of logic as far as logic goes. But I believe profoundly in the power and authority of the human spirit.

Dr. Macneile Dixon, in his book, *The Human Situation*, points out rather convincingly the fallacy of exalting the human intellect at the expense of the human spirit. "You may trust, it is said, your thoughts, but not your aspirations. In your ideals you employ, it seems, a private script, a language unknown to nature; in your logic, on the other hand, nature herself speaks. . . . But who told you that nature had drawn this line? . . . If she has given us deceiving souls, how can you argue that she has given us trustworthy intellects?" My friends, the one who has brains and uses his intellect can also trust his emotions and be guided by his aspirations. Through all these channels the spirit of God moves. His guidance is sure, and he has ways not unnatural to our every day experience, of meeting our deepest need and confirming our highest hopes. "Before Philip called thee, when thou wast under the fig tree, I saw thee."

With whatever authority may be possessed by an older minister who has had what is to him a rich and happy experience, I commit my younger brother, my young friend, to the God of Jacob, and Moses, and Elijah,

and Jonah, the God of the apostles and Father of our Lord Jesus Christ who knows men altogether, and who still calls them into his service.

"Our God our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home."

FIRST, EVERY DAY

By Nannie Blain Underhill

The first thing every morning,
My heart turns, Lord, to thee.
Oh, let my soul's adorning
A gentle spirit be.

The first thing that I think of—
I would sit at thy feet,
To learn of thee my lesson—
To make my life complete.

I would not live without thee—
I need thee all the time.
Oh, may I never doubt thee—
Thy mercy is sublime.

O Savior, let me serve thee
Each day that I may live,
I would be fruitful for thee—
I have not else to give.

I long, a soul most precious
To bring at last to thee;
For thou hast been so gracious—
Thou art so good to me.

MARRIAGES

Mathison-Slagg. — Lawrence S. Mathison of Edgerton, Wis., and Gretta L. Slagg, daughter of Mr. and Mrs. John Slagg of Albion, at the home of the bride's parents, on July 1, 1939, by the bride's pastor, Rev. L. O. Greene.

Sutton-Burdick. — Mary Catherine, daughter of Mrs. Bertha Burdick, Milton, Wis., and Rev. Trevah Randolph Sutton, pastor of the Piscataway Church at New Market, N. J., were married at the Milton Seventh Day Baptist church, August 14, 1939. The groom's father, Rev. Erlo E. Sutton of Denver, Colo., performed the ceremony, assisted by Rev. Carroll L. Hill.

Washburn-De Witt. — Lucius Henry Washburn of Broadalbin, N. Y., and Miss Frances Titsworth De Witt of Alfred, N. Y., were united in marriage at the home of the bride's mother on July 30, 1939, by Rev. Boothe C. Davis.

Willmarth-Wiard. — Arthur L. Willmarth, son of Mrs. William Peterson of Meadville, Pa., and Mabelle C. Wiard, daughter of Mrs. Henry W. Wiard, were married at Scranton, Pa., August 6, 1939, by Rev. John L. Stotz of the German Baptist Church.

The Sabbath Recorder

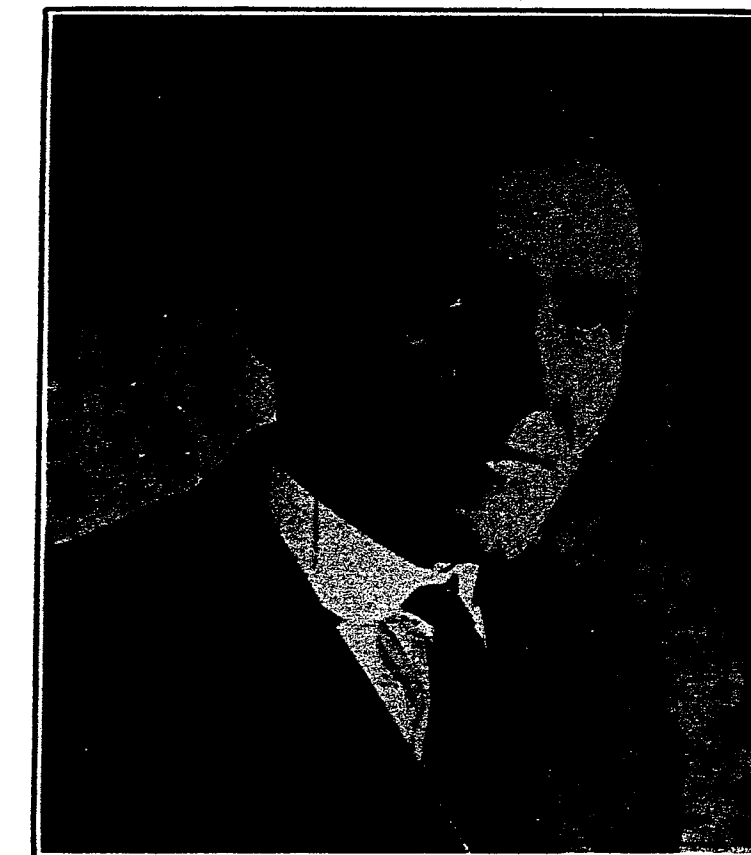
Vol. 127

PLAINFIELD, N. J., SEPTEMBER 11, 1939

No. 11



Rev. Carroll L. Hill



Rev. John F. Randolph

Pastors of the churches entertaining the 1939 Conference
Milton and Milton Junction, Wis.

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The Sabbath Recorder

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

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Terms of Subscription

Per Year.....\$2.50 Six Months.....\$1.25

Postage to Canada and foreign countries 50 cents per year additional.

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.

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

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

Vol. 127, No. 11

Established in 1844

Whole No. 4,841

EDITORIALS

LOOKING AHEAD

The General Conference of 1940 will be held with the church at Battle Creek, Mich., Rev. Edward M. Holston, pastor.

The president is Dr. Ben R. Crandall of Alfred, N. Y. Last year he was retired in California, after long years of faithful and appreciated service in the school system of that state.

Dr. Crandall is a life-long, loyal Seventh Day Baptist, with all our interests at heart, and is thoroughly conversant with them. Honored, respected, and loved by all who know him, he will have hearty support of leaders and people. We look confidently to the year ahead under his administration.

OUR GENERAL CONFERENCE

(Continued)

Afternoon Programs (Wednesday)

The Woman's Board program will be fully reported in their own department in the SABBATH RECORDER. It was presided over by the president, Mrs. Eli F. Loofboro. Mrs. H. Eugene Davis led the devotional service and Mabel West spoke on conditions in China and was followed by Dr. Grace Crandall and Mrs. G. D. Hargis. The hour was filled by these interesting speakers with information concerning the various fields and types of work and inspiration for our tasks. Certainly hearts were stirred and interest awakened in the work being accomplished under so many distressing conditions in the foreign fields—fields now just next door to us.

Dr. Crandall challenged the Conference to the need of prayer and devotion in churches,

homes, and individual lives. Gratifying to many was her statement that the "Statement of Beliefs of Seventh Day Baptists" is already translated into the Chinese language and being distributed in China.

The leading feature of an excellent program by the Historical Society was an address by Professor D. Nelson Inglis on "The Historical Society a Denominational Asset." It was an illuminating presentation of the vital values of the society and its work. President Randolph's good judgment was vindicated in his choice of the speaker. The address will appear some time during the months ahead.

