

RELIGION IN LIFE

Popularity

George Gilfillan, Scotch essayist who flourished nearly a century ago, says that no really great man was ever popular in his own generation. As is the case with all general statements, this one admits of exceptions, but there is a deal of truth in it. "Woe unto you when all men speak well of you" is a judgment pronounced by a seasoned philosopher and a spokesman for the Eternal.

There was an ancient worthy who lived in Athens, by name Aristides, who was so noble that people called him "Aristides the Just," and it came to pass that the title, even though it was well earned, got on the nerves of the Athenians and they banished the noble man from the city.

Run over the names of the men who today are in the world's Hall of Fame and learn how few of them were popular for more than a brief period of their careers. Lied about, pilloried, imprisoned, gibbeted, or burnt at the stakes in life, in death they have their shrines, monuments, anniversaries.

Pleasing everybody is out of the question, and the attempt to do it is destined to ignominious failure. Let a man have convictions and stand by them, expecting opposition and criticism.

Abraham Lincoln, according to James Russell Lowell, "dreaded praise not blame." And it was the rail splitter's sense of humor that saved him and his day. No public man can be rightly judged by his own generation. His enemies will place him too low, his friends and followers will place him too high. The years must decide. Better play and work for posterity's judgment than the applause of the populace. For those who cry "Hosanna" today may "crucify" tomorrow.

As a matter of record, the Great Galilean was derided by his family, deserted by his followers, repudiated by his intimates, and put to death by the "best people" of the community. And today his memory is the holiest of earth.—*Edgar DeWitt Jones.*

OBITUARY

Bond. — Josie Romine, daughter of Clement and Mary Romine, was born January 6, 1855, and passed to her eternal home June 24, 1939.

She was united in marriage to Deacon Luther A. Bond March 4, 1877. Surviving are three sons: Cecil C., at home; Clate E., Clarksburg; and

Harley D., Salem; and three grandchildren, Donovan H., Richard R., and Nellie Jo.

Mrs. Bond united with the Seventh Day Baptist Church of Lost Creek soon after her marriage. Hers was a beautiful Christian character, outstanding in noble virtues. Her splendid service through life was inspired by love for and submission to her Father, and universal good will to all whom she knew.

Farewell services were conducted by Pastor E. F. Loofboro, assisted by Rev. B. H. Randolph. She was laid to rest in the Lost Creek cemetery. E. F. L.

Clarke. — Alice E. Clarke, daughter of Jeremiah and Catherine Crandall Clarke, was born in the town of Andover, N. Y., in the Independence community, May 13, 1854, and died at her late home in Andover village, July 10, 1939.

She gave a long life of devotion and service to her parents as long as they lived, and to the church until her sudden and unexpected death from apoplexy. She united with the Independence Seventh Day Baptist Church, January 21, 1871, by baptism, and on May 29, 1916, she transferred her membership to the Andover Church of the same faith. She loved the church and was rarely absent from its services. "Her life" as one of her young friends said, "was such as to make one think highly of the Christian faith."

Farewell services were conducted by her pastor, Rev. Walter L. Greene. Interment at Independence. W. L. G.

Greene. — Fay DeForest was born in Rodman, N. Y., the son of Quincy D. and Josephine Maxson Greene, and died at his home in Unadilla Forks, May 29, 1939.

He married Harriet Witter on February 12, 1890, and they moved to Unadilla Forks. He was a member of, and trustee in, the First Brookfield Seventh Day Baptist Church.

He leaves two sons, Stuart of West Winfield and Donald of Unadilla Forks; a daughter, Evelyn (Mrs. Frank Van Vleet) of Arkport; five grandchildren; two sisters, Miss Amy Greene of Alfred and Mrs. Clifford Coon, Garden City, L. I.

Funeral services were conducted at the home June 1 by his pastor, Rev. Paul S. Burdick, assisted by Rev. H. L. Polan of Brookfield. Burial was at Unadilla Forks. P. S. B.

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.

POSITION WANTED—Young man, age 25, desires position as farm manager, herdsman, or farm partner. Appreciates livestock and is mechanically inclined. Knows care and repair of farm machinery. Six years experience producing Grade A milk. Lifetime farm experience and agricultural training. Capable, ambitious, efficient. Any position in agriculture that offers a young couple a reasonable standard of living and opportunities for advancement will be considered. Services available April 1, 1940. References. May be personally interviewed at Conference. Write Box 195, Milton, Wis.

