

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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PLAINFIELD, N. J., OCTOBER 2, 1939

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.

The Sabbath Recorder

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EDITORIALS

OUR COLLEGES

"There they go"—our boys and our girls, off again to college. Soon thousands of them will be at their books, laboratories, and campus activities.

We were deeply impressed by our young people at Conference again this year. To their own special activities, not only, were they loyal but to the regular Conference programs, including the business sessions. These young people were happy and serious. It was to be noted that many of them, if not the majority, were of the colleges, many of our own colleges. The leadership, as would be expected, was from the college trained youth. And it was good.

This leads to what the editor has particularly in mind, the value to us of our colleges. There is much to be said in favor of large institutions, state schools, and universities, with special advantages they offer. But the very essential things they lack our colleges provide. The big institution must think and promote its program. The smaller school, the church-related college, puts the student at the center. It aims at character building. It, at its best, is a transforming force in the lives of its students. It takes a personal interest in its students and their need of competent direction in their development.

In the annual conference at Asheville, N. C., August 15, 16, when representatives of fifty church-related colleges met, one prominent speaker termed the church-related college as "an arm of Christianity and a storehouse of power." Opportunity is afforded the college

to develop loyal churchmanship by offering a chance for personal experience in church life, "providing a correct sense of social responsibilities, and making possible the acquisition of a divine power to impel righteousness."

Our own Seventh Day Baptist colleges have done well along these lines and should do everything possible to eliminate deteriorating influences while establishing and fostering character building spiritual resources.

Our churches and people should take to heart the suggestions of Dr. Gould Wickey, a prominent leader of the Church-related College Conference, when he urged the necessity of the church's becoming more interested in supporting colleges than in founding them; in directing youth to its own colleges; in meeting courageously the opposition of those groups determined upon the elimination of the church college from the American educational system; in being more interested in students than in studies; and in developing a leadership with Christian ideals and motives to direct business, industry, education, and governments.

Certainly there is need of such colleges as our own, and Seventh Day Baptists will continue increasingly loyal to them as they realize anew their value and importance, and are persuaded that Christian faith and ideals are paramount in college management.

"UNIVERSAL BIBLE SUNDAY"

In emphasizing the value and importance of the Bible in all Christian life as well as in the interests of civilization, Seventh Day Baptists with many others have united in observing a

special time when thought may be centered upon the great "Book of Books."

This year the day sponsored by the American Bible Society will be December 10. For us the day will be the Sabbath, December 9, and we trust all our pastors and churches will give special thought again to the observance. The theme chosen for this year is the timely topic, "The Truth That Makes Men Free."

The notice sent out by the society says:

A striking poster, illustrating this subject, drawn by the well-known artist, Rockwell Kent, will be mailed, with other appropriate material, early in November to more than one hundred thousand pastors throughout the United States and to the Bible Society's twelve foreign agencies for distribution to national Christian churches in the areas served by these offices.

A brochure, also entitled "The Truth That Makes Men Free," has been prepared by Dr. John Alexander Mackay, president of Princeton Theological Seminary. Doctor Mackay's subject matter treats of the relation of the Bible to human freedom, first the part played by the Bible in securing the principal liberties which have been enjoyed preceding the present crisis of freedom, and, second, the particular quality of freedom with which the Bible is supremely concerned.

DELEGATES FROM SIX BIBLE SOCIETIES MEET IN HOLLAND

Twenty-seven delegates representing six of the principal Bible Societies of the world, responsible for the annual circulation of more than twenty-one million copies of the Bible and its "Portions" throughout the world, in several hundred languages, were guests of the Netherlands Bible Society at a conference held July 24-27 at Woudschoten, Zeist, Holland. The societies represented were the American Bible Society, the British and Foreign Bible Society, the National Bible Society of Scotland, the Norwegian and the French Bible Societies.

Less than one-fifth of the people of the world actually possess the Scriptures, it was reported at the conference, although the Scriptures have been translated, in whole or in part, in more than one thousand languages spoken by nine-tenths of the world's population.

The conference laid plans for ensuring greater supplies of Scriptures and for assisting in the striking movements for the removal of the illiteracy which affects more than one-half of the people of the world. A review of the fields now supplied by the Bible Societies will also be made to determine if fuller cooperation between two or more societies might

lead to improved and extended distribution. The systematic processes of research in the making of additional translations of the Bible were also outlined.

While the conference brought out the fact that there is discouragement and opposition to the distribution of the Scriptures in some countries, these are more than overbalanced by the great demand for Scriptures in China, Japan, Latin America, and other less extensive areas.

—From American Bible Society.

OBSERVATIONS

Again the secretary-editor is on the field. Writing from the hospitable home of Rev. and Mrs. Robert Wing at Coudersport, Pa., one gets a fine view of the valley, and the headwaters of the Allegheny River, flowing through the city and across the corner of Brother Wing's five-acre "Glad" farm. The mountains and hills are coming into their fall glory with blotches of purples, golds, crimsons, and scarlets amidst the still green verdure of forest coverage. This was all well marked and noted as the writer traveled over the picturesque Roosevelt Road — Federal Highway, No. 6—on Friday to Coudersport, 271 miles from the New Jersey home.