Thursday

Thursday dawned clear and bright and continued throughout an ideal summer day of perfect weather for Wisconsin or any state in the Union. At an early hour the Conference groups were at work in their divisional duties. At the appointed hour business was taken up and expeditiously cared for, some interesting reports being given after the minutes of the previous two days' sessions, well prepared and complete, were read and approved. Selected from interesting reports might be mentioned that of the Committee to Promote the Finances of the Denomination, which commended the work done by Rev. H. Eugene Davis. The results of this work do not all appear in any reports statistically compiled for this year. Certain recommendations will appear as cared for by the committees to which they were referred.

The invitation for the 1940 Conference of Battle Creek, Mich., was unanimously accepted.

Education Society Program

After the devotional service conducted by Rev. Edgar D. Van Horn, president of the Education Society, and the report of the Executive Board, prepared by its corresponding secretary, Rev. Walter L. Greene, was read, an interesting program consisting of a "Triangle Discussion" and a "Panel Discussion" was carried out.

The triangle discussion seemed to be quite in the nature of an experiment, but a wholly successful one. The points of the triangle were representatives of our three educational institutions—Alfred, Milton, and Salem—President J. Nelson Norwood, Rev. J. W. Crofoot, and Orville B. Bond. The subject under discussion was "Christian Education and Democracy." In a three-handed way questions and answers were given pertaining to this field. Christianity, education, democracy and tolerance were defined. The interchange of thought can hardly here be reported, but it was of deep interest and enjoyed by the congregation as well as the "victims" of the plan. Here follows President Norwood's summing up of the matter in his own words:

Triangle Discussion

(Conclusion)

Gentlemen, it has been a pleasure to indulge in this little discussion together. Too bad we could not have had it before an audience, as I am sure others might have enjoyed it with us! As to your request that I summarize what has been said and suggest ways in which we can help, let me say briefly that I am sure we have made clear the close relationship that exists between Christian education and democracy. Both aim at creating a situation permitting the fullest development of all the capacities of the free individual human-divine personality.

As individuals we can help by living our Christianity, being tolerant, charitable in our judgments, self-controlled, willing to live and let live, loving and forbearing in all our dealings with others. Collectively as churches and as a denomination we have the challenging task so to inspire, train, and educate our membership in the Christlike virtues, and on proper occasions the right to protest against all forces or policies which tend to limit or stunt personality and express our approval and support of all that fosters it. Thus we shall really aid in perpetuating and perfecting the institutions of which we are so justly proud.

Following this "triangle," a panel discussion was conducted by Dean Ahva J. C. Bond assisted by Ben R. Crandall, John H. Austin, Mrs. Wm. M. Stillman, Paul H. Hummel, Neal D. Mills, Marion C. Van Horn, with Rev. Edgar D. Van Horn as referee.

The writer wishes these discussions could have been taken in shorthand and transcribed for the benefit of all present as well as those not permitted to be present at this Conference. We feel sure that after the discussion of "What Constitutes a Vital and Practical Curriculum for the Theological Seminary," all interested listeners must have a clearer conception of the ideals and practical workings of our Department of Religious Education at Alfred. The questions asked revealed a deep-seated interest in the welfare of the school and its methods and products, and the answers, clearly and conscientiously stated, satisfied all with the painstaking and efficient work being done by the faculty.

The program as a whole, it was felt by many, was the most interesting and helpful program presented by the Education Society in a long time.

Sabbath School Board

The program of the Sabbath School Board came in the afternoon of Thursday. It was conducted by President John F. Randolph.

Besides the reports by the board's secretary, a compelling address was given by Dean John Daland on the subject, "Shall We Broaden Religious Education." The dean started by affirming the need of us all, old and young, of a knowledge and use of the Bible. In the midst of much literature in books and magazines and in the broadcasts of the radio there may be a danger of our losing our appreciation of the Bible, and its use be crowded out.

We will let his address, however, speak for itself, for it will follow in these pages in due time. It is more than promised by him—his manuscript is already in our hands.

This address was followed by a panel discussion led by Rev. Willard D. Burdick, on the subject "On Merging Our Board." He was assisted by A. J. C. Bond, Carroll L. Hill, D. N. Inglis, and Wayne Rood. Among the practical values mentioned by Doctor Bond were a unified program, the avoidance of duplication of work, greater efficiency, work enlarged, broader views of the work as a whole, and a simpler United Budget. Pastor Hill spoke on objectives. The following was quoted from the proposed revision of the Constitution:

The object of this society shall be to promote the cause of education in general, to develop the educational convictions of the people of the churches, represented in the Seventh Day Baptist General Conference, to found and foster such denominational institutions of Christian education

as the society may approve, to make educational surveys, to plan courses of study, print and distribute literature and periodicals, and employ such representatives as may best promote the purposes of this society in the church schools, young people's organizations, colleges, and the School of Theology of the denomination.

Professor Inglis cleared up the legal phases involved. Wayne Rood's report for the young people revealed a situation that will clear up when proper information is furnished and studied. Young people do not disappoint when they understand. The program was strong and helpful.

Missionary Day

The fourth day of the Conference was another perfectly ideal late summer day. It was the day when mission interests were presented, and the programs of the Missionary Society were full of information, interest, and inspiration.

The president, Rev. Harold R. Crandall, presided. Stating the fact that our task today is the same as that of the early church, namely, that of presenting the gospel message to the world, he introduced the speakers and their topics.

Jamaica

Jamaica seemed much nearer to us than ever before, as Rev. Gerald D. Hargis described it in its location and extent, in its beauty and opportunity. The work and conditions were described, and a deeper interest in this island and its more than a million people with opportunities of spreading the gospel together with Sabbath truth was truly awakened. He presented the people to us as folks needing love and guidance and encouragement. We are sure hearts were deeply moved to realize anew the need of responding fully to the spiritual, moral, and educational needs of this people. Certainly the people there would seem to be able to teach us something in the homeland about loyalty and devotion to the truth and the carrying on of the work in the Master's kingdom.

China

Conditions because of the war in China were presented by Dr. Grace I. Crandall in a most illuminating manner. In spite of the war and suffering and attempted domination there, Doctor Crandall expressed an optimism concerning the ultimate outcome in China.

"Christian Objectives: Direction, Distance, and Destiny," was the subject of the address by Rev. H. Eugene Davis. At the cross, he

said, we find God, and unless we find him and are changed, we are not ready to do what Christ charged us to do. We cannot "go" unless we have first "come." To China, Jamaica, and the home field we must go with a message, sure and undoubted. God says to us all, "Go, and share Jesus with some one else." We need not say, "I cannot," for Christ said, "I am with you always." We can't if we go alone. But with Christ we can.

In the afternoon the home missions were given their inning and Karl G. Stillman presented a stirring address which we will not attempt more than to mention, since it appeared in last week's RECORDER. Rev. Claude L. Hill spoke on the "Rural Church and Home Missions," showing how the strongest influences in home, church, and community have come through the work of missions in rural communities. Reference was made to the effects of the work of missionary pastors as represented by such churches as North Loup, Welton, Farina, and in West Virginia. Time does not permit reporting the many stirring things said. Perhaps the most alarming thing said was a quote from some one to the effect that Seventh Day Baptists were so busy saving their churches that they are losing their message. Referring to our resources, Mr. Hill asked what we are going to do with what we have. Advancement has been made by our leaders; the rank and file must advance.