The Sabbath Recorder

Vol. 127

PLAINFIELD, N. J., JULY 31, 1939

No. 5

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, 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.

—The Apostle Paul.

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The Sabbath Recorder

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

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Terms of Subscription

Per Year.....\$2.50 Six Months.....\$1.25
Postage to Canada and foreign countries 50 cents per year additional.

Subscriptions will be discontinued at date of expiration when so requested.
All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

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

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

Vol. 127, No. 5

Established in 1844

Whole No. 4,835

EDITORIALS

OUR MORE

A message from Eugene Davis appears on another page. His appeal should touch many of us. Possibly we have felt that we have done *our* part—that we have done all we could. Are we sure about that—is there not *more* we can do? Jesus did some very definite teaching about the second mile—and “What do ye *more* than others?” Not only do we have his teaching, but his example. He went much further than usual requirements or expectations. He made the supreme sacrifice—the sacrifice of love. We have not gone *that* far. How *much* do we *dare* to love God, and man for whom Christ died? Do we want our love measured by what we give for God's work?

FOUR-LEAF CLOVERS

Many recall the pleasurable pastime of hunting four-leaf clovers. It is said they bring good luck. Some were fortunate in their search and some of us were never very “lucky.”

Some time ago there came to the editor's desk an attractively colored and printed twelve-page leaflet entitled “Four-Leaf Clovers.” It consists of prose paragraphs from a book, “Banners of Courage,” by Clover Kerr, each paragraph followed by a verse in poetry by our life-long friend *Ne Plus* (N. Olney Moore, Riverside, Calif.) The book is copyrighted and published by Wetzel Publishing Co., Los Angeles, Calif. Clover Kerr, we understand, is an invalid who sheds sunshine and courage on all who see her.

We are sorry the excerpts cannot be reproduced in the soft color and with the clover-

leaf design appearing with book quotation and the verse by *Ne Plus*. At least we can catch the bright gleam of hope and courage.

“If life were all sunshine, we would miss the thrill of seeing the golden edge around the clouds.”

“If life were all sunshine
We'd miss the thrill
Of the soul-enriching sight
When the sun shines out
From behind dark clouds
With glorious golden light.”

“To really know and enjoy life, we must live—and living consists of tasting the bitter as well as the sweet.”

“You can't learn how to do a thing
Unless you do it;
No goal is gained by sitting still—
You must pursue it.
The strength of life is nurtured by
The obstacles we meet;
The joy of life is tempered by
The bitter and the sweet.”

“As long as we live there will always be wrongs that need righting, causes that need assistance, and good that we can do.”

“Though long or short my life may be
Three things I keep in view;
Three things that seem desirable
And right for one to do:
To right a wrong that's in my power,
To do what good I may,
To seek and find the righteous cause
And help in every way.”

“The man who has made courage a habit finds life simple and full of joys, while the fellow who has not, fights an unhappy battle.”

“Not brain or brawn, alone, or both
Are equal to the fight,
If courage be not present, too,
To lead the soul aright.”

“Unhappy he who's failed to take
Its banner for his guide;
But joy and happiness are his
With courage by his side.”

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“We are important, not in ourselves, but because of the power granted us with life, to be of service in making this a better and greater world.”

“Not in ourselves alone does our importance lie; Serving but self alone, the selfish soul will die. Co-operation with others leads to sought-for goal

And builds a temple of Service for humanity as a whole.”

ONE CHILD IN THREE

Only one child in three out of thirty million children in the United States between the ages of four and sixteen has any religious training. Such was the statement made at the Southwide Baptist Training Union Assembly at Ridgecrest, N. C., last week by Dr. Sibley Burnett, associate secretary of the Vacation Bible School department of the Baptist Board, Nashville, Tenn. This “appalling” condition described by the secretary is being met, in part, by the Southern Baptist Church to “reach a half million children” this summer in Daily Vacation Bible Schools.

For many years our own Sabbath School Board has promoted Vacation Bible schools and we are thus co-operating in reducing the numbers without religious training. One of our schools for this summer reports some sixty-one registrations among those not connected with other religious training agencies. An insignificant number, it may be said, as compared with the vast totals, but it is something, and in everything good we have to make a beginning. Perhaps, when compared in terms of percentages, it is not so small after all.