Signs of severe dry weather were marked on every hand coming west. Never had the Susquehanna River appeared so low, or had the writer seen so low a level in the reservoirs supplying water for the city of Scranton. Pastures were dry and parched and cattle are being fed corn fodder and hay. Conditions are better as one drives over the high point on this trail and begins to enter Potter County, wherein our Hebron churches are located. Fields are less parched and the countryside much greener west of the higher altitudes. Brother Wing's "Glad" acre is still colorful and continues to attract passers-by to stop and admire, though closer inspection reveals that the most glorious blooms of this glorious flower have passed their prime. Yet armfuls of fine blossoms can still be gleaned. This is not an advertisement, but if any of our readers is interested in securing first class blooming bulbs for another season, Mr. Wing has something like one hundred fifty leading named varieties to select from and in any quantity up to fifty thousand or more bulbs, and grows them for commercial purposes. He is also interested and successful

in hybridizing and is originating varieties equal if not superior to some of the best yet grown. Brother Wing is a successful horticulturist, but is greatly more interested in cultivating souls and propagating the gospel. Fine to plant and bring to beauty wonderful flowers; but more glorious to plant the seed of the gospel and train into beauties for eternity the lives of young people and men and women. In this he is far more interested, and we trust he will have opportunity for some years to come to devote his time and talents to gospel work.

Sabbath With the Hebrons

The Hebron churches are located in some of the most beautiful country of northern Pennsylvania and in the heart of Potter County. Thither come hunters from all over the state to hunt the deer in season. A beautiful young deer stood statue-like by the side of the road as we returned from the Sabbath evening service about two miles from the first church. First Hebron, sometimes called Crandall Hill, was constituted in 1833, while Hebron Center, a few miles to the east, was constituted in 1871. In general direction Coudersport lies to the south of them, eight or nine miles. In the former the writer spoke on Friday night and Sabbath morning, and in the latter Sabbath afternoon.

For five years Pastor Wing served these churches, within recent months having resigned. For the past several months Paul L. Maxson, a theological student of Alfred, with his fine wife, Ruby, has been acting as pastor, a relationship which must soon terminate as the first semester of the seminary is beginning. Mr. and Mrs. Maxson have made a warm place for themselves in their months of service in the hearts and lives of the people of both churches.

Twenty-seven were present on Sabbath evening, forty-seven on Sabbath morning at the first church, and twenty attended at Hebron Center Sabbath afternoon when the secretary brought messages of encouragement concerning Divine Power and Ultimate Triumph, Seventh Day Baptists at Work, and Tomorrow for Seventh Day Baptists.

In these messages the speaker emphasized that the enduring, supreme things were spiritual, and that God's power would win; that Seventh Day Baptists at work were carrying out rather well defined plans of forward

looking activities with many opportunities opening up world-wide in scope; and that our future depends upon our attitudes and use of opportunity of today. In two of the sermons large maps were used showing where the work of Seventh Day Baptists is being done and where their influence is becoming more and more world-wide, as tracts, the SABBATH RECORDER, and other literature published by the American Sabbath Tract Society are going into forty-seven of our states and to many countries on the different continents and many islands of the seas. Close attention was given and interest evinced by young and old.

There is little need for discouragement on the part of any forward-looking and forward-moving people. Like the waters of the Red Sea piled up on either hand of the children of Israel as they passed through at God's command, so our difficulties and obstacles will pile up on our either hand as we push through them and become walls of protection to us as well as walls directing us and holding us true to the way ahead, while obedient to the heavenly vision we are loyal to God's bidding.

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.

"If you can grow old without growing tiresome, you have discovered one of life's greatest secrets."

MISSIONS

A SITUATION TO BE MET

At a special meeting of the Missionary Board, held September 17, the treasurer called attention to a situation regarding our mission work which needs most serious consideration.

Only once during the last twelve months has the treasurer been able to pay all the workers what was due them at the end of the month. Some of the time, a number of the workers have gone three months without any pay. As a rule, they have not complained, but in some cases their friends have been quite unreasonable.

In spite of the fact that the board during the year neither answered calls from new foreign fields nor gave aid to all of the needy churches and fields established in the homeland, it came to the end of the Conference year with a deficit, as its report shows. Moreover, this does not show the seriousness of the situation. At the beginning of the last Conference year there was a balance in the treasury of nearly \$3,000. Instead of the balance this year, the year commences with a deficit. The Missionary Board's share of the United Budget and that of some other boards was reduced last year. By a \$1,000 increase of the Conference Budget, which is a preferred claim, the share of the Missionary Board and other interests is reduced still more this year. This means that, unless the contributions are markedly increased, there will be still less for missions this year.

To sum up, the situation of our mission work is something like this: There are calls from new foreign fields and there are urgent calls from needy churches and fields in the homeland, but less money is being furnished to carry on the work, the employees of the board are going without their pay month after month, and a deficit is appearing.

What is the remedy? Immediate and substantial increase in the contributions would relieve the situation, and this is the solution all would like to see.

The other solution is retrenchment in our mission work. If there must be retrenchment, the question arises, Shall it be on the home field or the foreign field? Doubtless people would not agree regarding this. Some

would say, "Abandon one or more of the foreign fields," and others would say, "Continue to cut the home work, as we have been doing."

What shall we do with the mission work of our Redeemer?

PREACHING MISSIONS FOR 1939-40

For three years Preaching Missions have been conducted in many of our churches with helpful results, and there appears to be a unanimous opinion that they should be fostered again this year. The Religious Life Committee and the General Conference have approved fostering this work another year, and the Missionary Board at its special meeting instructed the missionary secretary to promote Preaching Missions somewhat as he has in past years. It is encouraging that a number of our pastors and churches are already planning Preaching Missions.