The closing address briefly was given by Secretary William L. Burdick, who expressed himself as impressed with the life of missions, the sacrifices and liberalities of people, and with the great faith that missions will triumph.

Prayers

At the close of a long afternoon session of inspiring program and many business details attended to, the president called for prayers in view of the serious and ominous situation apparently coming to a climax in Europe. Prayer of confession for our own sins and for the averting of war was offered by Dean Ahva J. C. Bond and Dr. James L. Skaggs, as the whole audience deeply and humbly bowed before our God.

CORPORATE MEETING

The annual corporate meeting of the Sabbath School Board of the Seventh Day Baptist General Conference will be held at Alfred, N. Y., at 2.30 on Wednesday, September 13, 1939.

MISSIONS

A COMPASSIONATE SAVIOR

It is recorded that the great teacher, Arnold, one day spoke harshly to a dull boy whom he was teaching. An hour later the boy with tear-stained eyes came to him and said, "But why are you angry with me, sir? I am doing my best." Then Arnold saw his mistake and begged the boy's forgiveness. The boy represents the heart of the world. All men long for and need compassion. They need the sympathy of their fellow men, but most of all they need the compassion of Christ.

Our Savior was and is a compassionate Savior; but he is the revelation of the Father; "He that hath seen me hath seen the Father," he declared, and when we have seen his compassion we have seen the heart of the Holy Father. Follow him during his ministry in Palestine and you will find that pathway strewn with compassion, trying to reveal the heart of the Father. He went to the bedside of the suffering and his touch soothed their pain and healed their diseases. When he saw the multitude hungry, he was moved with compassion and fed them; when he saw them wandering as sheep without a shepherd, he taught them the way of peace and happiness and eternal glory; when a father rushed from the death chamber of his dying child to seek the help of Jesus, he sent him home to find his child snatched from the jaws of death. He could not look upon the anguish of Mary and Martha, robbed of their brother and desolate, without weeping; and when he looked down upon the city of Jerusalem, where he was to die a most cruel death at the hands of its inhabitants, he burst into tears again at the dread calamity coming upon that city a few years hence. In all this he was and is revealing the attitude of God the Father in his compassion toward man. "He that hath seen me hath seen the Father."

Look again at his words. Here he showed all classes, unless it were one, the tenderest compassion. He had no harsh words for the robbers, nor for her that was taken in adultery, nor for him who denied him, nor for him who was to betray him, nor them who mocked him, spit upon him, and crucified him. To only one class, namely, the insincere, the hypocrite, did he speak with the most scathing language. Not that he upheld wrong doing in any, but out of his loving kindness to

men, their sins and the sorrow and shame which sin brought, stirred his deepest sympathy.

As every pulsation of the great sea with its tide constantly rising and falling is felt in every bay, inlet, and little stream along earth's shore, so the great heart of God as revealed in Jesus is pulsating with compassion into every perplexity, every victory and defeat, every joy, sorrow and suffering of your life.

It is the compassion of the Father as revealed in Christ that melts the sinners' hearts and turns them to lives of righteousness. It is the knowledge of a sympathizing Savior which has been conquering heathen nations through two millenniums. It is the purpose of missions to bring this Savior to all men. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"

MISSIONARIES RETURNING TO SHANGHAI

For many months people have been asking if Dr. and Mrs. H. Eugene Davis are to return to China at the expiration of the usual furlough. With conditions in China as they are, different people have had different opinions regarding this subject; but waving aside all other considerations, the lack of funds has appeared as an unsurmountable obstacle, for it did not seem just to use for that purpose money due the workers. Through the generosity of Mrs. Alfred S. Burdick, the question of funds for the return of Mr. and Mrs. Davis and Marcia is settled and it is expected they will sail for Shanghai when arrangements can be made.

Miss Mabel L. West, who has spent many years in China, expects to sail for Shanghai the last of September. Though the financing of Miss West is by another organization, she is considered an employee of the Missionary Board and gives much time to our mission in Shanghai.

OF SPECIAL INTEREST

Two items in the Missions Department this week are of particular interest. The first is entitled, *New Series of University Missions*. These missions are the extension of the

Preaching Missions which were started three years past in all, or nearly all, Protestant denominations. The first year the missions were confined largely to the churches, but the past two years they have been extended to the state universities, and their influence has been beyond estimation.

The second article has to do with men's work for missions and gives information regarding the plans of the Laymen's Missionary Movement, an organization which for more than thirty years has enlisted lovers of missions among laymen throughout the United States, and has been a great power in the promotion of Christ's kingdom over all the world.

NEW SERIES OF UNIVERSITY MISSIONS

(Condensed from the Federal Council Bulletin)

The schedule of the University Christian Mission for 1939-1940 will include sixteen institutions, of which the following have been announced:

- October 14-20—University of West Virginia
- October 21-27—Woman's College of the University of North Carolina
- October 28-Nov. 3—University of South Carolina
- October 28-Nov. 3—University of Florida
- November 4-10—Illinois Wesleyan University and Illinois State Normal University
- November 11-17—Purdue University
- November 18-24—Southern Methodist University
- February 3-9—Fisk University and Tennessee A & I State Teachers College
- February 10-16—University of Mississippi
- February 17-23—Iowa State Teachers College
- February 17-23—University of Hawaii—under direction of President Albert W. Palmer (tentative)
- March 2-8—University of Arkansas

By the end of this series, the University Christian Mission Committee will have enabled forty-six universities and colleges to conduct weeks of religious emphasis with some of the outstanding Christian leaders.

Among those who will share in the leadership of the missions this year are the following from abroad:

- Dr. T. Z. Koo, China; Miss Muriel Lester, England; Dr. W. A. Visser't Hooft, Switzerland; Rev. Samuel M. Masih, India.

Repeated requests have come from denominational schools for assistance in their religious programs. This year the committee has accepted one of these invitations, although it

continues to give major attention to state institutions, and will include Southern Methodist University, Dallas, Tex., on the fall schedule.

An invitation has come from the University of Hawaii, Honolulu, to bring a team out to one of the crossroads of the Pacific area. The committee has asked President Albert W. Palmer to head a mission in Honolulu and who hopes to be able to accept this offer. There is promise of simultaneous effort by other religious bodies represented on the campus. Like so many others, the administration of the university, having felt the lack of adequate means to reach the student body as a whole, welcomes the mission.

Student concern over religious problems is at flood tide. The World Conference of Christian Youth at Amsterdam and the widely increasing concern for united Christian student fellowship provide a challenging occasion for this series of missions.

FOR THE MEN

By F. J. Michel

(Secretary Laymen's Missionary Movement)

The laymen of the Protestant churches in over fifteen hundred cities and towns in the United States will be reminded of their inescapable responsibility for the advancement of the world mission of Christianity when they meet for the ninth annual observance of Men and Missions Sunday on November 19, this year. This observance is sponsored by the Laymen's Missionary Movement and has been commended to pastors and local churches by most of the Protestant missionary boards and some departments of men's work.

The community-wide observance of the day is actively promoted by resident chairmen or local committees of ministers and laymen in co-operation with the movement.