THE MOUNT OF OLIVES

All Christians will be interested in the preservation of the Mount of Olives which now, it is reported, is in danger of demolition. According to the British Colonial Office, London, the municipality of Jerusalem cannot indefinitely prevent building there. This is owing to the recent rapid growth of the new city of Jerusalem.

It is hoped that “a trust may be formed similar to the National Trust in England which will buy this sacred land. Once inviolate, the Mount could be replanted with olive trees and remain a place of pilgrimage, of memories, and of beauty forever.”

The Mount of Olives, called also Mount Olivet, is a limestone ridge, rising in three principal summits, lying north and south on the east side of Jerusalem, from which it is

separated by the narrow Valley of Jehoshaphat. A grove of olive trees, now largely disappeared, on the western flank gave the familiar name to the mountain.

Around the central peak the sacred associations of Christian history converge. On this summit stands the Church of the Ascension, and near it are the traditional places where our Lord wept over Jerusalem, and taught the disciples the Lord's Prayer.

It would seem too bad to have this ground, which is saturated with holy memories, commercialized for the use of homes and apartment houses.

ITEMS OF INTEREST

It is interesting to know that many thousands of people visiting the New York World's Fair from all parts of the United States, Canada, and Europe are interested in such exhibits as that of the American Bible Society. Between three and four thousand, it is estimated by those in charge of the society's exhibit, visit it daily.

Bibles ranging in value from sixty cents to several thousand dollars are on display. Among the most valuable of the collection is included the first Bible ever printed in England and an old Greek copy dating back to 1600.

Nearly one hundred languages, it is reported, used in all parts of the world are represented at the exhibit, and three hundred languages never before seen in written form have been used by the society to translate the Bible. A twenty-volume Braille edition of the Bible is also on exhibit, which is produced at a cost of \$47, but is sold for \$5.

Regional meetings in such key cities of the United States as New York, Atlanta, San Francisco, Louisville, Kansas City, and Oklahoma City during 1939-1940, featuring the next step in the ten year program of “increased personal service to Judaism and Democracy,” sponsored by the Union of American Hebrew Congregations, have been announced, according to Religious News Service.

Alcatraz, the island prison in San Francisco Bay, should be ultimately abandoned, and its population of hardened criminals moved to a new security penitentiary in some isolated part of the United States, Attorney General Murphy urged recently. “The Rock,” as Alcatraz is called, is a “place of

horror," detrimental to San Francisco, and exercises a depressing and wicked psychology on the inmates, the attorney general added at a press conference. He drew this conclusion after his recent trip to the Pacific Coast, where he inspected Alcatraz, he stated.

—Methodist Protestant Recorder.

Baptist, Seventh Day Adventist, and Evangelical churches in Roumania with a membership of less than fifty will have to be closed permanently, according to a cable reported by Religious News Service. The churches will have three months to make such adjustments and choices as necessary. Under the terms of the decree every church of these three bodies would be required to profess, by government petition, a bona fide membership of at least fifty persons. Those not complying with the order would be permanently closed. It is hoped by some that such official recognition would bring added privileges. Certain small village churches would be permitted to combine their membership in one for a membership large enough to comply with the decree. The opening of a new church would be allowed, but upon a petition signed by fifty heads of families rather than by individuals.

Taking a bath, or a quick shower, is nowadays a thing of no particular consequence—one just turns on the water and the tub fills up. Now picture digging a hole, obtaining water, preparing a fire, heating the water, . . . and you'll know something of early days' hardships and why our original Americans were not so particular about body cleanliness.

Once a year, according to information gathered by the Federal Writers' Project of New York City, the Indian of early New York days, usually a philosophical, good-natured chap, would decide that nature had had its way long enough and it was time for a thorough clean-up.

Upon finding a suitable spot near a fast-flowing stream, he dug a small oven. To prevent steam from escaping through the top, he made a cover of clay and placed twigs over it. Then he would heat a number of stones in a blazing fire, and when they became red hot, put them in the oven. As the oven became hot enough to suit him, he took out the stones and put himself inside.

He remained in the stifling heat of the oven until he felt that he could stand it no longer

and emerged, his body saturated with perspiration, to leap into a cold bath in the stream. This method of bathing, he claimed, was very healthful.