The plan is about as last year. Regional directors are being secured for different sections of the denomination and these will be backed by the missionary secretary. The missionary-evangelist, Rev. R. J. Severance, is already assisting in work in the Central Association and it is expected that he will be available for Preaching Missions whenever consistent with the plan for promoting evangelism throughout the denomination. A meeting is being conducted in Berea, W. Va., Rev. Ellis R. Lewis assisting.

The specific objectives of Preaching Missions are very comprehensive, and though they have been stated before, it is well that we repeat them. They are as follows:

To strengthen the foundations of Christian faith on the part of every member of the local congregation and to stress anew the meaning of what it means to be a Christian.

To reawaken the "marginal members" of the local congregation and to enlist them in active Christian service.

To make new disciples for Jesus Christ, our Lord, and to enlist them in the working fellowship of the church. The preacher will preach for conversions and seek to add new members to the church.

To send forth Christians into the world with a zeal for the redemption of every area of life so that all human relationships may reflect the Spirit of Jesus Christ and the redemptive purpose for which he came.

WOMAN'S WORK

WORSHIP PROGRAM FOR OCTOBER, 1939

By Mrs. T. J. Van Horn

What doth the Lord require of thee
but to do justly, to love mercy, and to
walk humbly with thy God?—Micah.

Prayer

Scripture—Psalm 9: 1-11

Early evening in a quiet southern city. In the west a pale young moon is hiding amid the late sunset clouds. Eastward the great evening star has climbed out of the sea. And overhead, Mars, the red orb of war, glares menacingly upon a bewildered world.

Beyond the ocean, men and women and little children are scurrying to dark underground shelters, while fumbling fingers fasten gas-masks over frightened faces. A young king sits gravely at his council table, and he, too, keeps his gas-mask at hand.

But listen. Up from the vesper service by our sea, comes the mellow tone of a tenor voice, singing the lovely old hymn:

"He hideth my soul in the cleft of the rock
And covers me there with his hand."

Where else shall the Christian turn for safety, for peace of heart, for courage in these perilous times?

The preacher chooses for his text the confident words of the Master:

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

"Things" have been our downfall. We have ignored the "first" requirements, and demanded the "added" things. Covetousness and greed have ruled the world.

And now men are asking, "Is the Christian way a failure? Can Jesus' plan of action be made practicable?"

And again the preacher declares:

"We have never given it a chance. We have placed second things first, and put first things last," and he pleads for the world and especially the Christian world to Give God's word a chance, in his own prescribed way.

WOMAN'S BOARD MINUTES

We, the Woman's Board, met September 10, 1939, with Mrs. J. L. Skaggs at the Seventh Day Baptist parsonage, Salem, W. Va., with the following members present: Mrs. G. H. Trainer, Mrs. Edward Davis, Mrs. S. O. Bond, Mrs. Eldred Batson, Mrs. Okey W. Davis, Miss Lotta Bond, Mrs. J. L. Skaggs, Mrs. E. F. Loofboro, and Mrs. O. B. Bond. Mrs. Hancock, the wife of Doctor Hancock, was a visitor.

Mrs. Loofboro conducted our devotionals, using the Ninetieth Psalm. Prayers were offered by the circle.

Minutes of the August meeting were read. The treasurer's monthly report was presented and accepted. The amount of the balance was \$584.03.

An exhaustive discussion ensued, concerning Woman's Work at Conference and its connection with our missionary-evangelist project. Immediately following this discussion, Doctor Hancock gave us a very comprehensive survey of his work in the South, its problems, and something of the prospects for the future on this field.

A hearty vote of thanks was given to Doctor Hancock for his work and co-operation during the summer.

Our corresponding secretary reported the findings of the Sectional Committee on Woman's Work at Conference.

We voted that the president, corresponding secretary, and recording secretary be a committee to compile the goals and send them out to the various societies.

Voted that the bill of \$3 be allowed Mrs. Okey Davis for the mimeographing of the Conference report, and a vote of thanks was extended to her for this work.

Adjourned to meet with Mrs. S. O. Bond in October.

Mrs. E. F. Loofboro,
President,

Mrs. O. B. Bond,
Recording Secretary.

MISSION STUDY BOOKS

By Bessie T. Hubbard
(Mrs. Frank J. Hubbard)

When one country is studied, or one phase of any topic, the wealth of material available for reading and study is quite bewildering. When a subject has been selected, such as the

one this year, including The World Community, picture the mountain of good reading from which to make a choice. Most fortunately we are helped out of the difficulty of this surfeit of good things by a committee (Missionary Education Movement) who have carefully and wisely selected books (several of them written at their suggestion) which will clarify and direct our thinking. From this list a few have been selected as foundation material on which to build constructively and effectively our own reading.

With a far view toward the meeting of the International Missionary Council in Madras, India, in December, 1938, the selection for mission study of this year was made several years ago, of a topic related to deliberations and findings of that council, namely "Christ and the World Community."

In vision, in knowledge, and in personal contacts Basil Matthews is eminently fitted to write upon that theme. His book, "Through Tragedy to Triumph"—planned four years ago, and written upon the high seas while returning from the conference at Madras, India—will be most rewarding to one who is willing to devote to it time and real thought and attention. "Mr. Matthews gives a perspective of the Universal Church, of its problems and achievements, of the essentials of the faith by which it lives, of its plans and hopes for the future."

