

The hospital needs a good fluoroscope, as the ones in use are old and inefficient. Quoting from the clipping, "I heard this from one of the Chinese nurses, but Doctor Thorngate showed me the surgical instruments with tears in his eyes."—*North Loup Loyalist*.

ANNUAL CORPORATE MEETING

The Annual Corporate Meeting of the Seventh Day Baptist Education Society will be held on Sunday, October 8, 1939, at 2 p. m. at Alfred, N. Y.

L. R. Polan,
Recording Secretary.

MARRIAGES

DUNHAM-EYRICK.—Roger Dunham, son of Mr. and Mrs. Herbert L. Dunham of New Market, N. J., and Miss Ruth Eyrick, daughter of Mr. and Mrs. William Eyrick of Lake Nelson, N. J., were married at the Connecticut Farms Presbyterian church, Union, N. J., September 1, 1939, by Rev. F. W. Druckenmiller.

DUNN-RYNO.—Walter G. Dunn and Mrs. Nellie Ryno, both of New Market, N. J., were united in marriage at the home of Mr. and Mrs. Earl Randolph on September 2, 1939, by their pastor, Rev. Trevah R. Sutton.

NELSON-EVERSON.—At the home of the bride's parents, Mr. and Mrs. Charles Nelson, Salem, N. J., Fredrick Everson, of Camden, N. J., and Gladys E. Nelson, were united in marriage August 19, 1939, Rev. L. M. Maltby officiating.

OBITUARY

GREENE.—In Cranston, R. I., August 30, 1939, John Palmer Greene, aged 83 years.

Mr. Greene was the son of John Richmond and Rosella Ann (Palmer) Greene, and was born at Taftville, Conn., on April 18, 1856. When he was a small boy his parents moved to Centerville, where the remainder of his long life was lived.

October 4, 1873, he was baptized by Rev. James R. Irish and united with the Rockville Seventh Day Baptist Church, continuing in that relationship to the end. He was united in marriage with Martha E. G. Chester on November 26, 1879. Mrs. Greene preceded him in death on August 17, 1925.

Funeral services were held at the Avery Funeral Home, Hope Valley, on Friday afternoon, Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiating. Interment was in Rockville Cemetery. H. R. C.

LIVINGSTONE.—In Westerly, R. I., August 17, 1939, Harold Dickens Livingstone, aged 52 years.

He was born in Pawcatuck, Stonington, Conn., on July 7, 1887, and was the son of the late William B. and Louise (Dickens) Livingstone. He attended the local public schools, Amherst College, class of 1910, and Brown University. He had been clerk, teller, and assistant treasurer in the Washington Trust Co., and in September 1929 was elected secretary of that institution. He was a member of the Pawcatuck Seventh Day Baptist Church.

Mr. Livingstone is survived by his wife, who was Miss Ella Josephine Perkins, to whom he was married on July 10, 1915.

Funeral services were held at the Avery funeral Home Sabbath afternoon and interment was in Davis Cemetery, Lower Pawcatuck. Rev. Harold R. Crandall, pastor of the Pawcatuck Church, officiated, assisted by Rev. B. U. Hatfield, pastor emeritus of the First Baptist Church. H. R. C.

UTTER.—At her home, 106 High Street, Westerly, R. I., September 2, 1939, Elizabeth Lavinia Utter, aged 81 years.

Mrs. Utter was born at Brighton, Mass., June 15, 1858. She was the daughter of Cyrus H. and Catherine Sarah (Maxson) Brown. Mr. Brown was a native of North Stonington and Mrs. Brown of Ashaway. She was united in marriage with George H. Utter of Westerly, May 19, 1880.

To Mr. and Mrs. Utter were born four children, who with ten grandchildren survive. The children are: George B. Utter of Westerly, Dr. Henry E. Utter of Providence, Mrs. Mary Starr Maxson and Wilfred Brown Utter of Westerly. Also surviving Mrs. Utter are two sisters and two brothers: Mrs. John L. Howard of Melrose, Mass.; W. M. Brown of Frankestown, N. H.; Clifford H. Brown of Nashua, N. H.; and Mrs. Chester D. Abbott of Andover, Mass.

Mrs. Utter was a member of the Pawcatuck Seventh Day Baptist Church. She was a loyal friend and knew the joy of giving and doing for others. The love of 1 Corinthians 13 was characteristic of her life.

Funeral services were held at her late home on Tuesday afternoon, her pastor, Rev. Harold R. Crandall, officiating. Interment was in River Bend Cemetery. H. R. C.

THE LIGHTHOUSE

The seas rage fiercely, and the winds tonight
Sweep round the bay, and smite with furious blast
Firm cliff and nestling cottage, and the mast
Of ship that shivers on the billowy height.

But through the darkness streams a tranquil light,
Unbroken on the troubled air, and cast
In silence 'mid the roar; to hearts aghast,
Far speaking, fixing the uncertain sight.

So from high heaven falls the light of God
On this world's tumult and its angry din,
When towering hopes lie prone, or trembling nod,
And fiercely beat the surging powers of sin;
And men, beholding, gird them with new strength;
Oh, happy they whom it guides home at length!

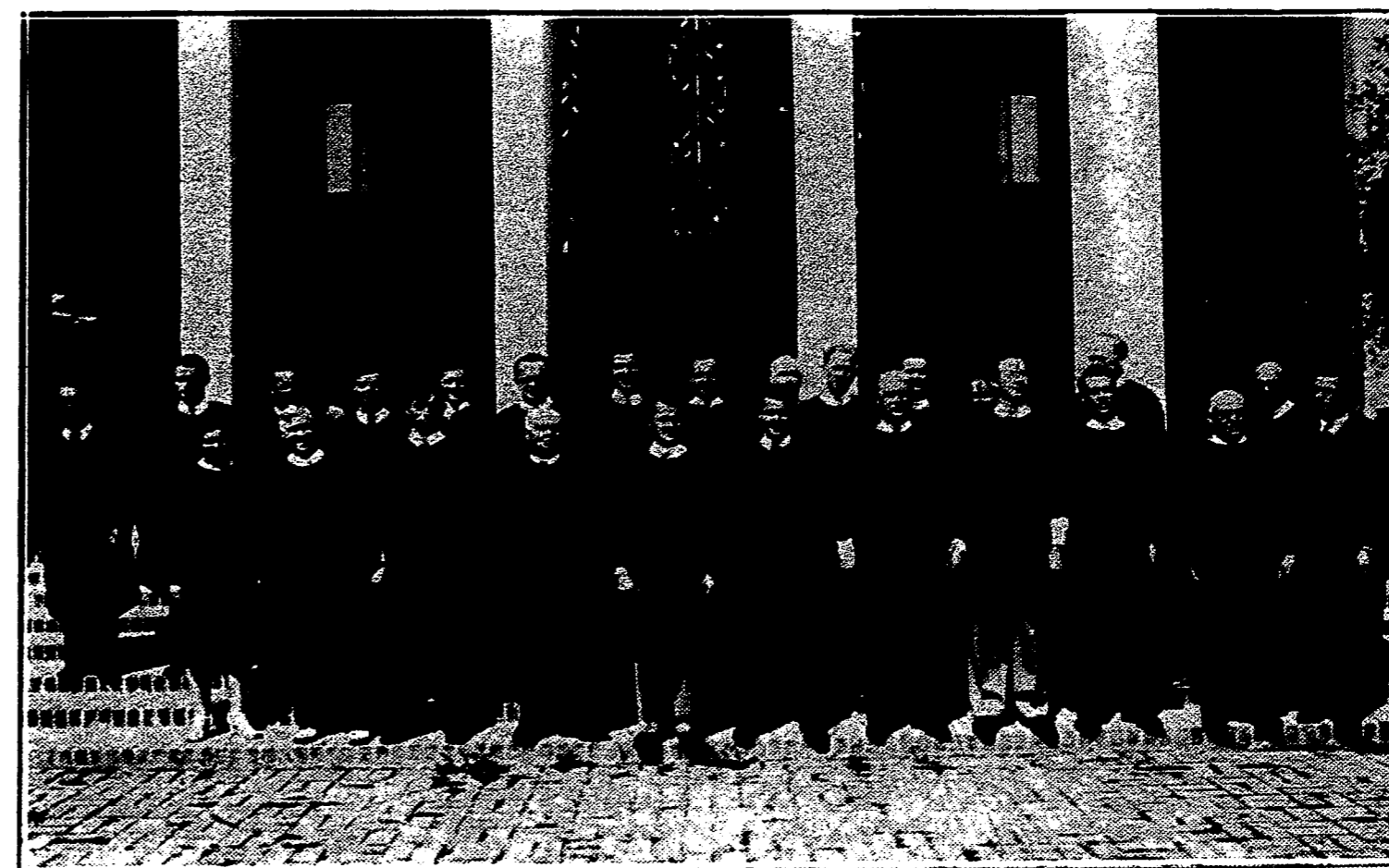
—The Sabbath at Home,
Contributed by S. S. Powell.