—From W. P. A. Fed. Writers' Project.

MISSIONS

A SMALL DEFICIT

It had been earnestly hoped that the contributions during the last months of the Conference year would be sufficiently increased to enable the Missionary Board to pay the salaries of workers and other current obligations. But as will be seen from the minutes of the July meeting found in this department (see China Committee report) this was not realized.

Though the deficit is small, it may be taken as a discouragement or a challenge. It should be taken as a challenge, a challenge to greater endeavor. Since the first of last September there have not been funds at any time to pay the workers all that was due them. This ought not to be allowed to continue, for it puts a heavy burden upon the employees of the board. Furthermore, it is anything but a pleasant task for the officers of the board month after month to inform the poorly paid workers that there are not funds to pay, or help pay, their salaries.

To be sure, economic conditions have been hard throughout the year and our New England churches have had to raise thousands of dollars to repair their church buildings, to say nothing of their personal losses. Notwithstanding the hard times and losses, the deficit should not be allowed to force retrenchment in our missionary program. It should stir our churches to begin the new Conference year with greater efforts.

MOVEMENTS OF OUR CHINA MISSIONARIES

A recent air mail letter from Dr. Grace I. Crandall stated that she and Miss Miriam Shaw expected to sail July 3 from Shanghai for San Francisco. It was planned that Miss Shaw would go to Alfred, N. Y., and that Doctor Crandall would go to Milton, Wis., unless Miss Shaw needed her (Doctor Crandall's) assistance in the journey from San Francisco to Alfred. Doubtless Doctor Crandall and Miss Shaw will have reached their destination before this item appears in the SABBATH RE-

CORDER. As readers of the SABBATH RECORDER already know, Miss Shaw is coming home on account of illness. Doctor Crandall is beginning her furlough, long overdue.

According to present arrangements, Mrs. George Thorngate and the three younger children will join Doctor Thorngate in Shanghai early this autumn. They plan to sail from Vancouver, August 19, on the *Empress of Asia*, Canadian Pacific Line.

Miss Mabel L. West, who has been on a short furlough, expects to return to Shanghai this fall; but definite information is not at hand.

BELIEF

In all history there is not known a people who had not some belief in a Higher Power. With whatever name it was associated, fear was always present because of what this Higher Power might do to them. Jesus introduced the Creator of all things as our Father, to be loved because of what he would do for us.

Love of good is far better in character-making than fear of bad; and correct thinking has much, very much, to do with correct living. "Good News" built the Church of Christ.

It makes this life livable, holding right belief, dependable faith, solid trust; and, for the beyond, it is sufficient that "He has promised."

A. S. B.

QUARTERLY MEETING OF THE BOARD OF MANAGERS

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held July 16, 1939, in the Pawcatuck Seventh Day Baptist church, Westerly, R. I.

Rev. Albert N. Rogers offered the prayer upon the opening of the meeting.

The members present were: Albert S. Babcock, Karl G. Stillman, Corliss F. Randolph, Rev. W. L. Burdick, Robert L. Coon, James A. Saunders, George B. Utter, LaVerne D. Langworthy, Rev. H. R. Crandall, Mrs. Clayton A. Burdick, Mrs. Elisabeth K. Austin, Dr. Anne L. Waite, Morton R. Swinney, Charles E. Gardner, Rev. Everett T. Harris, Rev. Herbert C. Van Horn, Elston Van Horn, Lloyd B. Langworthy, Rev. Albert N. Rogers, Asa F. Randolph.

Guests present were: Mrs. Harold R. Crandall, Mrs. G. Carleton Irish, Mrs. Mabel McLearn, William Healey.

The quarterly report of the treasurer and a statement of condition were received and ordered recorded.

The quarterly report of the corresponding secretary was presented and approved, and ordered recorded. It follows:

Quarterly Report of Corresponding Secretary

As corresponding secretary I would report that during the quarter much time has been given to field work. The last week in April I gave a series of lectures on missions at the School of Theology, Alfred University, Alfred, N. Y. The last Sabbath in April, I preached Sabbath morning in Alfred; and the week following was given to visiting churches and holding conferences with students, denominational leaders, and pastors in that association. During June, I attended the Eastern Association in Marlboro, N. J.; the annual meeting of the Foreign Missions Conference, Swarthmore, Pa.; the Ministers' Conference, Alfred, N. Y.; and the Central Association, Leonardsville, N. Y.