Most helpful will be found a booklet compiled by T. H. P. Sailer for interpretive study of Mr. Matthews' book—also "Suggestions for Program Meetings" by Anna C. Swain, which gives many interesting and enlightening contacts with delegates at the conference—their reactions and their contributions, not only to the conference, but to the "World Community." Both of these booklets are invaluable as aids in a more interesting and understanding study. They are each only twenty-five cents. A pamphlet of pictures, "World Focus," helps in visualizing the setting and the people of the conference.

"The Church Builds for Tomorrow" gives some quotations from reports and some discussions from the conference.

A most excellent book called "Women and the Way" has been arranged by the Central Committee—the last that will appear under that notation, a consolidation having been made with the Missionary Education Movement. "Christian women representing vari-

ous parts of the globe have written the chapters of this book to show what Christianity has meant or means to their country women," says Madam Chiang Kai-shek in the prologue of the book. Names such as Helen Kim, Una M. Saunders, Michi Kawai, Baroness Van A en Dubbeldam assure one of inspirational and factual enlightenment. Muriel Lester has written the closing chapter. "Christ and the World Community" must in its application encircle the globe. "Homeland Harvest," by Arthur H. Limouze, "tells the story of frontier churches, demonstrates the results of home mission effort, and interprets the place of American missions in the world wide Christian movement."

The interests of the juniors have been well considered with the following books:

"Far Round the World," by Grace W. McGavran; "Tales From Many Lands" and "Welcome House," by Jessie E. Moore.

The first two are somewhat similar and it is difficult to choose between them. In the latter (Welcome House) portions are easily adaptable to younger children. It is a book which adults will greatly enjoy. Several plan-books for intermediate and junior groups are not suggested here—for the reason that the book, "The Missionary Education of Young People" (excellent also for adults), is so helpful it covers the needs well and sufficiently. It really should be in the possession of and read by all teachers and leaders of groups.

Not even an attempt, has been made here at suggestion for supplemental material—so much is available from magazines, and from mission books and pictures of former years. Each group will have a different idea where to stop a while en route, to look further into some particular phase of impress, or of special need for "Christ, in the World Community."

List of Books Suggested for Mission Study
1939-1940

"Christ and the World Community"

Intermediate and Junior Groups:

Far Round the World,	
Grace W. McGavran	50 cents
Tales From Many Lands	50 cents
Welcome House,	
Jessie E. Moore	50 cents
World Focus (for youth and adults)	
"Photographic Panorama of Madras Meeting"	20 cents

Primary

Books and material suggested in previous years (will give names upon request)

Young People and Adults:

Through Tragedy to Triumph, Basil Matthews	60 cents
Women and the Way (compilation from several well-known women)	50 cents
Helps Based on Above Two Books:	
A Course for Adult Groups, By T. H. P. Sailer	25 cents
Suggestions for Program Meetings, By Anna C. Swain	25 cents
The Church Builds for Tomorrow, Quotations from reports and discussions from Madras Conference	60 cents
Homeland Harvest, By Arthur H. Limouze	60 cents
Valuable Help for General Work in All Groups:	
The Missionary Education of Young People, by John Irwin	50 cents
Prices given are for paper copies; cloth bound books \$1.	

YOUNG PEOPLE'S WORK

Dear Friends:

Appearing in this week's page is the last of the materials we have on hand that were given at the Young People's Pre-Conference meeting at Milton in August. The two preceding issues of the RECORDER have a report of this meeting and Miss Nannie Greeley's devotional thoughts. In this week's page are two talks, given by Reba Kenyon and Allen Bond, and the questions that were given near the close of the meeting. Think them over! Perhaps these materials may be used in one of the devotional services of your own society.

M. C. V. H.

A THOUGHT FOR THE WEEK

By Mary Margaret Hummel

"Wherefore take unto you the whole armor of God . . ." Read 1 Kings 19: 14-18.

As young Seventh Day Baptists, there is a message for us. It seems sometimes that so many of our own age are forsaking the Sabbath and religion, but our command is "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses," (1 Timothy 6: 12) and also Ephesians 6: 13-18.

A THOUGHT FOR SEVENTH DAY BAPTISTS

By Carol Kagarise

Christ in Our Thoughts. To have Christ in our thoughts we must have a knowledge of his birth and life and an understanding of his mission here on earth. We may think of him (1) as a baby bringing joy; (2) as a child increasing in wisdom and stature and in favor with God and man; (3) as a teacher and healer, showing his love and sympathy for people; (4) as the Savior who died so that we might have life everlasting. When we think of these different phases in Christ's life, they should affect our actions so that our thoughts will be for others, to give joy and helpfulness. We should try to gain wisdom to keep our lives pure and to take as our motto, "Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." If we think on these things we will have little room in our thoughts for the things that will hinder our achieving our goal which is everlasting life.

Salemville, Pa.

TAKING TIME TO DISCOVER OURSELVES

By Reba Kenyon

As Oliver Wendell Holmes has said, "There are three Johns to every John." There is the real John, known only to his Maker; John's ideal of John, never the real one and often very unlike him; and John's friends' opinions of John.

Why is God the only one who really knows us? Take your own individual self. Do you know the true you? Most of us do not know ourselves because we do not take the time to ponder and meditate upon our own lives.