The Sabbath Recorder

Vol. 127

PLAINFIELD, N. J., SEPTEMBER 25, 1939

No. 13



Men's Club Chorus of the Pawcatuck Seventh Day Baptist Church, Westerly, R. I., taken from the steps of the Temple of Religion at the New York World's Fair, August 14, 1939. The club appeared by invitation on the Twilight Hour program which begins each day at 6 p.m. in the temple. From left to right in the back row appear Harry Coleman, Stanton Gavitt, Robert Loomis, John Healey, Jr., Martin Thompson, Carroll W. Hoxie, Robert Owens, Charles Utter, Albert Crandall, Carl Saunders, Norman Loofboro, Harold Crandall, Rev. Harold R. Crandall, William T. Martland; in the front row in the same order, Miss Clara Pashley, accompanist, Anton Obermann, Joseph Gavitt, E. Howard Clarke, Henry Seamans, George Utter, Karl G. Stillman, Elston Van Horn, Stanton C. Saunders, Charles B. Andrews, and Rev. Albert N. Rogers, leader.

The Sabbath Recorder

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

HERBERT C. VAN HORN, D. D., Editor L. H. NORTH, Business Manager

CONTRIBUTING EDITORS
William L. Burdick, D.D. Mrs. Okey W. Davis Marlon C. Van Horn
Mrs. Walter L. Greene Rev. Erlo E. Sutton

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EDITORIALS

SEVENTH DAY BAPTISTS SING AT THE WORLD'S FAIR

"It is hard to know or estimate," writes Karl G. Stillman, interested promoter of the Westerly Men's Club Chorus, "what benefits may result to our denomination from this appearance, but at least there are a great many people who have come in contact with our performance who know there is a Seventh Day Baptist denomination and a fine group of singers representing some of that denomination's churches. In fact, one of the officials at the temple stated that the quality of our program was so excellent that many felt sure we must represent one of the larger New York City churches."

On the invitation of Fair officials the club arranged to take the chorus to New York and put the program on in the temple that has witnessed some of the very finest things offered by the Fair of "The World of Tomorrow."

We are glad Seventh Day Baptists have had opportunity to make their contribution. An expression of sincere appreciation was tendered Mr. Stillman and the men of the chorus by Mr. William C. Osborn, president of the Temple of Religion, Inc., on his own behalf and that of his fellow directors for the excellent service done the Temple of Religion in the appearance of the Twilight Hour program.

As a matter of interest aside, it is now reported that the Temple of Religion has cleared itself of all indebtedness.

Mr. Stillman writes that fifty individuals

have sung with this chorus at one time or another. He says:

Programs have been rendered several times during the past four years in our own church during the regular services, also at church nights and annual church meetings. In addition, we have sung in the First Hopkinton Seventh Day Baptist church and the Waterford church, as well as at Eastern Association in Berlin, N. Y. We have sung in the First Baptist church in Westerly, in the Hope Valley, R. I., Baptist church, and in the First Baptist church in New London, Conn. Another invitation came from the Narragansett Christian Endeavor Union, which could not be filled because of conflicting engagements.

As a general thing this chorus has been led and directed by Miss Elizabeth Crandall, daughter of Pastor Crandall and musical director for our church. Due to her absence, attending summer school at Ithaca College, it was impossible for her to participate in this undertaking, which is the reason for Miss Clara Pashley acting as accompanist and Rev. Albert N. Rogers as leader.

The program rendered at the Fair lasted for forty-five minutes and was as follows:

Nature's Praise of God	Beethoven
Judge Me, O God	Mendelssohn-Salter
Seek Ye the Lord	Roberts-Salter
Tenor Solo—I Come to Thee	Caro Roma
Robert E. Loomis	
The Prayer Perfect	Speaks-Baldwin
Blessed Be the God and Father	Wesley
Baritone Solo—Panis Angelicus	Franck
Albert N. Rogers	
Ye Shall Dwell in the Land	Stainer
Jesus, My Savior	Nevin
Send Out Thy Light	Gounod

CONFERENCE INTERESTS

The work of the Commission is important to Conference. The two new members elected this year are the president, Dr. Ben R. Crandall of Alfred, N. Y., and Rev. Edward Hol-

ston, pastor of the entertaining church in 1940, Battle Creek, Mich. The members continuing their terms are Courtland V. Davis of Plainfield; Rev. Paul S. Burdick, Leonardsville, N. Y.; John H. Austin, Westerly, R. I.; and Rev. Erlo E. Sutton, Denver, Colo. The corresponding secretary of Conference, Rev. Hurley S. Warren, Plainfield, N. J., is recording secretary of the Commission.

The Commission's work is done behind the scenes and few, except those who have served, realize the arduous nature of their task or how completely the members give themselves to wrestling with the problems relative to denominational interests. They serve without pay, bare travel and meal expense being borne by the General Conference.

A Committee on Resolutions and Courtesies was appointed and their report is of interest. It follows:

Report of the Committee on Resolutions

To the Seventh Day Baptist General Conference:

Peace:

Resolved that we reaffirm our loyalty to the ideal of world peace; that we express our appreciation for the action of the United States Government looking to the stopping of the flow of munitions and other material help from this government to the aggressor in East Asia; that we deplore all inter-racial, inter-class, and international hatreds, not only in Europe but in our own country; that we pledge ourselves through study and prayer to try to understand and accept our responsibility as churches and as individuals to exert ourselves and to co-operate with others in bringing in the reign of the Prince of Peace.

Temperance:

One resolution has been placed in our hands coming from the teen-age young people. We incorporate it in this report with appreciation, pledging to our youngsters our support and co-operation in promoting temperance, morality, and Christian citizenship.

Resolution from the Young People:

Because we understand what alcohol is and how it affects the human body, we know that social intemperance is a vital youth problem, and because we realize that the convictions of young people today are the national policies of tomorrow, we, meeting in General Conference at Milton, Wis., this twenty-seventh day of August, 1939, representing the Teen-Age Young People of the Seventh Day Baptist denomination, do hereby resolve:

1. That we will keep ourselves physically strong, mentally awake, and morally straight.

2. That we will do all in our power to further the ideals of personal purity and Christian citizenship.

Signed: Leon R. Lawton,
Marie Severance, Thelma A. Pierce.

Courtesies:

We express to the people of Milton and Milton Junction our thanks for their generous hospitality. All needs of their guests have been amply provided for and in such a fine spirit as to make our stay very pleasant as well as helpful. We go away carrying with us many happy memories of courtesies rendered.

We deeply appreciate the music by the Conference choir, and wish to thank most heartily those who have been responsible for this significant contribution to the spiritual tone of all our sessions.

A LETTER OF APPRECIATION

Two or three messages to leaders absent from Conference were authorized by resolution of the General Conference at Milton. A letter was authorized to a lady in western Nebraska in appreciation of a generous offering—sent for the work, since she herself could not afford to come.