The theme for this year's observance of Men and Missions Sunday was suggested by Dr. Frederick Zimmerman, secretary of the Home Missionary Society of the Reformed Church of America, namely, "I am come that they might have life" (John 10: 10). It was chosen from over three hundred subjects proposed by resident chairmen and other friends of the Laymen's Missionary Movement, since it seemed to be the most fitting note to be broadcast among the churches of the North American continent in these times.

It is suggested that every pastor invite a layman of his own choice to give a four-minute missionary talk preceding the morning sermon on the day designated, and incorporate the missionary emphasis in his own message. In addition, a community men's missionary dinner may be arranged for a week night either preceding or following the special Sunday, where that is found possible, in which local laymen and ministers are largely employed as the missionary speakers.

A manual containing fresh material on the theme of the year and kindred topics is published by the Laymen's Missionary Movement annually and is made available for sermons and missionary addresses. This year's manual will contain messages from John R. Mott, Robert E. Speer, Toyohiko Kagawa, Bishop Henry W. Hobson, and other eminent missionary statesmen. Copies will be forwarded to any address by the missionary boards or the Laymen's Missionary Movement, upon the receipt of postage. This is an activity which is "not for profit" but for the inspiration of all who participate.

DENOMINATIONAL BUDGET
Statement of Treasurer, August, 1939

	Receipts	
	August 1939	Total for 2 mos.
Albion	\$ 15.00	\$ 15.00
Alfred, First	42.05	149.70
Alfred, Second	65.25	65.25
Andover		8.00
Associations		95.39
General Conference	264.08	264.08
Battle Creek	41.00	72.40
Boulder	4.10	104.85
Brookfield, First	6.00	43.20
Brookfield, Second		2.00
Daytona Beach	3.50	10.75
Denver	17.00	44.70
De Ruyter	56.00	109.50
Dinuba		6.30
Edinburg	5.00	11.00
Farina		9.00
Fouke		1.05
Friendship	8.00	12.45
Gentry	2.00	5.00
Hebron, First		2.76
Independence	13.00	13.00
Individuals	254.02	2,373.40
Irvington		100.00
Little Genesee		37.70
Little Prairie	10.00	10.00
Los Angeles	11.00	11.00
Los Angeles—Christ's		3.00
Lost Creek	10.00	10.00
Marlboro	36.68	46.68
Middle Island		2.50
Milton	106.90	245.40
Milton Junction	95.65	95.65

New York City	30.00	30.00
North Loup	10.00	106.00
Nortonville	16.00	16.00
Pawcatuck	250.00	500.00
Piscataway		6.75
Plainfield	103.75	108.75
Ritchie	7.40	18.43
Riverside		50.00
Rockville		5.00
Salem	15.00	35.00
Shiloh		135.88
Waterford	20.00	30.00
West Edmeston		5.00
White Cloud	19.17	108.11

Comparative Statement

	This Year	Last Year
Budget receipts—August	\$1,504.89	\$ 687.74
Special receipts—August	32.66	32.22
Total receipts—August	1,537.55	719.96
Budget receipts—2 months	2,997.46	1,428.87
Special receipts—2 months	2,138.17	110.13
Total receipts—2 months	5,135.63	1,539.00

Disbursements

	Budget	Specials
Missionary Society	\$678.00	\$16.00
Tract Society	172.50	1.00
Sabbath School Board	112.50	7.66
Young People's Board	22.50	
Woman's Board	7.50	5.00
Ministerial Retirement	90.00	1.00
Education Society	90.00	
Historical Society	12.00	
General Conference	180.00	
S. D. B. Building	135.00	2.00

Morton R. Swinney,

Treasurer.

Niantic, Conn.

THE SABBATH RECORDER APPRECIATED

The July 10 RECORDER is a fine issue. The editorial is good, so is the article by Corliss Randolph and the baccalaureate sermon by Crofoot. They are real gospel messages.

I am glad to see so much being said and written that Christ is our hope, and faith is the principal need. Isms and tenets are not so important, except as means of binding people together who believe in the same interpretations. Our belief is important, but Christ is first. . . . Best regards.

Very sincerely,

Herbert N. Wheeler.

Washington, D. C.,

July 12, 1939.

Dear Brother Van Horn:

I am inclosing \$2.50 for another year's subscription to the SABBATH RECORDER, and I hope and pray that you and our paper may prosper and be the means in God's hand of winning many souls for his kingdom.

Yes, every Seventh Day Baptist should have God's kingdom set up in his heart; then the principles of our Lord and Savior, the righteousness and truth which he taught and stood for, will govern our lives and make us a more prosperous and successful people.

Following traditions of men, neglecting duty, and indifference to right principles . . . have depleted our ranks tremendously. And what can we do about it? There seem to be circumstances over which we have no control.

This is a beautiful world our heavenly Father has given us to live in, and I thank him every day for life, health, and strength to carry on. I am hoping and praying that every Seventh Day Baptist may gird on the whole armor of God and overcome every temptation, sin, and wickedness, and stand firm on the Rock, Christ Jesus, and his truth.

Yours for truth and righteousness,

F. C. Monroe.

Battle Creek, Mich.,
July 15, 1939.

YOUNG PEOPLE'S WORK REPORT OF THE SECTION ON YOUNG PEOPLE'S WORK

To the Seventh Day Baptist General Conference, the section on Young People's Work submits the following report:

The section, made up of forty-five young people, has reviewed and accepted the report of the Young People's Board, written by Burton B. Crandall, president of the board.

The section officers commend:

1. The Young People's Board on publishing a constantly improving *Beacon*.
2. The board on the purchase of the new mimeograph, and the societies and individual young people for their support of the board's financial needs.
3. The members of the section on Young People's Work for their intelligent and earnest enthusiasm in attacking youth problems.

We wish to recommend:

1. That the suggestions of the camping committee for the setting up and program of a central committee of Young People's Board members to promote camping be carried out by the board this year; i. e., "that the Young People's Board set up a central committee of members of the board to promote camping. We

suggest that this may be done by urging associations to have camping committees, by publicity through the *Beacon*, and possibly through visual-aids; that this central committee be a clearing house for materials. It should make a study of materials available along this line, and prepare a bibliography including programs, leadership training, and the general planning of camps. We suggest that the central committee collect data from camps held, including statistical reports, scrap-books, and religious reports. We further suggest the preparation of a camp manual for leaders, including such material as has here been mentioned."

2. That the Young People's Board publish, through the columns of the *Beacon*, the bibliography of worship materials submitted by the committee on worship, and the most valuable features of the reports of the several section committees.

3. That the board publicize the conditions and various views of the proposed tri-board unification.

4. That the board consider the possibilities of procuring a young people's field executive.

5. That appreciation and observance of the Sabbath be a central feature of the Young People's Board of the coming year.

ANNUAL REPORT OF THE YOUNG PEOPLE'S BOARD

The most heartening phase of the board's activities this year was the response of young people's groups and individuals to the plea for funds to purchase a new mimeograph this year. As it was reported in our last year's annual message, we suffered a decided loss of both surplus funds and income with which to carry on our work. We had sufficient funds, approximately, as shown in our financial report, to carry on our work, but none for capital expenditures. However, the response to our call was more than we had anticipated and we were able to pay for the machine in one month less than scheduled. We wish to most earnestly thank all those who contributed, either through group or individual gifts.