A great scientist was asked if he believed in God. He shook his head and answered, "I think so, but I do not know, but I do know it is best for people to believe in him." What a shame! That great scientist was willing that others should receive God's blessing, but he was not willing to take that time to discover the need for God in his life.

We often spend our time trying to discover the true character of others. It brings to our mind that poem that reads:

"If I were Bill, said he to me,
I think I'd do more good than he;
If I had all he has to give
I think a kinder life, I'd live;
I'd help a lot of folks I know,
If I were Bill and he were Joe."

How like that poem we are. We forget that God gives all to us that we receive, yet we are not satisfied with his blessings. Wouldn't it be a thrilling experience to go mining into our very self and discover gold there—the gold of some great talent or ability that we did not know we possessed?

The story is told of a man who with a new telescope discovered a nest of stars in the heavens that were invisible to the human eye. They were nothing until a telescope discovered them. The thought came to him if only we could take a telescope and look carefully we might discover some hidden beauties in our hearts. We might also find a few cobwebs that could easily be destroyed if only we were conscious that we possessed them.

So, young people, let us take the time to discover ourselves before it is too late. Let us try harder to be as Christ would have us to be.

"So be careful in choosing! Be sure of your choice
Before you go on your way;
If you want to be at the Master's feet
On that great Judgment Day."

THE NEED OF DISCOVERING OURSELVES FOR CHRIST

By Allen Bond

"Christ has no hands but our hands to do his work today." That is the need of discovering ourselves for Christ. The only reason why we are left here on earth after we are saved is that we may tell the good news of salvation to others. The angels would be glad to do this, but for some reason God has chosen to use us instead. He chose to use the weak and foolish things of earth.

If we could only realize that thousands now living are already dead, we might do more to show them the Savior. If someone were in danger of losing his physical life, no doubt any of us would do our utmost to save him. Then how much more we should try to bring about the salvation of their souls!

There is another point that I would like to bring out. We need to discover ourselves for Christ for our own good. The happiest

Christians are the most consecrated ones. Unless you have discovered yourself for Christ, have fully consecrated yourself to him, just as you are, you are missing the greatest joy known to man. You may say that you don't have any ability to consecrate to Christ. Don't you worry about the ability—just furnish the consecrated life, and he will furnish the ability. You will never regret it.

The person who most needs to discover himself for Christ is the person who has never yet been saved. His need is a matter of life and death, and concerns the soul, and not just the body. That lost one needs to discover that Jesus paid it all. He needs to discover that it was for him that Christ hung there on that cruel tree and suffered more than any mortal could ever suffer. He needs to accept, in simple faith, what the Savior has done, and find his all in Christ.

QUESTIONS FOR SELF-APPRAISAL

1. Male or female?
 2. Age?
 3. Church member?
 4. How long?
 5. Attend regularly?
- General Character
6. Am I selfish?
 7. Do I sometimes lie in word or act?
 8. Do I sometimes swear?
 9. Do I have a bad temper?
 10. Do I honestly try to control it?
 11. Do I enjoy shady stories and jokes?
 12. Is there someone with whom I am not on speaking terms?
 13. Might it be my fault?
 14. Can others depend on my word?
 15. Can I work with others?
 16. Do I face responsibilities squarely?
 17. Am I willing to be a follower part of the time?
 18. Am I willing to admit it when I am wrong?
 19. Am I willing to apologize?
 20. Do I really have a reverence for holy things?
- Christian Life and Service
21. Have I honestly taken Christ as my Savior?
 22. Am I truly striving to live a Christian life?
 23. Do I read the Bible daily?
 24. Do I pray daily?
 25. Can I be depended on to fulfill my obligations to the church?
 26. Is there something in my life not consistent with my Christian profession?
 27. Do I go places where Christ would not take me?
 28. Do I enjoy border-line things?
 29. Have I truly taken Christ as my leader?
 30. Can I honestly say, "Where he leads me I will follow"?

31. Do I sometimes fail him?
32. Do I sincerely consider the right or wrong of a thing before I do it?
33. Have I, at least once during the past year, spoken to anyone about his salvation?
34. Do I, as a rule, show my colors?
35. Am I willing to say, "My life I give, henceforth to live, O Christ, for Thee alone"?

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

This is a funny Sabbath day because we are on the ship in the middle of the Pacific, and because it began on Thursday night. We didn't have any Friday at all.

Today we saw another ship very far away and some whales spouting. I have fun but want the boat to hurry so I can see Dad.

Philip Thorngate.

*Going west across the Pacific,
Empress of Asia.*

Dear Mrs. Greene:

We set the clock backward about an hour each night and then when we cross the international date line we drop a day out. It happened to be Friday, August twenty-fifth for us.

Since the first day out we have seen neither land nor ship until this one (the ship Philip mentions) so it was very exciting. We are swinging down from close to the Aleutian Islands, which we perhaps might have seen except for fog.

Philip and I enjoyed our call on you at Andover and Philip likes to know he has seen Skeezics as well as you.

This is the Sabbath day of Milton Conference and we are thinking much of you all gathered there and hope it will result in much spiritual growth.

Very sincerely,

Helen Thorngate.

Dear Philip:

How glad I was to receive your letter. It is the very first letter that ever came to me from the Pacific, or any other ocean for that matter, so of course it was very interesting to me. No doubt your mother did not expect her letter to be sent to the RECORDER, but I am sending it because I am sure others beside myself will be interested in reading it.