Replies were not expected, but the editor has one in hand addressed to the corresponding secretary of Conference from Dr. Boothe C. Davis, president emeritus of Alfred University, who for many years was a participant in Conference and other denominational matters. We are always glad for any message from his pen.

The main paragraph of his letter follows:

I am deeply touched by the gracious greetings which you have conveyed to me in behalf of the Conference at Milton, Wis. Please accept for yourself and on behalf of the Conference my sincere thanks and my grateful appreciation, not only of the affectionate greetings, but of the words of approval and commendation of my long-time activities in the interest of the denomination and of Christian education. It is gratifying to look back for more than half a century to the experiences which I have had in attending most of the Conferences in that long period, and the comradeship of consecrated, loyal workers in kingdom tasks has been of great comfort and satisfaction to me throughout all of these experiences.

WISCONSIN-MINNESOTA MEETING

The semi-annual meeting of the northern Wisconsin and Minnesota churches will convene with the Dodge Center, Minn., Church, October 13-15. All are welcome.

Cora Bond,
Corresponding Secretary.

A PROPOSED INNOVATION

By Rev. Alva L. Davis

In the *Christian Century* for June 28, 1939, is an article on "The Fourth Commandment," by Arthur Cushman McGiffert, Jr., formerly of Chicago Theological Seminary, now the newly elected president of the Pacific School of Religion, Berkeley, Calif.

In his opening paragraph, he proposes "a new way of observing the fourth commandment." Then by way of strengthening his position he proceeds to "drive down some stakes"—eight of them. This article is concerned primarily with the last two.

"Sunday," says he, "is an invention of the Christian churches." Historically, that is nothing new to informed students. But what is rather new is to have men of Doctor McGiffert's standing admit it. He has dared to put into print what hundreds of ministers and Christian teachers are willing to admit privately. I recall that Doctor Fosdick has placed baptism and the Sabbath among the accretions in the Church that must be sloughed off. Just where he would place Sunday, I do not know.

Doctor McGiffert further states: "Just why Christians chose another day rather than the Jewish Sabbath as their own special day is hidden in the mists of history. Probably they did so in order to distinguish themselves more clearly from the Jews, who observed Saturday as their holy day." Notice this admission: "Christians chose another day . . ." No thought that God had anything to do with the transaction.

One can hardly believe that Doctor McGiffert is ignorant of that long historic struggle—from the days of Constantine onward for more than one thousand years—of how a corrupt, paganized, and vicious hierarchy, claiming the power of God, both temporal and spiritual, forced upon the Church the pagan Sunday.

Again he says: "For five hundred years there were Christians who declined to change from the old Sabbath to the new Sunday and there are Christians nowadays who do not accept this 'innovation.' They still celebrate the Sabbath on Saturday. That is to say, Sunday has not received universal Christian recognition as the sacred day."

Recognizing that Sunday has no gripping force on people's consciences, that it has become largely a week-end, that for weeks at a

time many churches are almost empty by this ebbing tide of week-enders who flow out into the country, he makes his proposal for "a new Sunday." He admits it has in it the elements of the fantastic and the novel.

"For the sake of illustrating this proposal," says he, "let us suppose that Wednesday evening were chosen as the Christian Sabbath; as the time, that is to say, when Christian people gather together in common worship." He suggests that on Sunday morning an informal service could be held for those who could not attend on Wednesday evening and "for those who are too habituated to the traditional Sunday morning worship to make the proposed shift."

Among the closing thoughts of his article are these: "Christian people have given Sunday to the world. The world was at first reluctant to accept the gift, but now society has not only accepted our Sunday—it has run away with it. . . . Let the Christian churches share with secular society the present Sunday as a holiday. But *let them also again mark themselves off from the world as they did in primitive times by setting apart a new time as their holy time.* (Italics mine.) Which evening of the week, I wonder, would be best suited to become the new Christian Sabbath? And which are the American communities that could adopt this proposal to their spiritual profit?"

Two weeks later, Rev. Robert E. Early, writes the *Christian Century*, approving of Doctor McGiffert's plan, but suggests that Friday evening, rather than Wednesday evening, be used. Says he: "And why not let the time of the Jewish service be a guide for timing the new Christian 'sabbath'? Surely this would make for a further degree of unity between our two great religious forces." To which we would add, Why not take the whole twenty-four hours for the Christian Sabbath? It is God's holy day; why not make it ours?"

We should not be surprised at the position taken by Doctors McGiffert and Early. It had to come. It has been in the making for years. But it is both a warning and a challenge to us. A warning, that in this readjustment of Sabbath convictions to the principle of adaptation, unless we guard our heritage by a deeper consecration of our lives to God and a full surrender to the guidance of the Holy Spirit, we will be swallowed up in the maelstrom.

It is also a challenge to us to launch a more vigorous campaign to call people back to God and his holy Sabbath day. Frankly, I believe we must modify our policy of conservative witnessing for the Sabbath to one of aggressive Sabbath evangelism. It is the need of the hour. Doors are open; fields are waiting for us. Which shall it be—victory or defeat?

Verona, N. Y.,

August 18, 1939.

MISSIONS**IDENTIFYING OURSELVES WITH THOSE WHOM WE WOULD HELP**

If we would help people, we must identify ourselves with them in a very real way. The identifying of the benefactor with those whom he would help is prominent throughout the Bible and is vital in Christian work. Moses identified himself with the children of Israel, not alone in getting them out of Egyptian bondage, but also in their sinning. In desperation he called on God to cut him off on account of their sins. Paul expressed the same sentiment over and over. "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." "Rejoice with them that do rejoice and weep with them that weep." The attitude of Christ toward those whom he would help is set forth when it is recorded of him that he was "touched with the feeling of our infirmities"; and again, "Surely he hath borne our griefs and carried our sorrows."

The road to success in missions, or any Christian work, is not an easy one; we must identify ourselves with the need or the woe of those we would help. These needs or woes must come to be our own. A common illustration is the work of the minister in trying to comfort the sorrowing. He who does not enter into their sorrows never can comfort bereaved ones. They know how he feels; he does not need to tell them in words; they know whether he is identified with them in their bereavement; and unless he is, all his ministrations are nothing more than perfunctory affairs. Unless we as ministers, laymen, missionaries, churches, boards, and denominations identify ourselves with the mistakes, follies, and sins of men, we are powerless to help them. We must have more than sympathy; we must have agonizing hearts.

Sometimes there is a temptation to feel ill toward the wayward and sinning. This is wrong and ruinous. He who allows ill feelings toward anyone to rankle in his heart is poisoning his own soul past redemption. One cannot afford to do this, no matter how he may have been treated. But if we are to be really successful in missionary or any Christian work, we must possess more than good feeling toward everyone; we must identify ourselves with others' follies and sins, troubles and disappointments, successes and defeats, joys and sorrows.

SAILING ARRANGEMENTS COMPLETED

In the Missions Department, September 11, it was announced that funds had been provided for the return to China of Rev. and Mrs. H. Eugene Davis and their daughter Marcia. It has been very difficult to secure passage, because reservations on all steamers had been taken for many weeks in advance. Recently, however, reservations have been surrendered by those who had engaged them, and arrangements are now completed for the sailing of Mr. and Mrs. Davis and Marcia from Los Angeles, October 16, on the *President Coolidge*, American President Lines. A letter from Mr. Davis states that they plan to visit Denver and Riverside en route to Los Angeles.

INTERESTING COMMUNICATION FROM JAMAICARev. Wm. L. Burdick,
Ashaway, R. I.

Dear Brother Burdick:

It has come. I am referring to the European war. Here in Jamaica I suspect we feel the effects of the war more strongly than do you folks in America. Kingston harbor is now darkened at night. Vessels coming in and leaving the harbor must conform to certain regulations. All aliens must register with the police. This rule includes us. It is a very strange feeling to realize really for the first time that one is an alien in this country. Returning from Bath last Sunday night, we were stopped by soldiers and our car inspected. I asked the fellow doing the searching, "Why?" and he replied that there was rumor of enemy submarines in the Caribbean and the government is taking no chances on the enemy landing on some lonely part of the

coast and coming into Kingston by car or otherwise. All persons of German or Czechoslovakian nationality have been interned in a concentration camp and their goods and property confiscated to be sold later at auction.