The work on the *Beacon* has progressed most acceptably, and major thanks are due Wayne Rood for his efforts in making the paper the success it has been during the year. A fine response from the societies in news stories has kept that phase of the paper well supplied. Also the requests to publish the

summer numbers of the paper were most gratifying and greatly appreciated.

Fewer contacts with outside groups were made than was contemplated last fall, although several members did contact societies during the Christmas and spring vacations. Here again we are in need of a secretary who could represent all the denominational work for the young people and could spend at least a portion of the year in full-time work. The members of the board are busily engaged during the school year, and only a few outside contacts are possible.

The board has gone on record as definitely favoring the consolidation of the three boards—Education Society, Sabbath School, and Young People's—concerned with the religious education of our young people. A very profitable round-table discussion was held in Alfred during the fall and their recommendations of the joint committee should be passed upon favorably at this session of Conference.

The board sincerely appreciates the interest taken by the Conference presidents in the activities of the young people and the increasing number of young people who are being placed in positions of responsibility.

Burton B. Crandall,
President.

APPROVAL BY THE WESTERN ASSOCIATION

At the one hundred fourth session of the Western Association held in Alfred, N. Y., the week-end of June sixteenth to eighteenth, the annual report of the State Council of Churches was read by Dean A. J. C. Bond. It was voted by the group to send a résumé of the report to the RECORDER as follows:

1. *Area Conventions*. "Five area conventions were held by the State Council of Churches in the fall of 1938. About four thousand people attended these conventions and took part in the discussions and conferences on the different phases of church work."

2. *Summer Schools*. "Four summer schools for advanced training of church school teachers were held during the summer months. One of these was a school for rural ministers held on the campus of Cornell University."

3. *Rural Work*. Efforts are being made to provide more of the rural children with Christian education. Surveys have been made to aid in this work.

4. *Comity*. "The State Council is continuing its program of co-operation in rural fields, seeking to eliminate duplication and competition in the use of funds, and organizing and developing programs for a larger service in several neglected areas."

5. *Woman's Work*. "The woman's department is developing a challenging interdenominational program of woman's work throughout the state."

6. *County Conventions*. "Forty-one county conventions were held during the year, bringing together pastors and church school leaders" for fellowship and training for greater efficiency in the work of the church.

7. *Social Action*. Through the Social Action Commission of the State Council a sub-committee has been formed which received every bill introduced into the New York State Legislature, analyzed and reviewed all bills which in any way affected the Protestant Church, and reported its actions through the columns of the "State Council Reporter."

8. *Evangelism*. "The Committee on Evangelism co-operated with the local city committees in bringing the emphasis of the Madras Conference to New York State."

Preaching missions are being arranged for November in the southern part of the state.

"A mid-winter Pastors' Convocation and School of Preaching will be held on the campus of Syracuse University in January, 1940. It is hoped that this will be the beginning of an annual mid-year meeting of the clergy."

Support of the State Council of Churches is urged.

Signed by the general secretary, W. T. Clemens.

Respectfully submitted,
Lottie Snyder,
Recording Secretary
of Western Association.

MONTHLY MEETING AMERICAN SABBATH TRACT SOCIETY POSTPONED

The regular monthly meeting of the Board of Trustees of the American Sabbath Tract Society will be postponed to September 17, 1939, at the time of the annual meeting of the board.

Courtland V. Davis,
Recording Secretary.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I like to read the SABBATH RECORDER very much.

My father, twin sisters, and oldest brother have gone to Wisconsin to Conference, so only my mother, three brothers, and I are at home. I wish I could have gone. It is about eight hundred fifty miles from here.

My father is Rev. Paul S. Burdick. You may hear of him or even see him at Conference. He is the minister here at the Seventh Day Baptist church.

A pigeon has been coming around here. My brothers tried to catch it but didn't succeed. It still comes here. It is very pretty. It has black and white wings and a red and green neck.

Well I must stop.

Sincerely yours,
Marion Burdick.

Leonardsville, N. Y.

Dear Marion:

Yes, indeed, I both saw and heard your father at Conference, and before Conference I also had the pleasure of meeting your father, brother, and twin sisters at Alfred Station, at the ordination services for Rev. Elmo Randolph.

Pigeons are very pretty, but quite a bit of trouble when there are too many of them. The belfry of our Andover church was the home for a long time of many, many pigeons. I didn't count them all. I once wrote the following verses about them:

There dwelt within the belfry of our church
For many years a homing pigeon band,
And oft on sunny days they came to perch
Upon the sloping roofs on every hand.

The gleaming light upon their plumage fell,
And added rainbow tints to sober hue,
And in our hearts, methinks, was cast a spell
Which beauty brings to every soul anew.

But in the onward passing of the years,
We learned the wisdom of an adage old,
"However beautiful a thing appears,
It must be worthy to our homage hold."

And so with driven nails we bar them out;
Although they are a part of God's great plan,
There is, alas, no homing place about
Our belfry tower for such a ruthless band.

And though they hover round and mournfully,
With graceful, spreading wings and cooing cry,
Would seem to chide us for our cruelty,
That we their erstwhile homes to them deny,

As if to tempt us to at last relent,
And freedom of our tower to them restore.
We close our ears to all their drear lament
And grimly mutter, "Never, never more."

Sincerely yours,
Mizpah S. Greene.

Dear Mrs. Greene:

I have enjoyed reading the Children's Page for quite a while and so I decided to write for other children to read. I go to the Marlboro Seventh Day Baptist church. I think my mother knows you.

We have quite a menagerie here: a raccoon, a rabbit, two skunks, eight cats, two dogs, two horses, a colt, two cows, and ever so many chickens.

I have three sisters and one brother. I had another brother, but he died when he was eleven.

Have you seen the World's Fair yet? My biggest sister is going Monday, I think.

I am writing on a beautiful Sabbath afternoon. It has been very dry here and the corn is almost burnt up.

I will start in the seventh grade at school when it begins. It will not be long now, till it starts, will it?

I think I'll close now.

Virginia Bivins.

Bridgeton, N. J., R.D.

Dear Virginia:

Once upon a time I knew a very charming little girl whose name was Nellie Millard. I still know her and love her, but she is no longer a little girl; if I am not mistaken she is now your own dear mother. Am I right?

You surely do have quite a menagerie, and they must be great fun. Are they well behaved and do they get along well together? I'm wondering about the two skunks, although a skunk did me a very good turn several years ago. We had a nest of hornets under our front porch. I tried to catch them all on sticky flypaper, both on the porch and on the ground below, but although the papers were covered with them, they still multiplied and stung me nearly every time I swept the porch. But one morning Mr. Skunk visited them, and after that there were no more hornets. Do you suppose he ate them?

I don't expect to attend the World's Fair, but I am sure your sister will find it very interesting and entertaining.

Mizpah S. Greene.

PERSONAL SURRENDER

By Harry S. Parker

(Address given at the Central Association)

By the phrase "Personal Surrender," we usually mean the surrender of our will to that of God. "Don't expect God to change his plans to suit yours, but rather change your own to meet the divine plan."

Of course there is another surrender—surrender to the devil. Some may say, "Yes, Lord, I will surrender to thy will, but just let me conform to the pleasures and ways of the world; I don't want to be peculiar." But Paul, moved by the Spirit of God, says in his letter of advice to Titus (chapter 2, verses 13 and 14), "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." I believe indifference to religion and the Christian way of living is the most common way of surrender to the devil.