By the time you read this letter you will have been with your father some time. I do not wonder that you wanted to hurry the ship so that you could see him once more. I hope all your voyage was enjoyable and that there were no storms on the way.

Since you are interested in Skeezics I'll have to tell you about his latest trick, which we think was quite original for a pussy cat.

Several times last week, when I went to my ice box on the back porch, I found the door wide open and Skeezics just preparing to jump after his plate of liver. I thought I must have forgotten to shut the door, although I could not understand how I could be so careless. But one day I happened to come up the back steps just as Master Skeezics pushed up the latch with his head and deliberately opened the ice box door. Now we have added a clothes pin to fasten the latch, and the harder Skeezics pushes it the tighter it is, so now he has given up trying.

I will be anxious to hear from you soon so that I may know that you reached the end of your voyage all safe and sound. Please thank your mother for me for her letter, and tell her I hope she does not mind that I sent it on to the RECORDER.

Sincerely your friend,

Mizpah S. Greene.

Dear RECORDER Boys and Girls:

Our lesson this week is on "The Law of Service." I am thinking especially of service for our dear Lord Jesus, but of course one way to serve him is to do all we can for the boys and girls and men and women around us. I have only room to touch on this lesson today, but will continue it next week. Until then I send you one verse of a charming "Service Song":

"I cannot do great things for him
Who did so much for me,
But I should like to show my love,
Dear Jesus, unto thee;
Faithful in very little things,
O Savior, may I be!"

Now try to think of how we can be faithful to the Lord Jesus with our lips, with our hands, with our feet, with our hearts. Study the following Bible verses to help you think:

"Speak ye every one the truth with his neighbor." Zechariah 8: 16.

"They that deal truly are his delight." Proverbs 12: 22.

"Whatsoever ye would that men should do unto you, even so do ye also unto them." Matthew 7: 12.

Next week look for the lesson story.

Yours sincerely,

Mizpah S. Greene.

OUR PULPIT

WHAT IT MEANS TO BE A SEVENTH DAY BAPTIST

By Rev. Lester G. Osborn

It goes without saying that being a Seventh Day Baptist means first being a Christian—being born again as a child of God. For the Church is made up of those who through faith in the shed blood of Jesus Christ are members of God's family and have eternal life as a gift of his grace.

The name indicates that Christians who belong to this denomination have been "buried with him in baptism," symbolizing their death to sin and self, to the old life, and their "being quickened" to live in newness of life.

These, along with our congregational form of government, we share with other Baptist bodies with whom we are associated by our membership in the Baptist World Alliance. But there are other things which being a Seventh Day Baptist means. Let us examine some of them.

Being a Seventh Day Baptist means taking the Bible as the rule of faith and practice. If there is any authority for the Sabbath at all it is in the Bible. Where else is there any justification for our position? It was the Sabbath in the Old Testament times which set God's people apart from others—from Baalism with its Sunday which they called "Baal's Day" and which is literally "Lord's Day." All the sun-worshiping pagan cults were opposed to the Sabbath. Sabbath desecration and idolatry went hand in hand.

Only in the Bible is the day of the Sabbath specified. Only here is there a command for its observance. Only here is there authority for it. Undermine the authority of the Bible, and you have taken away all foundation for Sabbath observance. Take away the trustworthiness of the Bible, and you have removed the obligation for the Sabbath with all other moral principles. The Sabbath stands or falls with the Bible.

But the old Book is sure—so is the Sabbath! The Bible has been subjected to the most violent attacks, and has come through them unscathed. Assaulted from every angle, yet it stands. Its integrity is unimpeachable. Its genuineness has been established. Its authenticity has been proved over and over. Its history is true. Its chronology is accurate. Its statements concerning natural phenomena are in accord with the proved findings of modern science. The opinions and ideas of men must be changed with every discovery, but the Bible never has needed revision. And we Seventh Day Baptists, taking the Bible and the Bible only as our rule of faith and practice, have a sure authority for the Sabbath.

Being a Seventh Day Baptist means separation—not only separation from the world of unbelievers by being followers of Christ, but separation from other Christians by our day of rest and worship. We are indeed a "peculiar people" in that respect. It is not pleasant to be regarded as a "freak" of some sort, or to be ridiculed or treated with amused tolerance. Being "different" is hard, for the herd instinct prevails, and the cry is, "Follow the crowd." It is difficult to be independent. It calls for fortitude, for courage, for determination. Our motto must be "Dare to be a Daniel, dare to stand alone," with emphasis on the word "dare." The challenge of the Bible is to "Come out from among them and be ye separate," to stand out from the crowd.

Abraham stood out for true religion against idol worship, even in his own family. Moses stood out for the true God in the face of terrific odds. Elijah stood, as he thought, alone, for truth and right against Baalism and the hatred and enmity of one of the most wicked women the world has ever known, a queen with power in her hands. Isaiah pleaded for spirituality in worship when all around were formalism and insincerity. Paul forsook his fellow Pharisees to champion the cause of an unpopular reformer in whom he saw the fulfillment of prophecy—the Messiah, the Lamb of God.

And down through the ages have been those who dared to stand alone for the Sabbath, even as we must today.