From August 4 to 6 Mrs. Crichlow and I made our first regular visit to the Bowensville Church. I had been there several times before, but never to spend the whole weekend. While there I preached five sermons, married two couples, presided at a communion service, baptized five persons, and afterwards extended to them the right hand of fellowship. Furthermore I performed other little duties in connection with the work of the church, as well as of the field as a whole. The other three visits to Bowensville have been in connection with making preparation for our conference. The burden of preparing for conference I share equally with the Bowensville Church. The folks there are working hard preparing for conference.

On August 13 we visited Lemon Hall where we met the leader of that group, Brother Augustus Ellis, for the first time. I have corresponded with him a great deal, but I had never met him before. The work there is small, but it is progressing. Brother Isaac Smith is responsible for giving them a monthly visit. They feel encouraged over his visits. There was a baptism there that morning.

Last Sabbath afternoon, after the morning service in the Kingston church, Mrs. Crichlow and I, taking one of our Bowerwood brethren with us, Brother John Davis, went to visit our Thornton group, in the parish of St. Thomas. There you can drive within a mile of the church. We were met at this point by a couple of the brethren from that group who had a mule and two horses for us to ride the mile up a very steep hill to the church. Brother Davis rode the mule, Mrs. Crichlow mounted one horse, and I mounted the other, and up we made our way to the church. I have been on horseback very seldom in my life, so I was a little dubious about the whole thing. But after that experience, I begin to suspect that I am a born horseman. The folks at Thornton are not very many, but they are interested in our work. Sister Ella Anderson is the leader of the group. If you will note in the last "News Letter," you will see she was in attendance at the training course in Kingston, July 11 to 13. This was our first visit to this group.

We enjoyed it and we think they enjoyed it. I spoke for them as the Sabbath was slowly drawing to its close, and held a communion service. Thornton would have had a driving road almost up to the door of the little church building, if the war had not been declared. Whether they will now or not I do not know.

Sunday we visited Font Hill, Pilot, Brooklands, Pear Tree River, and Bath. The folks in Font Hill and Pear Tree River evidently failed to receive our letters to them on time. But we saw some of the folks from Font Hill. Pilot, Brooklands, and Bath are getting along as well as can be expected. We expect to see many of them at conference.

I trust you and yours are well.

Yours very sincerely,

Luther W. Crichlow.

27 Charles St.,
Kingston, Jamaica,
September 6, 1939.

TREASURER'S MONTHLY STATEMENT

August 1, 1939, to August 31, 1939

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

Dr.	
Cash on hand August 1, 1939	\$ 291.78
Clifford Lamson, Raynham Center, Mass., Evangelistic work	4.00
Rita I. Crouch, Albuquerque, N. M.	5.29
Second Brookfield Church	20.00
Julie E. H. Flansburg, Atlantic City, N. J., foreign missions	1.00
Women's Executive Board for Rev. R. J. Severance—July	111.82
Mrs. Florence Hollister, Dodge Center, Minn., for missions	5.00
Dodge Center, Sabbath school for tracts	2.57
Withdrawn from Dr. Thorngate's China Fund for Dr. Thorngate's China Expense	137.50
Miss Mabel West for China refugee work	10.00
Friendship Church for China	3.00
Friendship for Jamaica	1.00
Friendship for South America	1.00
Battle Creek Church for foreign missions	1.00
Battle Creek Church for return of Rev. H. Eugene Davis to China	10.00
Mrs. Julia K. Shrader, Garwin, Iowa	4.50
Transferred from Permanent Fund income account	571.52
August share Denominational Budget	678.00
	\$1,257.42

Cr.	
Verney A. Wilson, salary	\$ 33.33
W. L. Davis, salary	22.92
Ralph H. Coon, salary	22.92
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
A. L. Davis, work in Syracuse	19.00
Wayne R. Rood, work in New Auburn, Wis.	25.00
China Payments as follows:	
Rev. H. E. Davis, salary and children's allowance	\$ 112.50
Dr. Grace I. Crandall	41.67
Dr. George Thorngate, salary and children's allowance	137.50
Principal Boys' School	33.33
Incidental Fund	25.00
Boys' School	16.67

Dr. Rosa W. Palmberg	30.00	
Miss Anna West	41.67	
Mabel West, gift for China refugees	10.00	
Rev. H. E. Davis, travel expenses	65.90	
		514.24
Rev. R. J. Severance, salary and traveling expenses	111.82	
Ethel T. Stillman, treasurer, Dodge Center Sabbath school gift	2.57	
Loomis, Suffern, and Fernald, C. P. A., audit treasurer's records	201.05	
Treasurer's expense, clerk	20.00	
The Recorder Press, reports to Conference	113.97	
Rev. G. D. Hargis, salary and children's allowance	106.25	
Rev. Luther W. Crichlow, salary	83.33	
house rent	20.83	
travel expense	22.98	
native workers	39.59	
Rev. W. L. Burdick, salary	112.50	
house rent	25.00	
supplies	10.90	
clerk	33.33	
travel expense	66.69	
Rev. Ellis R. Lewis, travel expense July and August	16.55	
Rev. W. L. Burdick, cable to China	4.30	
Rev. L. R. Conradi, work in Germany	41.67	
Debt Fund share August Denominational Budget receipts	91.13	
Interest	59.73	
Interest saved on renewal of notes and transferred to Debt Fund	27.14	
Cash on hand, August 31, 1939	—658.08	
		\$1,275.42

STATEMENT OF CONDITION

AUGUST, 1939

The Society OWNS:

Cash:	
In checking accounts:	
Washington Trust Co.	\$ 658.08
Industrial Trust Co.	101.00
In savings accounts:	
Washington Trust Co.	1,730.83
Equity Savings & Loan Co., Cleveland, Ohio	678.58
	\$ 1,852.33
Investments:	
Stocks, bonds, and mortgages	\$109,909.43
Less, reserve for depreciation	5,000.00
	104,909.43
Real Estate:	
In China	\$ 55,829.86
Kingston, Jamaica	6,000.00
Bath, Jamaica	125.00
Garwin, Iowa	2,000.00
Minnesota, Polk County	2,088.94
	66,043.80
Total Assets	\$172,805.56

The Society OWES:

Notes Payable:	
Washington Trust Co.	\$ 12,500.00
Anne L. Waite	500.00
E. C. Burdick	500.00
Jennie Crandall	500.00
S. D. B. Memorial Board	2,000.00
Other	2,750.00
	18,750.00
Excess of Assets over Amounts Owed	\$154,055.56

The above Excess is applicable as follows:

Funds: Principal Amounts	
Permanent Fund	\$ 92,362.11
Debt Reduction Fund	9,624.81
Alice Fisher Ministerial Relief Fund	3,638.38
H. C. Woodmansee Ministerial Relief Fund	419.42
A. J. Potter Ministerial Relief Fund	1,045.65
F. F. Randolph Memorial Fund	64.66
Amanda M. Burdick Scholarship Fund	1,128.37
Ministerial Education Fund	203.07
Ministerial Retirement Fund	36.62
	\$108,523.09

Funds: Unexpended Income:	
Permanent Fund	\$ 139.68
Alice Fisher Ministerial Relief Fund
A. J. Potter Ministerial Relief Fund
Amanda M. Burdick Scholarship Fund	21.51
Associated Trusts income account	4.81
	166.00
Gifts for Special Purposes:	
Dr. Thorngate China Fund	\$ 2,562.43
Sundry	37.76
	2,600.19
Real Estate Equities not allocated to specific Funds:	
In China	\$ 55,829.86
In Jamaica	4,125.00
	59,954.86
Deficit in General Funds	—\$17,521.91
Less Debt Fund	333.33
	\$154,055.56

A STATEMENT OF CHRISTIAN EXPERIENCE

By Marion C. Van Horn

(At the time of his ordination)

A Christian experience is something that comes to different people in different ways. Some people gain it after they are old by struggling against set habits of life. Others are born and raised in Christian surroundings. Thus was I born, and because of that fact I have no recollection of the beginning of my Christian experience.