However, let's not discuss this kind of surrender, but rather the surrender of our personal desires and ambitions to those of God. You remember how Abraham surrendered his desires to the wishes of God. He even was ready to offer his own son (a son of promise), if that were God's will. God is a God of love and mercy and he did not let Abraham make this sacrifice. God will not ask the impossible. Sometimes we are tested for reasons we do not know. In the case of Job, he was an example of patience to his fellow men. At first his cattle were destroyed; then his servants killed or taken prisoners; then his family taken away; he was forsaken by his friends, and had a personal affliction; yet he surrendered his life to God and trusted him. Tests are good for our souls if we do not weaken. Just as surely as we are weaker when we fail just so surely we are stronger when we overcome some temptation.

I know of the case of a man who smoked cigarettes. He had tried to break himself of this evil habit, but he could not; after a few days he would be about wild from going without them. Finally he became a Christian and accepted the Sabbath truth. He took his problem to the Lord in prayer and said, "O God, I want to do thy will; help me to overcome this habit." He told me that from that

time on he had no desire to smoke. He surrendered completely. Now he is a leader in Sabbath school and church work.

Let me tell the story of a missionary in India, who spoke before a group of people (some converts; some Hindus) on the subject, "Believing in the Power of God." He asked them if they believed that if they prayed to the Lord to keep them from sinning one hour, there was an Unseen Power that would keep them from doing it? They answered, "Yes." Then he said, "If he will do it for one hour, will he not do it for twenty-four?" They agreed. The missionary was away about three weeks, and when he came back an old man, who had been in the crowd that night, sought him out and told him the following experience: He had wanted to be a Christian but had the opium habit which he could not overcome. He had started using it when about eighteen years of age, but that night he determined with God's help to overcome the habit. He asked God to keep him from using opium the next hour; he didn't use it, but he didn't sleep; he was in pain. He asked God to keep him from using it the next hour, and God helped him. He prayed all night, and the Lord helped him for he hasn't touched it since. He made a personal thing of surrender.

Missionaries in China and India tell of the hardships that some of the people have, to become Christians. They tell of beatings by husbands or hatefulness of wives, when the other mate becomes a Christian. They tell of the hardships of children inflicted by their own parents, but they also tell how some of these people by their Christian ways of living do win parents and brothers and sisters. I believe these people do surrender their personal desires.

In closing, let me tell the story of two at the mill. A young miller in Sweden, named John Svenson, was converted by reading the Bible. As he had become "a new creature," he refused to continue the old life of sin. This angered his comrade, Andrew Peterson, the son of the mill owner. One day, when John had gone out, Andrew found John's Bible and decided to destroy it, as it seemed to be the cause of the change in his friend. Before throwing it into the stream that turned the mill wheel, he opened the Book at random, and his eyes fell upon the words in Matthew 24: 41—"Two . . . shall be grinding at the mill; the one shall be taken, and

the other left." The look had been brief, but the words had flashed into his heart like lightning, and he found himself reading them again and again. Instead of throwing the Book away, he took it back into John's room, and upon his return asked his way in finding the way of life.

We do not all have the same things to surrender, but as in the old hymn, let us "surrender all" that stands in our way of being a true Christian.

IN THE ATTIC

By Mildred M. North

Just an old box, half-forgotten
'Neath the attic's cobwebbed eaves.
As the dusty lid I lifted,
Memory swiftly turned the leaves.

Little clothes so faded, wrinkled,
Once again your colors glow.
How you bring them back before me—
Little folks of long ago!
You are like a magic carpet
Swiftly bearing me away
To the little house so precious
Where my children used to play.

Little heads of browns and auburn
Bent so earnest o'er their play,
Romping, shouting, running, laughing,
From the dawn till twilight gray.
Little arms entwined around me,
Little lips close to my face,
How I long to hold my babies
Close again in love's embrace!

Four bright faces in the lamplight,
Over studies, stories, games—
Oh, you bring so many pictures
Framed in memory's picture frame!
They are "talkies," too—I listen
To their voices clear and sweet
And I plainly catch the music
Of their happy skipping feet.

They are grown, my precious babies,
But my sons and daughters dear
Love me just the same, I'm certain,
As they did in yesteryear.
So I fold away the garments
Tho' I see through mist of tears,
Life and love bring compensations
Though they give not back the years.

Boys grown tall, girls grown to women—
Bravely doing each their part,
Oh, I love them all so dearly,
But I'm hungry in my heart
Sometimes, for the baby faces,
As a mother only knows,
For the little lads and lassies
When I see the little clothes.

Holt, Mich.

—Methodist Protestant Recorder.

THE CHALLENGE OF REPEAL

(Excerpt from Dr. Daniel A. Poling's address before the International C. E. Convention recently held in Cleveland, O.)

"A Saloonless Nation by 1920" was a rallying-call that came out of the Atlantic City International Convention in 1911. The Eighteenth Amendment and national prohibition were a direct result of a unity in the field of temperance action that began with Christian youth. Today, the nation faces an alcohol problem in a new liquor traffic, a problem more intense and terrifying than the problem of thirty years ago. A president of the United States promised that "at no time or under any condition, at no place or under any circumstances, shall that institution the saloon or its equivalent be allowed to return to American life." But as I speak to you tonight, there are three times as many places of beverage-liquor sale as there were in pre-prohibition days. The taproom, or bar, or the liquor-selling night club of 1939, is a more demoralizing institution than was the old saloon. Not one promise of repeal has been kept; every promise has been broken; every solemn engagement has been disregarded. Beyond these failures we face the fact that liquor now is more easily procurable by young people under age and more generally indulged in by women and girls than in pre-prohibition days. In thousands of American communities, beverage alcohol is given into the hands of little children, ostensibly for their parents, of course, but with a constant and devastating menace to boys and girls. In 1917 we were singing, "I didn't raise my boy to be a soldier"; but in 1939 we are face to face with the fact that, whatever our intention, we have raised tens of thousands of girls to become glorified bar-maids.

John Barleycorn has not contributed to safety on the American highways, nor to law enforcement, law observance, or good government. There is a rising tide of anti-liquor sentiment. In more than six thousand political units, large or small, the traffic has been outlawed by popular vote since 1932. The end is not yet!

We are going to come back to the Christian religion as the religion of authority because it is the religion of experience.

—Dean Inge.

OUR PULPIT

THE HOME AND THE CHURCH

(Sermon given at the Parent's Day service, May 13, 1939, at the Seventh Day Baptist church of Piscataway, New Market, N. J., by Rev. Trevah R. Sutton, pastor)

Scripture—Matthew 18 (Before reading the sermon read this from favorite translation).

Text—Psalm 133: 1—"Behold, how good and how pleasant it is for brethren to dwell together in unity."

The American home of today is an institution run in a very scientific manner. The welfare of the child in its physical needs has no end of careful attention. The diet and regularity of meals from the infant up to even early youth calls for painstaking thought and preparation. In like manner, the health of the child is carefully watched. Physical examinations, vaccinations, sanitation, and other precautions to safeguard health are taken, and in times of sickness many other precautions are also taken and the best of care given. In education parents do all they can to give the child every advantage to develop the mind. In recreation, music, art, crafts, and the like, many opportunities are given.