Being a Seventh Day Baptist means full surrender. This people has taken a long step which others have not. It is because Christ is given the pre-eminence. No one cares

which day he keeps if he is not fully surrendered to God. This separation of which we have been speaking, which makes us "different," is a standing on a higher rung of the ladder of obedience to the will of God, a position to which many are unwilling to climb. The person who does not take this step is missing a blessing. He is losing joy that might be his in doing the full will of God, and not a nine-tenths obedience. The road to dissatisfaction and malcontent lies in being out of the will of God.

Besides, the person who refuses to conform is sinning, for he is putting self first, and not Christ. The person who conducts his business on the Sabbath, the one who works on the Sabbath "to make a living," who uses the seventh day for his own ends, is making self pre-eminent—putting self on the throne, doing his own way, not God's—the very essence of sin. To desecrate the Sabbath is just as much a sin as murder. To work on the Sabbath for material gain is as much a sin as stealing to obtain the world's goods. It can be honestly questioned whether a person who deliberately sins has ever been born again. But, certainly sin in the life of a Christian breaks his fellowship with God, robs him of a blessing, and cripples his service for the Lord.

Being a Seventh Day Baptist means possessing an honorable heritage—a heritage as old as Christendom, yes, even older. Sabbath keeping dates back to Paul and the New Testament Church, back to Jesus Christ, back to the days before the Christian era: to God's chosen people, to Abraham, the father of the faithful, even to the creation itself, of which it was a part.

Our Sabbath-keeping ancestry goes back behind the Reformation. Technically speaking we are not Protestants, for we never came out from the Roman Catholic Church, which always kept Sunday. Our ancestors are the dissenting sects who down through the years stood loyally for the Sabbath of the Bible against the Sunday and man-substituted authority.

Our denominational ancestry goes back to very early days. We were led to organization by the religious reform movement of the Pilgrim Fathers who "rejected all human tradition and customs as sources of authority and obligation." We feel that the Reformation failed in this point—in stopping short of

a complete return to New Testament Christianity in their refusal to listen to Carlstadt and his associates who advocated restoring the Sabbath of God and the Bible to its rightful place and abandoning the day which had only the doubtful authority of custom and tradition. Where the other denominations stopped, the Seventh Day Baptists went one step farther, holding to God's holy Sabbath.

This heritage of ours has been baptized with blood. Many of our forefathers suffered persecution, imprisonment, even death rather than surrender the Sabbath. "O God, may grace to us be given, to follow in their train." One of the speakers at Conference in Milton paraphrased the verses in Hebrews 11 referring to Moses, making them a prayer for us to pray, somewhat like this: "O God, may we choose to obey thee, to do thy will in this matter of Sabbath observance, rather than enjoy the pleasures of this world for a season by breaking the Sabbath."

Being a Seventh Day Baptist means having part in a great task. With other Christians we share the task of evangelizing the world, of "holding forth the word of life." But we have a more particular task. The president of our historical society, in an address this summer at Conference, put it this way, "We have started out to try to restore the Sabbath to the world." The world today is without a Sabbath. People in general have a weekly holiday, but they need a holy day. A few apply Sabbath principles to Sunday, and those people are more deeply spiritual than others who do not. There is a lack of a Sabbath conscience and consciousness throughout the land, and this lack is having its effect on the spiritual lives of individual Christians as well as on the spiritual condition of the country.

Is there no remedy for this condition? We Seventh Day Baptists feel that there is—that it lies in a return to the Sabbath of the Lord Jesus Christ, to the day which God blessed and sanctified in the beginning. The Sabbath is our only excuse for existence. Our particular task is the attempt to restore the Sabbath to the world, and thus to help deepen spiritual life.

Being a Seventh Day Baptist is a blessed privilege. All these things of which we have been speaking are privileges. It is a privilege to be separate from the world, even to the point of persecution. "Blessed are ye when

men shall revile you and persecute you and say all manner of evil against you falsely, for my sake," said Jesus. Peter and Paul rejoiced "that they were counted worthy to suffer shame for his name."

Ours is the privilege of worshiping God on the day which he designated, of a full surrender to his will in this matter, of having fellowship with him on the day into which he put his presence in a peculiar way. Ours is the privilege of standing on the Bible as a foundation, a sure foundation. Ours is the privilege of carrying on this history and defense of God's truth which has gone on "ever since the world began." Ours is the privilege of representing God against a compromising Christian world, of setting an example of consecration, of standing one rung higher on the ladder of conformity to his revealed will.

But perhaps greatest of all is the privilege of pledging our lives to the task of transmitting this privilege to others, in giving to them the true Sabbath of God.

Seventh Day Baptists, you are favored of God. And you have a sacred trust—as custodians of the Sabbath. Keep it holy! Hold it in high esteem. Do not let its light be dimmed in any way, by anything that you do. As you go out to witness for Christ, remember that part of our message as we hold forth the word of life is a call for a return to the true "Lord's Day." Be true to your trust!

Nortonville, Kan.

DENOMINATIONAL "HOOK-UP"

For several years we have been holding camps for our young people here on the west coast. It has fallen to the Riverside Church to plan for them in large part, though we have had many campers from outside the Riverside group. Slowly, but steadily, our camps have grown, first in numbers, and more recently in type.

Last summer (1938) we planned a short camp for young married folks and their children. Quite a group of older young people attended—some married and some unmarried. It proved so much worth while that we planned for a similar camp this summer. Then our plans expanded again and we planned a camp for adults who do not have young children. That made three camps this year—really four, for we had a camp for

the children running every day their parents were enjoying camp. Whether wisely or unwisely we were undertaking a camp program for all age groups.