At a very early age I can remember saying prayers at Mother's knee before bed time. A little later—and the memory is more clear—there was a family worship. Occasionally there were overnight visitors in the home and they were always asked to participate in this worship. The only times I ever had the privilege of sitting up late in those years was on the occasions when Father came in late from his trips as music teacher. Mother and I sat in the dark living room—the lamp was in the kitchen window toward the road—and she would talk and tell me stories. When Father came in, there were greetings and some talk about his trip, followed by our worship service.

I can well remember the night when Mother asked me if I wanted to say a prayer of my own after I had said the one she taught me. It was not long after that experience that there was a visiting minister in our church—one whom I admired very much because he illustrated his talk with chalk pictures and I could understand it. Some point of the picture talk was mentioned in our family wor-

ship one night. That night Mother told of the coming of a son to her home some years before, but he had been taken away. She had prayed to God for another son and if her prayer was granted he should be raised and trained for Christian service. That was my first object lesson in "God answers prayer," for I was the answer. But Mother was starting me on my way to Christian service and I was encouraged to want to be like the minister who drew the pictures. I learned to know and love such men as W. D. Burdick, Edwin Shaw, my own uncle, T. J. Van Horn, and another uncle, D. Burdett, and others. In later years of my boyhood these men with the addition of A. J. C. Bond, J. L. Skaggs, and L. D. Seager were the heroes I worshiped, and to whom I tried to attain a likeness.

My early years of schooling were under my Mother's direction, for she was teaching a private school. Soon after the coming of the school age we moved from Gentry, Ark., my birthplace, to Fouke, Ark. It is there that I have the first recollection of attending Friday evening prayer meeting. It was in these years at the age of seven, eight, and nine that Mother and Father both talked to me much about the Christian life and some of its outward appearances and symbols. Upon Mother's explanation of why I could not have the elements of the Lord's Supper, I remember expressing the desire to know and understand the requirements for church membership. There ensued a period of rather intensive training in those things, which culminated in my asking for church membership when I was nine years old.

Rev. Sylvester S. Powell was in Fouke that summer. When I was asked to come to the front of the church and make my statement to the people, I wanted Father to come along and sit on the front seat. I remember something of his emotion at that time. And after these years I think I realize a little of what that time meant to him and Mother. And the realization of its significance for myself has grown with deepening appreciation that comes with a broadening experience. Mr. Powell baptized me in the creek a few miles from the church. The next year Father accepted the call of the Missionary Society to do work on the field about the Little Prairie Church.

Mother and Father were criticized quite severely by friends for expecting to raise a

son to worthy manhood in such an environment. But Mother and Father maintained a praying family, and those prayers still follow me and give my living a buoyancy that helps in facing the perplexities that come. Conditions in the community were not what could be called ideal for raising a boy. However, wholesome entertainment was provided at our home and soon it was a recreation center, even for the community for ten miles around. For several years from one hundred to one hundred fifty people gathered in the woods in front of our home for all-day picnics, with a program in the afternoon.

Our position in the community was one of leadership and I was always expected to help with the planning. As I look back now I can see how persistently Mother and Father kept me moving toward the goal of Christian service. Oh, I had my times of revolt even in those years, but my parents were patient and understanding, and in all their work, it seemed, they had in mind my development.

Some people think every individual must have a definite soul-splitting religious experience before he can become a good Christian. Perhaps that is true of some people; but some people, like Jesus Christ, are born and raised so that the steps of Christian experience follow each other as logically as day follows night. They come naturally and expected, previously prepared for, and there is no great upheaval in life at their coming. This does not in any way mean that there are not foundation experiences to which one goes back often for renewed courage and faith for going onward. I had such experiences. The first was my baptism. Many times have I gone back to that experience for driving power for work ahead. Though my knowledge of the symbolism of baptism was meager at the age of nine, I knew the basic principle of the ordinance and have been able to build into it since a richness of symbolism, meaning, and understanding that make it seem like the coming of the Holy Spirit upon the apostles in the upper room.

The second foundation experience to which I go back often for help in today's living occurred at the close of my high school course. It was decided that the graduation exercises should be held on Friday evening. I said at the time, six weeks before graduation, that I could not be present on Friday evening. All knew why, because I was the only Seventh

Day Baptist in the school. About three weeks later the sponsor of the senior class asked me if I had persuaded my parents to let me come on Friday evening. I admitted that my parents did not even know about the matter, that I had not asked them, and that this was my own decision. When the Friday evening came our family was at home together as was our custom.

Following this experience there was a period of lean years. They were years of revolt, dissatisfaction, breaking away from the staid aims and purposes of the early training. I went away to college, alone, and found I was unable to adjust myself satisfactorily to the new environment. I could not keep my health and I failed in most of my college work. There were three things that kept me from going completely on the rocks; the experience of baptism, the experience of standing on my own feet in regard to Sabbath observance, and the expectations of Father and Mother. After I had stayed out a year the family moved to the college town, Milton, Wis., in the hope that I might get into the stride again, but things went no better that year than before. So I gave up school and started working out, looking for an opening of something I liked, but no such came to light. My life was filled with cross currents of dissatisfaction and I was at variance with myself and my parents. I was fighting against the urge to fulfill the destiny planned for me by prayer and training and by my own previous decision. Such a trio with two foundational experiences could not be beaten. The third foundational experience was bound to come.

Mother, Father, and I had made a trip to Berlin, Wis., Mother's old home. The little church building there was in bad repair. We, and I say we because I was glad to help, said if the people there would get the paint and paper we would come again that summer and repair the church. Soon we got word that the materials were ready, and also word that if the church did not hold meetings soon the property would go back to a former owner because of some clause in the deed. Father and I arranged with Rev. Erlo Sutton to come after we had done the work and hold meetings. We got the church done on Friday and meetings were held on Sabbath and Sabbath night. I remember them well. I do not remember what Mr. Sutton said, but I know he instilled

into my mind the elements I needed for adjusting myself to life. I found again that the heroes I had worshiped in childhood were still my heroes. I had found again the desire to be like them. I had been shown so I could understand something of the sacrifice my parents had made for me and for so many others. I had been shown something of the opportunities that awaited one who would follow the course from which I was wandering away. I told Mother before we left the church that I wanted to go back to school. This was my third foundational experience—a reawakening.

That fall I did go back to school and with the new determination surprised both those who trusted and those who doubted, and in two years almost made up for the years of failure in school work. But Father's health was failing and Mother's was not good, so we went to a farm in Michigan. There I worked together with Father and Mother until I finally decided that my work should be the Christian ministry, and entered Alfred Seminary.

My call to the ministry came before I was born, in Mother's prayers, and each of my former experiences contributed much to the final decision to enter that field of Christian service. But that decision was in itself a foundational experience because it laid a definite path to follow. I had become very much interested in Christian Endeavor field work as it is carried on in Wisconsin and Michigan, and also in home mission work as carried on by the Sunday School Association, in upper Michigan and other places. These were laid aside for a definite course of action to carry out the new decision.

The fifth experience came with Father's final illness. I left school upon a call from Mother and went to Little Prairie where Father had gone shortly after I had gone to seminary. Father was very ill and was much relieved when I arrived, but his illness was fatal, we all knew. Father and I had many talks—short because of his failing breath, but talks that are building stones for me. Some were about faith, service, death, and how it was nothing to fear. I shall always remember the last talk. It was a charge to preach Christ. How distinctly the memory of that talk came to me as we were laying him away, about sundown on Christmas eve—the eve on which we celebrate the birth of our Lord

—and always I wonder if the things I do and say, as well as the sermons I make, do preach Christ.