When it comes to the religious side of the child's life, the general trend today is far from a scientific approach. The Christian religion is a science—the greatest of all sciences—the science of the soul. Yet in this day of science it is sadly neglected. There are many homes in America that are not Christian, but as this message is for Christian people we shall not consider the problem of the unreached at this time. There are a good many Christian homes today that do seize the opportunities for Christian development. The children and youth are regularly attending church and Bible school—attending the vacation Bible schools and church camps—homes where family devotions are daily practiced and instruction given. But far too many Christian homes fail to give every possible religious advantage. Neither parents nor children are regular in attendance at church or church schools and family devotions and instruction are neglected. It seems that everything else comes first and if there is any time left the church may get a little attention and the home may offer some instruction. Some seem to think Jesus said, "Seek ye first the things of the world and the kingdom of God will be added."

Home and Church Relationship

Why is there so much indifference? Why are other interests and pleasures placed ahead of Christian spiritual development, when it is the most important thing of all life? Is it due to downright selfishness? With some people, yes, but in most cases, no. Is it due to willful resistance to the influence of Christ? With some it may be so, but for the most part it is not. No, it is not for these reasons that there is this indifference among most Christian parents, nor do these reasons prompt the many weak excuses. I believe that the chief cause of neglect in Christian homes is a failure to understand the true meaning of the relationship of the church and the home. If people understood, most parents would not leave a stone unturned to correct the condition which at present is working against the cause of Christ here among men.

The family is the most fundamental and central unit of society. It is definitely a part of God's plan. He has established it—one man and one woman united by God with a marriage in heaven—a union from which there is no legitimate separation except by death or for those few causes established also by God. With the coming of children a family circle is formed. When Christ came into the world and established his Church, the various family circles as they became followers of Christ formed the larger family circle. Thus each individual Christian family becomes a unit of the family with Christ at the head. Each local church represents this larger whole.

With this thought in mind we find that there is a definite relationship of the church to each of the homes which compose that church. Perhaps one cause of such widespread indifference today to spiritual development is due to the fact the church has not reached into the homes—that it has remained too much as a separate institution. How often have we ever recognized on Mother's Day this common mother of us all—the church?

One responsibility of the church is worship. It needs to furnish worship for groups. Graded worship? Yes, but also the common service of worship for all ages at one time. It needs also to help each family unit in the establishment of family altars and individual personal devotions. The church needs to help the homes with the process of Christian religious instruction for all ages—both for the projects within the home and for the united task of group education through the church

schools. Although a great amount of equipment is not necessary, for the small church can and does do as good work as the large church, care must be given that this group instruction supplies the need.

One thing the church must remember is its fundamental purpose of evangelism—that it must bring the spiritual reality of Christ into human beings, so that some time human nature may be destroyed when the Christ nature has taken possession. The church must do this in its program and influence homes with this vision.

On the other hand, the home has a responsibility to the larger family circle—the church. In the first place, the home must do its part to bring Christ into the lives of each child, and to help develop the spiritual growth. This calls for the family altar and personal devotions. Seldom is there just cause for not doing so. Christian instruction as to the way of life has its place in the home. The home must be a part of the church for this task.

It is also essential that each Christian home be a regular co-operator with the church. As important as is religion in the home it is equally important for the home to share its experiences with other Christians and to receive from others their experiences. There can be no progress or strength in the Christian cause except by this. Each home and each individual is responsible before God for active service in his church, and unless hindered by physical inability is responsible for regular attendance at the services, that the child, youth, parent, or other adults, may find constant spiritual growth through Christ in the great fellowship of other brothers and sisters. If any home withdraws from this it becomes a broken home.

Unity of the Brethren

As we think of the church as a large family, it is well that we take note of our text, "Behold, how good and how pleasant it is for brethren to dwell together in unity." In an individual family there are always times of friction—times when anger, or bitterness, or injustice arise. Mean things are said and done, but in Christian homes the storm will pass because there is unity of the brethren. Children are bound to argue and fight, but it is only a short time before there is again unity.

Thus it is in the larger family of the church. There are times of friction because of differences of opinion and human weaknesses. For such to arise must be expected, but to be continued is not Christian. In the church we

adults do not practice this principle of childlikeness. (Read Matthew 18:3.) Our failure as adults is too frequently a cause of the child or youth to stumble in his Christian faith. If we have had trouble with our Christian brethren, no matter how hard we attempt to cover it, or whether we continue or discontinue our church relationship, the child, even though he knows not what, will soon detect something is wrong even though it happened long before that child's day. Must we permit our troubles to endanger the child's spiritual growth? (Read Matthew 18: 6.)

At times of friction within the church family, regardless of who is to blame, and usually both sides have thrown oil upon the fire, two human tendencies are revealed. The one tendency is to fight it out. In fighting it out the friction intensifies and there come into play harshness, hate, anger, and falsehoods, all of which stab each other like a sharp sword. Each is determined to win, and even if all the guilt is on one side, the other in participating thus shares the blame. To fight it out is very definitely an unchristian attitude.

The influence of this attitude upon the child or youth is damaging. Youth sees more than we often think. That is why I can venture to discuss this in their presence. We teach them Christian principles, yet fail to live accordingly. Also the influence of this attitude has damaging effects upon adults. The non-Christian cannot but help notice the contradiction of professions and examples. This interferes greatly with our winning converts to Christ, either on the mission field or in our own communities.

The other human tendency in times of friction is to run away. Both those who are the cause, and the victims, of controversies often just withdraw from the family circle. They run away from trouble. The tendency to run away, withdraw, or isolate oneself may ease the pain, but will never cure the hurt. It perpetuates the feeling. To run away is likewise an unchristian attitude.

Just as fighting it out does damage, so does this attitude. The child or youth is injured by the example of inactivity of parents or others, as the case may be, in sharing their part of church responsibility and loyalty. The younger generation is taught loyalty to the church, especially when the young become members of the church—but too often they see something else. No wonder it is hard to hold the interest of youth! Then, again, there is

the injurious influence this attitude has upon older generations. Those who have not become Christian or have not joined the church see this difference between principle and example.

If these two attitudes are both unchristian, what then is the Christian way? What was the example and teaching of Jesus? What is the proper attitude for this great family, the church? The Christian attitude is to live it out. Just as we in our own homes must learn to live together, so should we in the church family. To live it out calls for the spirit of non-resistance. We must cease our fighting and turn the other cheek. Neither should we run, but rather take the blows. We should so let our lives be controlled by Christ through spiritual realities, that it would be difficult for us either to cause a hurt or return a blow upon receiving a hurt. To thus live out friction is to use the oil, which we would otherwise throw upon the fire, as lubricant for the machinery and smooth working of the church family. This is the Christ way. It is co-operation and brotherly love where injuries are healed. In it the child or youth or adult finds constant spiritual growth wherewith active service for Christ through the church becomes a primary importance for the Christian, as each seeks to help the other and to reach out into the world with the gospel. When this has been accomplished, regular attendance at the services of worship and other activities of the church will become a matter of desire rather than a duty.

Repentance and forgiveness are two characteristics of the Christ way. For the one who has caused friction or injury to his brother, there is repentance. If we are in the wrong, as Christians it is our duty to make it right to the best of our ability. In some cases we can come out and ask for forgiveness. At other times we may be unable to do this, in which case we can make right the wrong by so living that we do not deepen the wrong or cause new ones. In either case we need to remove from our lives all that which will cause offense. (Read Matthew 18: 7-11.)