The adult camp was held only three days. About a dozen campers and three leaders, with extra campers over the Sabbath, made up this group. A majority seemed to think it was worth all the time and expense and effort to get mature people away from their ordinary surroundings for a period of rest and meditation and worship in God's out-of-doors. This camp is our youngest, our baby. Whether it will continue and grow seems to depend on many things. We must just wait and see.

Our next oldest camp is for young married people and children, with a sprinkling of others who would naturally fall into this group. In its second year this camp showed us two principal things. First, that the children were richly blessed with their program. Second, that it is not so easy to organize their parents as it is the children. We learned this year what some of our difficulties are, and hope to improve on them next year. We believe there is a valid place for this camp in our Pacific Coast program of activities.

Our oldest camp is the one for young, unmarried people. Because of greatly increased numbers we faced many problems this year that puzzled us sorely. With forty-four campers, five leaders, two cooks, and two little children, all in a camp with facilities for twenty-four people—well, just try to imagine the crowded conditions!

Then we were slow in developing a real camp spirit. Half of our campers had never attended our camp before. In fact we had an unusual mixture of races and faiths. We had youths of Italian, Hungarian, French, Jewish, and German blood, besides all ordinary combinations of English, Welsh, Irish, Scotch, and Dutch. And in faith they represented Roman Catholic, Methodist, Baptist, Seventh Day Adventist, and Seventh Day Baptist, as well as no church at all. It seemed an impossible task to get a real camp spirit in such a group, but before we were through, the Lord had brought that to pass.

I wish all Seventh Day Baptist young people might have seen and heard our last campfire. It was purposely begun in quiet, and with the express exhortation that nobody do

or say anything unless the Lord urged it to be done. Three or four times the leader "put on the brakes," that it might be quiet and sincere and spiritual, rather than merely emotional. Yet the atmosphere seemed spiritually surcharged. One who has had experience in camps both East and West said she had never before been in such an atmosphere.

Many who had known the Lord before were led to a full consecration to the Lord's work. Some frankly confessed their sins and sought Christ's help to overcome. An Italian said, "I am a Catholic. But I have found God here as I never knew him before." Several said they had found Christ for the first time during the camp. And others who had made a Christian profession came into a clear certainty of acceptance as the children of God.

The study of the Sabbath seemed to interest most those who observed Sunday. We believe some are "almost persuaded." Whether they will ever accept it openly we do not know. We hope so. But the chief joy is when we hear young people speak as one lad did when he said, "I have found the Lord in this camp. I hope to come back next year with my chum so that he may find him too." We think camp is a major evangelistic opportunity.

Correspondent.

Plainfield, N. J.

On September 9, the Plainfield Seventh Day Baptist Church resumed its regular Sabbath morning services, after a vacation of five weeks. During that time the Friday evening meetings were continued. Communion was observed in this first church service. The first meetings after the vacation season have been well attended, and all departments of the church and its auxiliary societies are getting under way for the year's work ahead.

At the Friday night meeting, September 15, Pastor Warren led in a discussion of the report of the Tract Board to Conference. It is planned through the coming weeks to study the reports of the different denominational boards.

Our church was well represented at Conference, and at our morning service, September 16, we listened to most interesting and enlightening talks on "Conference Observa-

tions and Conclusions," by Mrs. H. C. Van Horn, L. H. North, Mrs. Wm. M. Stillman, Rev. H. C. Van Horn, Mrs. Frank Hubbard, and Courtland V. Davis.

In the afternoon we were happy again to welcome the people of the Irvington Church for the sacrament of baptism. Two candidates were baptized by Mr. Schmidt, an assistant to Pastor Stoll. Later in the service these candidates with one other, by testimony, were given the right hand of fellowship and welcomed into the Irvington Church.

Our efficient organist and choir leader, Mr. Howard S. Savage, has composed several beautiful responses to be used in church services. These he has dedicated to the choir and pastor of the Plainfield Seventh Day Baptist Church.

Correspondent.

YEARLY MEETING AT MARLBORO

The yearly meeting of the Berlin, New York City, and New Jersey churches will meet with the Marlboro Seventh Day Baptist Church, Marlboro, N. J., October 27-29, 1939.

Will all those planning to attend please notify the entertainment committee consisting of Pastor and Mrs. Cottrell, and Miss Ella Tomlinson, Bridgeton, N. J., R. 3. We hope a large delegation will be present from all the churches.

Herbert L. Cottrell.

MARRIAGES

Gamon - Snyder. — At the home of the bride's parents, Mr. and Mrs. John Snyder, Coudersport, Pa., Adam Edward Gamon, Jr., of Irvington, N. J., and Miss Lottie Irene Snyder were united in marriage September 8, 1939, by Rev. R. W. Wing.

Powell - Fay. — In Princeton, Mass., September 18, 1939, Rev. Sylvester S. Powell of Alfred, N. Y., and Miss Lois R. Fay, of Princeton. Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiated, assisted by Rev. Claude E. Eldridge.

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.

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The Sabbath Recorder

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No. 15

PRECIOUS OINTMENT

By Frances Kirkland

Who carries alabaster
Must follow street on street,
And search from tent to palace
To find the Master's feet.

No counselor or verdict
Shall point the way to him
Who bears the precious ointment
Through tangled paths and dim.

The alabaster bearer
Must find his way alone
To feet that, bearing nail prints,
Yet mounted to a throne.

—World Outlook.

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