During the week while Mother and I watched with Father, I had ample time for thought and evaluation of experiences; and soon, on the bus going back to school, again, I had time; and I came to see the hand of God in all my ways. There was a leading up to each of those foundation experiences that was a little beyond the training or the influence of human agents. Each step was logical and would not have been taken without the one before it and its outcome. To me that is the essence of the Spirit of God: logical action, and studied deliberate direction of his co-workers toward their ultimate destiny.

I further felt his bidding when I received the call of this church to its pastorate before I had finished my seminary work. And again, now, in this call to ordination, I feel that the hand of God is reaching down to lift and further dedicate my life to Christian service.

Salemville, Pa.,
July 29, 1939.

WOMAN'S WORK SUMMARY OF A REPORT GIVEN TO THE WOMAN'S BOARD

The purpose of this writing is to give the Woman's Board a concise statement of the work done, the results achieved, and the conditions and prospects which the southern field, where I worked this summer under the auspices of the board, offers.

I spent eighty-five days on the field itself, not counting something more than four days spent in travel to and from the field. I do not have a record of the exact number of sermons I preached, but you have information from the monthly reports I sent you.

Aside from preaching I made a liberal use of tracts which the American Sabbath Tract Society donated for my work. These tracts were greatly appreciated.

I held meetings in the vicinity of Cleveland, Ga., on Colonel J. B. Conyers' farm, for the most part, during the months of June and July. I preached once in the county courthouse at Cleveland, Ga. I held another meeting in Helen, some ten miles from Cleveland.

Several other meetings were held in the McAfee community, about eight miles from

Brother Conyers' farm. I also made several visits and held several Bible studies in the same community with persons interested in the study of the Bible. Two large families in this community are interested very deeply in the Sabbath truth, some of whom are keeping the Sabbath already.

I also had occasion to visit twice a lone Sabbath keeper who married a young man of the Shoal Creek district in North Carolina. She belongs to the Yonah Mountain Church at Cleveland, Ga., and is a faithful member, too. There are several persons of this district who are interested in the Sabbath question, among them being Brother Self, a lay Baptist preacher, and the father of two sisters of the Yonah Mountain Church. I believe that a series of meetings held in that district would give encouraging results.

I spent practically the entire month of August in northern Alabama. During the first ten days of my stay there, I was associated with Rev. A. T. Bottoms and his wife in the community of Cedar Point, near Woodville, Ala.

We held a unique Bible school in the Union church at Cedar Point during those ten days. It was unique because we held classes for adults and youth as well as children. The adult classes were well attended, and the interest shown in the discussions of doctrines and Bible topics of a practical nature was keen.

Sister Robert L. Butler lives in this community, and her influence and co-operation contributed largely to the fine spirit and encouraging results obtained both in the Bible school and in the meetings which I held in connection with and following the school. One of her daughters was baptized by Rev. Mr. Bottoms at the end of the Bible school. That was the fifth one of her children to be baptized and become a member of the church. A considerable number of persons are studying earnestly the Sabbath truth in that community.

I made a flying visit on my way back to Cleveland, Ga., as I returned homeward, to Attalla and Steele, Ala. I met in these places some eight persons who still are counted among Sabbath keepers, but who are so scattered they do not meet together. Among this group is Rev. O. S. Mills and family. I did not meet Mr. Mills, however, because

YOUNG PEOPLE'S WORK A THOUGHT FOR SEVENTH DAY BAPTISTS

Greetings

There is some inference in stories of hill-born folk that very little is ever said by them of love or affection, as of parents for children or as between brothers and sisters. It is evidenced only in the parental care and jealousy for their offspring.

Sometimes we Christians are like the hill-born folk in our lack of expression of our Christian love and feeling toward each other. As Seventh Day Baptists we have much in common—problems, trials, perplexities, successes, joys, gladness. Why be so mum about these things we have in common? Greetings with a prayer for progress and a word of congratulation for courageous striving, go far in lifting heavy burdens—just to know that a brother is concerned enough to take the trouble to say so.

As a Seventh Day Baptist, I experienced a personal spiritual refreshing in the exchange of greetings between the General Conference and sincerely interested individuals who could not attend. We should keep this spirit and the reality of this fellowship alive throughout the year; otherwise many do not know of our prayers and sincere interest.

"And they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren . . ." (Acts 15.)

A THOUGHT FOR THE WEEK

By Mary Margaret Hummel

There is no excuse for our inabilities. Here is the remedy for all our weakness. We need not be perfect, but "trusting in the Lord Jesus Christ," we must strive. Our trust in his strength is the important factor.

Read 2 Corinthians 12:7-10.

DEVOTIONAL THOUGHTS

(Given by Miss Nannie Greeley at the Young People's Pre-Conference firelight service, Monday evening)

Scripture: Luke 9:57-62.

I will follow thee, but—

"To every man"—
To every young person there openeth
"A high way and a low,
And every man"—every one of you—"decideth
The way his soul shall go."

he was away from home at the time of my visit. I held one meeting in the Methodist church at Steele.

I am convinced that there is an opportunity for building up our work again in that district if a good worker could spend some time there.

In view of the unusual interests that have been awakened in Cleveland, Ga., and vicinity, it is my sincere conviction that something definite should be done now to follow the interest there and to consolidate the work already begun. We have begun to make history in Georgia, because we have performed this summer the first baptism by Seventh Day Baptists ever performed in that state. In my opinion one church, possibly two, could be built up in that vicinity. Now would seem to be the opportune time to work there.

The brethren in that small church are planning to build a new house of worship. The help and co-operation of a good worker, I believe, would be much more effective and fruitful now than later.

A worker placed in the vicinity of Cleveland for several months would be able to give a strong impetus to the work of Seventh Day Baptists, it seems to me, not only in Georgia, but in the Southland as a whole. He could visit and promote the interests of the work in these other centers from which calls are coming for help.

I pray that God may richly bless your board and the Missionary Board in working out plans for evangelistic activities in this field, as well as in others. I am sure you will give due consideration to this promising field in view of its urgent needs and encouraging prospects.

If I can be of any help to you, please do not hesitate to make demands upon me. I thank the Woman's Board most heartily for its helpful attitude toward me during this summer's work.

Yours sincerely,

W. E. Hancock.

"Through all there shines out God's patient, loving laboring with his people who will not have his best. God is not through with us when we are through with him."

To each one of us there comes a call to accept Christ as our Savior, and having accepted him, we must decide whether we will be content to drift or be determined to climb the high way. It is for me to decide—for you to decide. Each of us must ask himself this question: "Am I content with my Christian life as I now live it, or am I unsatisfied unless I am constantly growing?"

If my love for him is measured by my service—by my life—how great is my love? I am willing to take his name, but am I willing to give him my life? I will serve him, yes, but am I ready to say, "Lord, I am thine; lead thou me, direct my every effort, take complete control of my life."

Christ gave his life, his all for me. Can I do less for him? I will commit my way unto him, as the Psalmist has directed. But we shall find it impossible to "commit our ways unto the Lord" unless they be ways that he approves. And this committing our ways must be a *continuous*, not a single, act. We must be willing to have all our ways submitted to God, for him to pronounce judgment on them. Are we willing? How can he pronounce judgment on our habits, our actions, our words, our thoughts? Through the study of his Word.

"Thy word have I hid in my heart." Do we strengthen ourselves for the day before us? Do we fortify ourselves against the onslaught of temptations, of doubts, each morning with some thought from that storehouse of wisdom?

How can we be our best for our Master unless we know his will? And how can we learn his will except through the study of his Word? Just this last Sabbath day I attended the funeral of a woman who had lived for many years in the vicinity of Nortonville. During his talk the minister said, "She lived her life by the study of his Word. She was always ready to change her line of thinking, her way of living, if she could be offered proof from this old Book that she was wrong. I can't tell you how many times—times without number—that as I stood at the door shaking hands with folks, she would repeat some passage of Scripture that I had used and then say 'Brother Anson, I'll never do that again.' That is what made her life count for him—the willingness to have her life directed by her Lord."