The characteristic forgiveness is one of the hardest principles for Christians to follow. In many ways it is easier to seek forgiveness than to give. To forgive when the offender does not ask for it or insists he has no guilt is indeed difficult. To do this with human strength just cannot be done. It comes only through the power of God in the spiritual

realities of the Christian faith. If Christ is within us we can forgive, not once but as often as we are sinned against. (Read Matthew 18: 21, 22.)

As we consider the relationship of the church and the home, let us always remember that it is Jesus the Christ who is at the head of this larger family. Let us carefully and prayerfully study his many teachings as to the way of life. But let us not forget his example. Jesus suffered as no person ever suffered. He was abused, scorned, mocked, and all manner of evil was said against him, falsely. He was arrested after betrayal by one of his disciples, and denied by another. He was falsely accused and unlawfully tried and sentenced to die. Upon the cross the pain was terrific, and the mental agony then and during the preceding days was beyond comprehension. Yet not a word did he utter against his tormentors. He did not fight, neither did he try to flee from it when he had the power to do so. Jesus lived it out! Thus from the cross we hear the words, "Father, forgive them; for they know not what they do."

Christian friends, there is the Christ way! What shall we do in this family relationship of the home and the church? The children and youth need the co-operative instruction, and they need the Christ example. Are we doing our part? Do we choose the Christ way? Oh, may we Christians hasten to fulfill the words of the Psalmist when he said, "Behold, how good and how pleasant it is for brethren to dwell together in unity." May God lay this truth upon our minds.

DEVOTION MEDITATION

(Given on Sabbath, at 2 p. m., Central Association, by Leslie A. Welch)

Scripture reading—Acts 2: 37-47.

Let us note especially verses 41 and 47. Verse 41 says, "Then they that gladly received his word were baptised: and the same day there were added unto them about three thousand souls." The last part of verse 47 reads, "And the Lord added to the church daily such as should be saved."

We note from this lesson the increase that came as a result of hearing the gospel. It says they were added daily to the church. Every church should be on the gain if right living is practiced and the gospel preached.

I am not usually interested in statistics, but somehow since I have been thinking of the

topic for today the thought of the increase in the above reference has stuck in my mind. I have looked up some statistics in past *Seventh Day Baptist Year Books*. These are some of the figures I found: in 1930 the grand total of Seventh Day Baptists was 6,386; 1932, it was 6,612; in 1933 in the United States, 4,618; 1937—6,807 in the United States; grand total 8,685. And in the last one, 1938—6,889 in the United States, and a grand total of 8,576.

Let us consider these figures for a moment and we find that from 1937 to 1938, the sixty-seven churches in the United States increased eighty-two members, or slightly more than one member per church per year. The grand total is less, so let us disregard this in our present thought.

Let us suppose that the task of preaching Christ had been given to Seventh Day Baptists alone, and they were bearing fruit at the rate that the United States increase was from 1937 to 1938. There have elapsed 1,910 years (approximately) since the crucifixion of Jesus. One thousand nine hundred ten years multiplied by 82 gives us 156,620. To this let us add the grand total as given for 1938, and we have approximately 165,000—165,000 Christians for the entire world. But let us consider that there are 239 countries in the world today and we find that this would mean that there were less than 700 Christians for each country of the world, which doesn't seem very large, does it?

I bring this thought to show what would have happened had this been the case, in order that we may realize our responsibility. Why are these figures so small? Is God's power limited or his loved changed? Malachi 3: 6 says, "I am the Lord, I change not." And Hebrews 13: 8 says, "Jesus Christ, the same yesterday, today, and forever." Therefore the fault must be with us and not God. Our theme is "The Surrendered Life," and I think this shows the need of a more complete surrender for each and every one of us.

An evangelist whom I heard some time ago quoted figures from some church or religious statistician who said that seventy per cent of the church members were only nominal Christians and not real Spirit-filled, born-again Christians. If this be the case in our denomination, and I hope it is not, we have only about two thousand real Christians. Ought we to be discouraged even by this supposition?

I think not. God's love and power are as great now as ever, and see what he accomplished with the handful of followers as recorded in Acts—three thousand in one day and, "added to the church daily." Let us make this surrender of ourselves to God complete, that statistics in the future may read like those in Acts, and not as these which we have just considered.

**ANNUAL MEETING
AMERICAN SABBATH TRACT SOCIETY
OF NEW JERSEY**

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 17, 1939, at two o'clock.

Corliss F. Randolph,
President,
Courtland V. Davis,
Recording Secretary.

**ANNUAL MEETING
AMERICAN SABBATH TRACT SOCIETY
OF NEW YORK**

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 17, 1939, at two-thirty o'clock.

Corliss F. Randolph,
President,
Courtland V. Davis,
Recording Secretary.

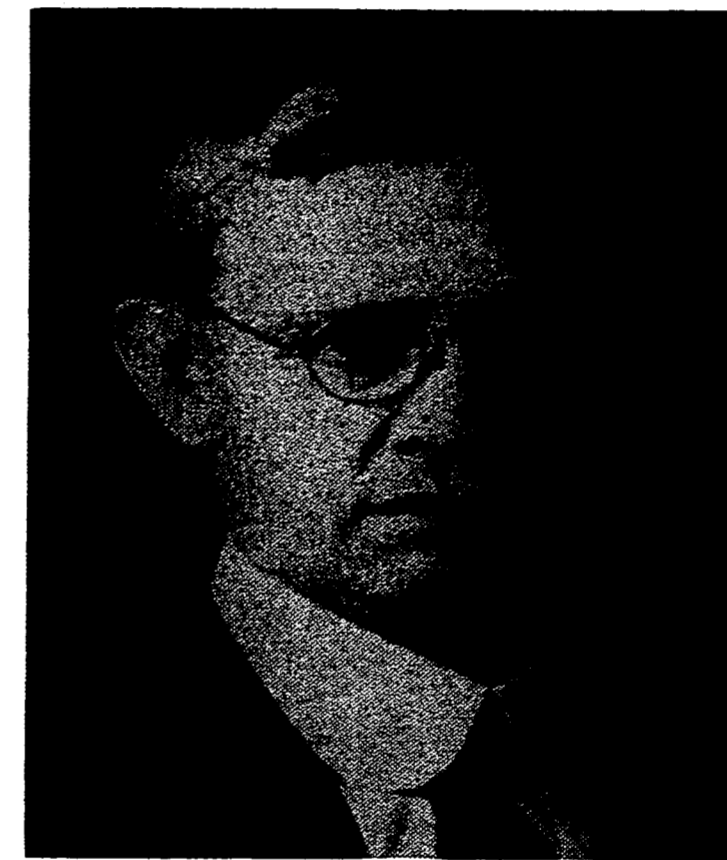
Courage is the thing. All goes if courage goes. What says our glorious Johnson of courage: "Unless a man has that virtue he has no security for preserving any other." We should thank our Creator three times daily for courage instead of for our bread, which, if we work, is surely the one thing we have a right to claim of him. This courage is a proof of our immortality, greater even than gardens "when the eve is cool." Pray for it.—*James M. Barrie.*

The Sabbath Recorder

Vol. 127

PLAINFIELD, N. J., SEPTEMBER 18, 1939

No. 12



REV. ERLO E. SUTTON,
President General Conference
Milton, Wis., August 22-27, 1939

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