Following Bible study comes prayer—when we talk things over with him. Richard Cecil has said, "Prayer is faith passing into action. It is the whole man that prays. Less than this is wishing or lip work, a sham or a mummery." And Philip Henry expresses it so fittingly when he says, "Let prayer be the key of the morning and the bolt at night. The best way to fight sin is to fight it on our knees."

May I tell you this from my own experience? I know that neglect of Bible study and prayer brings a "leanness of soul." There have been times when I have wondered why God seemed so far away; why things seemed to go wrong and victory seemed to be an idle dream. I felt that my life had not counted for him as I wanted it to. When I omitted my usual Bible study, shortened the time for meditation, and grew careless in my prayer life, the opportunities for service did not present themselves. But when I keep close to my Lord through Bible study and prayer, then there is no dearth of opportunities for serving him through helping others.

Shall we pray to our Father: Help us to resolve this night to have nothing in our lives that will be out of accord with the will of our Lord. May we say, "Jesus, here is my heart, my life, my will—my all." May the Holy Spirit so fill our hearts that there will be room for nothing else. May we be those who climb the "high way," remembering that as we climb we are taking others with us. May we here this night determine that we will not only be a Christian but that, with his help, we will be an extraordinary Christian! We will give him our best.

We will choose the high way.

SPECIAL CORPORATE MEETING OF THE SABBATH SCHOOL BOARD

An adjourned corporate meeting of the Sabbath School Board of the Seventh Day Baptist General Conference will be held at "The Gothic," Alfred, N. Y., Sunday, October 8, 1939, at 3 p.m., to consider and act upon the consolidation of the said board with the Seventh Day Baptist Education Society.

All delegates to the Milton General Conference, who cannot be present personally, or who have not already signed and sent proxies for this purpose, are requested to send such proxies at once to Rev. Walter L. Greene, Vice-President, Andover, N. Y.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Today has been a very pretty day but very, very hot. I am now writing with a fan in front of me.

My sister Ruth just got back from Michigan and Wisconsin recently. She went to Milton Conference. Did you see her? Or do you know her? Some people think she and Nancilu favor each other very much. Ruth said that while she was in Wisconsin she had to wear her coat a good deal. We thought that very unusual because we have been having such hot weather in the South.

My school started last Monday, and I started in the ninth grade. Some people say the ninth grade (in the South) is easier than the eighth, but I think the ninth is harder.

As you know, Rev. A. T. Bottoms (my uncle) came down here to hold a revival and Bible school. It was very interesting, and I suppose you will be surprised for me to tell you that it was the first Bible school I have ever attended.

The day before Uncle Ary left, I was baptized. It is sad, very sad, to say that I was the only one to be baptized.

During the two weeks Uncle Ary was here, we (Mira Ann Bottoms, David Bottoms, Gilbert, my brother, and I) had a grand time, going swimming, hiking on the mountain, and such.

I suppose my letter is long enough now.

Sincerely yours,

Mary Alice Butler.

Woodville, Ala.,

Route 1, Box 84.

Dear Mary Alice:

No, I am sorry to say that I did not meet your sister Ruth at Conference. If I had known she was there I would certainly have tried to find her.

The cold weather the first two or three days of Conference was a surprise to me, too, for we had been having warm weather here. When we got home people asked us, "Wasn't it very warm in Milton?" and could hardly believe me when I said I shivered with the cold the first night.

I didn't get into the children's meeting at Conference until the last day, Sunday. Your

cousin, Estelle Bottoms, had them in charge and the children seemed to find the meetings very pleasant and instructive. I added my bit by telling a number of stories, both forenoon and afternoon, on that last day of Conference.

I am very glad to know that you have taken that important step in Christian living, baptism, but I am sorry others were not baptized at the same time.

Your letter was very welcome. As you see, it is the only one I have this week.

Sincerely yours,

Mizpah S. Greene.

THE LAW OF REVERENCE

Second Bible Study

Our Bible verse this week is found in Psalms 92: 1, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High." Our story is about a boy who learned to reverence our dear heavenly Father, and to offer him true gratitude and praise.

Jacob's Journey

Once upon a time a young man, whose name was Jacob, started on a long journey to visit his uncle. He couldn't let his uncle know that he was coming, for in that long ago time of course there were no telegraphs, or telephones, or post offices. And there were no trains, automobiles, or even a horse and carriage for him to take; he must walk all the way, a long, lonely journey.

Jacob's home was in a tent on a large farm where he and his brother took care of herds of cows and flocks of sheep and goats. At his uncle's farm there would be more cows and sheep, but on the long journey there he could not hear a cow moo or a sheep baa, and there would be no father or mother or brother to speak to.

As Jacob started on his journey he thought he was all alone, and indeed he seemed to be when he was out of sight and hearing of his beloved home. At last the sun, which had been high in the sky, reached the top of the western hills and then slipped below. It would soon be night, with no home, no bed, and no one to speak to. Jacob found a stone for a pillow and lay down on the ground. He saw the stars shining above him and the rocks, like stone steps, seeming almost to

OUR PULPIT

"THE DIVINE IMPERATIVE"

By Rev. Albert N. Rogers

Scripture: The Book of Jonah (omitting 2: 2-10).

Not long ago I heard the story of Jonah read from one of our neighboring pulpits. It is one of those books which is best appreciated when read aloud; and I said to myself, What a compelling narrative, and how exquisite the detail—the writer of the Book of Jonah was a master! Let me rehearse for you some of the passages which impressed me most.

In the first place, the word of the Lord came unto Jonah the son of Amittai. That is definite—the equivalent in our days of name and address. This is to be no fairy tale, but living fiction.

The call of God came to Jonah laying upon him a specific mission, a work for him to do; but he rose up and fled from the call unto Tarshish, the most distant city he knew—as if he would go today to the highlands of Tibet or some South Sea island—anywhere to evade responsibility. How many of us read books, go to the theater, take vacations, or in some other less creditable manner attempt the same thing!

The ship is in distress, and the mariners cry every man unto his god. Extremities make religion a personal affair, and here again our narrative possesses the reality of living record. What matter the names of the characters? The experience is universal. It is interesting to observe how subtly the writer teaches his reader respect for strangers; these seamen were heathen in the eyes of the pious Judean, and yet here they are calling upon God in prayer.

The stumbling block in the Book of Jonah has ever been the rescue of this unhappy Israelite—supposedly by means of a whale. And yet I find no reference to a whale, rather a great fish. The best commentary I own bases this verse upon Jeremiah 51, and offers not an unnatural and mysterious event but rather an allegorical clue to the entire book. Jonah personifies his people swallowed up in the words of the great prophet of the exile, by the monster or dragon Babylon, which is in the course of time forced to disgorge him. Written after the return from captivity, the

touch the sky. At last he fell asleep, and he dreamed he saw a ladder, like the stone steps that nearly touched the sky, only that his dream ladder really did touch the sky, and up and down it he saw the angels of God, and God himself spoke to him.

"I am God," he said, "God whom thy father and thy grandfather loved. The land on which thou liest shall belong to thee. I am with thee, and will keep thee, and will bring thee back again. I will not leave thee."

Jacob awoke and cried out, "God is in this place, and I did not know it." Then he went peacefully to sleep and slept until the sun wakened him. At once he remembered his dream, and knew that he was not alone even in this lonely place, for God was with him. He set up the stone to help him remember God, and promised he would always give a part of all he had to God.

Jacob continued on his journey and after many days reached his uncle's farm. He stopped at a well, and towards him came his cousin Rachel who gave him a loving welcome and ran to get her father. At last Jacob's journey was over, but he knew that even on another long journey he would never be lonely again, for wherever he was God was with him.

And God is with us, too, boys and girls, if we love and serve him; so let us "give thanks unto the Lord, and sing praises unto thy name, O most High."

EDUCATION SOCIETY — ANNUAL MEETING

The annual meeting of the Seventh Day Baptist Education Society will be held at "The Gothic," Alfred, N. Y., Sunday, October 8, 1939, at 2 p.m., to elect officers, hear reports, and to consider and act upon the consolidation of the said society with the Sabbath School Board of the Seventh Day Baptist General Conference.

Two-thirds of all delegates whose names appear on the Credential Committee's report of the Milton General Conference must be present in person or by proxy before action can be taken on the question of consolidation.

If you were a representative of your church at Milton and cannot be present at the corporate meeting at Alfred on October 8, or have not already signed and sent a proxy for this meeting, please send such proxy at once to Rev. Walter L. Greene, Corresponding Secretary, Andover, N. Y.

meaning of this passage would have been entirely clear to the reader and would have remained, as it is in fact, only a minor incident in the progress of the story. But let us go back to our narrative before we enter upon further interpretation.

The word of the Lord came unto Jonah a second time; opportunity does not always knock twice and Jonah was fortunate. This time he yielded. But when he had fulfilled his mission we find him displeased that the people of Nineveh should repent and that God should fail to destroy them. Apparently his pride is hurt and, moreover, Nineveh seems to have been to him just another heathen city deserving of destruction. And then the utter conceit of the man as he throws himself down and asks God to take his life! God prepares a gourd and Jonah is glad; God takes away the gourd from shading him and he despairs again. Fickle humanity! "Doest thou well to be angry?" Is that not a pertinent question for most of us?

The climax comes quickly and is devastating in its conclusion. Jonah, listen to me, you had pity and love for the gourd—and you had no hand in its creation; shall not I, God, have pity and love for six score thousand persons who have no knowledge of right and wrong—who are morally innocent? With fine reticence the author does not give Jonah's answer; he draws the curtain and leaves him and the reader to meditation.

Taken as a whole, the Book of Jonah is the story of a character or people, as you prefer, which evaded its responsibility to God, eventually fulfilled that responsibility, and in so doing, as is always the case with God, was made stronger and more capable. Originally the book seems to have been a clarion call to Judah to give to the world her unique faith and her advanced ethics. In view of the fact that Judaism has never been dominantly a missionary faith, the message of the book is striking, and its author ranks among the great prophets. Does it not suggest to us the eternal mission of those who are favored to those who are in need? In a different sense than we use the term in general, it is a "must" book; it reveals the Divine Imperative.

God loves the Ninevehs of every age. Today he loves the migrants who travel west on Route 66, trading their dusty farms for dilapidated cars and the hope of work "out

West," only to fall into the fear-crazed hands of California's vigilantes. He loves the masses who drive our own U. S. Route 1, and every main thoroughfare, from tourists to magazine salesmen. He loves the W. P. A. men for whom there are not enough jobs and for whom jobs are not enough.

God loves, just now especially, the Japanese people. He sees them possibly one of the great nations of the future; perhaps the England of the Orient. He yearns that they may free themselves of tyranny, that they may have their Magna Charta, their dissenting churches, and the other things which have made England great. God loves the masses, and he calls upon men and peoples to minister to them.

God also loves individuals; this is the other half of the message of Jonah. Just as he cared for Jonah, with his headache and his heartache, so God cared for the citizens of Nineveh. Each of the teeming population of that city was as real to him as the gourd to Jonah, not indistinguishable but numbered! Today, when we have so recently been thrust into crowds, we need desperately to keep the personal touch lest life actually become as one novelist this year has depicted it: a turtle laboriously crossing a concrete highway. We must think of home mission pastors as individuals with ideals and skills—some of them frustrated; we must think of German Christian refugees, of our business and professional competitors, of our wives and husbands, as individuals with all that individuals can hope for and need. This we must do if we would avoid the ridiculous state of Jonah, lying dejected and pitying himself beside a withered gourd.

Hear the conclusion of the whole book, as it seems to me. You cannot escape from God; no matter what you do nor where you go, his mission will pursue you like the Hound of Heaven. But neither will he forsake you when you need him. God yearns for and provides for the great masses of mankind; he also ministers to the needs of individuals and he expects us to minister to them. The call of the Lord comes unto you and to me as it did to Jonah, son of Amittai.

Waterford, Conn.

Temperament is the thermometer of the character.—Balzac.

DENOMINATIONAL "HOOK-UP"

North Loup, Neb.

Rev. Claude L. Hill has accepted a call to the Farina (Ill.) Seventh Day Baptist Church, to take effect about November 1, 1939.
Correspondent.

Salem, W. Va.

The Salem Herald

Dear Friend:

Some weeks ago I wrote you of a friend who was in distress because so many people had his goat.

At that time I was under the impression that the getting of goats was not something premeditated, but quite accidental. I have since learned that this is not always the case. The other evening at the Grange hall I overheard a little girl call a man just passing middle life, grandpa. I asked her if he was her grandfather and her reply was, "No, I was just trying to get his goat." I suggested that I would not do that, and she came back, "Well, he gets my goat."

Speaking of goats reminds me that I once heard William J. Bryan tell of a man who was dreadfully annoyed by having a neighbor's goat roaming about the streets. He started looking for some law that would cover the offense, and after some time was rewarded by coming across a statement about liability and responsibility for "property running and abutting on the highway."

Speaking about the highway makes me feel like expressing regret that our dahlia garden is so near the street where all those who pass by can see its nakedness. It is almost a complete failure. I tried wood-ashes, stable manure, sprays, and I talked till out of breath, but half the plants have not so much as budded. Some are so small that it would be but slight exaggeration to say that a near sighted man would have to get down on his knees to locate them. At the upper edge of the garden where little attention was paid to them, there are a few fairly good blossoms. At the local flower show the Mrs. Geo. B. Shaw, the Sally Duff, and the Candace C., received awards, but they hung their heads and averted their faces in shame at the memory of the parsonage garden at Salem. I have a lot to learn about dahlias. Next year I will try in another place.

It is very dry in Alfred. I have seen but three mosquitoes, and they would not bite me, so that I could remember how it used to be in Salem. The nights are cool and they begin an hour early. The mornings are bright and they too, begin early. We cannot quite get used to this E.D.S. time.

Sincerely,

Geo. B. Shaw.

*The Haynow, Alfred, N. Y.,**August 27, 1939.*

P. S.—Our Alfred neighbors insist that we should say Hayloft and not Haymow. Possibly they, she, is right.

—From Alfred Sun.

Kingston, Jamaica, B.W.I.

The training course held on July 11 and 13 was a success. Though not over fifteen persons were present at any one of the nine lectures given, or at the half hour program of sacred music presented by the choir of the Kingston Church on Tuesday night, July 11, yet the training course was definitely a success.

Many of you would have liked to be present with us, but we know it was so near to our conference time that you could not very well attend the training course and conference too. Money is scarce, so we would much rather see you at conference.

Brethren Isaac Smith, Chas. Smellie, and Luther Crichlow co-operated in presenting the nine lectures heard by those who attended. The fine co-operation also which those present gave to the field representative and to the two brethren who helped him is deserving of special mention. Without their Christian and attentive demeanor the training course could not possibly have been the success it was. "All things work together for good to them that love God." (Romans 8: 28.)

—*Jamaica News Letter.***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.

YOUNG promising business wants partner with small investment. Man or woman with knowledge of chemistry or botany preferred. Mrs. Wagner, 503 S. 2nd W., Missoula, Mont.
9-25-2t

The Sabbath Recorder

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No. 14

THE WORLD I FEAR AND LOVE

By Ahva J. C. Bond

I fear the world's sharp cruel claw,
Its tearing teeth and hungry maw;
The world that grinds the patient poor,
And thrusting comfort from the door
Invites grim squalor to come in
With all its bitter blight of sin.
I fear the world that men create,
Its warring greed, its killing hate.
Shall men forever fear and quail;
Cry out for peace with no avail?

I love the world that God has made;
Its warming sun, its cooling shade.
I love the world's kind open hand
That scatters seed upon the land,
Plants fecund fruit on fertile plain,
Grows blooming beauty in the glen,
Sows deeds of peace and loveliness
The sons of men to cheer and bless.
Who joins with God to right earth's wrong,
Destroy man's fear, give back his song?

—*In Christian Century.*

June, 1939.