The usual office work has been attended to; the correspondence has been conducted; contact with all our missions and mission workers has been maintained and their problems given attention; material for the Missions Department of the "Sabbath Recorder" has been provided; considerable work has been done in connection with the Ministerial Relations Committee of the General Conference; and the annual report of the Board of Managers has been prepared.

Respectfully submitted,

William L. Burdick,
Corresponding Secretary.

Ashaway, R. I.,
July 16, 1939.

The annual report of the treasurer was presented.

Voted that the annual report of the treasurer be adopted, subject to audit by Loomis, Suffern and Fernald, as the ninety-seventh annual report of the Board of Managers to the Missionary Society.

The annual report of the corresponding secretary was presented.

Voted that the annual report of the corresponding secretary be approved and adopted as the ninety-seventh annual report of the Board of Managers to the Missionary Society.

Voted that the annual reports of the treasurer and corresponding secretary be the ninety-seventh annual report of the Board of Managers to Conference.

Voted that the secretary have the annual reports published and the usual number printed for Conference.

For the American Tropics Committee, the chairman, Everett Harris, reviewed the correspondence that had been carried on with the Jamaica field. A circular letter has been sent to all the churches in the Jamaica field by the corresponding secretary. A number of Bibles have been sent to churches in South America.

The chairman of the China Committee, George B. Utter, said the committee had not met, but he reported as chairman of the committee as follows:

The society had a letter from China in May asking that Rev. Eugene Davis be returned to China as soon as possible, as Miss Anna West had had an operation. The year closed July 1 with employees of the board owed \$460.86, due to the smaller percentage of the Denominational Budget allowed the Missionary Society by Conference in 1938. It did not seem fair to go to the expense of sending Mr. Davis and family back to China.

If the Denominational Budget had been raised or if someone had donated money especially for that purpose, then we would have recommended that he plan to return in September. If we do not send him back immediately, we should retain him for some other work.

The report was accepted and ordered recorded.

Voted that the future question of the return of Mr. Davis be referred to the board for action.

The report of the Ministerial Relief Committee was made by Karl G. Stillman and was accepted and ordered recorded.

Karl G. Stillman reported for the Investments Committee. It was received, approved, and ordered recorded.

Rev. Harold R. Crandall, chairman of the Budget Committee, presented recommendations for 1940.

Voted that the recommendations of the Budget Committee, as amended, be adopted as the tentative budget to be recommended to Conference.

Voted that due to the uncertainties existing in foreign fields, particularly Jamaica and China, this board finds itself unable to suggest a budget for 1941, which will be reasonably accurate.

The president reported that the program for the Missionary Board at Conference is being prepared.

Voted that the secretary invite Dr. Leslie B. Morse, executive secretary of the Foreign Missions Conference, to meet with the board in October, and that the president and corre-

sponding secretary have charge of any other program which might be arranged.

Voted that in the absence of John Austin, Hiram W. Barber, Jr., countersign the checks of the treasurer.

The meeting adjourned at 6.10 p. m.

George B. Utter,
Recording Secretary.

CONFERENCE — TRANSPORTATION TO MILTON

By Auto: Milton has two state trunk highways—26 and 59, and one county trunk highway—M. Highway 26 begins at the Illinois-Wisconsin state line at Beloit, Wis., and is a joint highway with Federal Highway 51 to Janesville, Wis.

From Janesville, 26 continues to Milton, Ft. Atkinson, and north to upper Wisconsin.

Highway 59 extends from Milwaukee, through Waukesha, Whitewater, Milton, Milton Junction, Edgerton, and on to the western part of the state.

Those coming from the east and not wishing to go through Chicago, can take Highway 30 south of Chicago, going west until you reach highway 45, then north to Des Plaines, Ill., and west on Highway 14 through Crystal Lake, Harvard, Walworth, Darien to Highway 11, then west to Janesville, Wis., to Highway 26 north, 8 miles to Milton, Wis.

On Highway 11, at the Walworth-Rock County line you can take County Trunk M and save about eight miles.

Those wishing to drive through Chicago can follow on the Outer Drive on Highway 12, keeping next to Lake Michigan to Foster Avenue, there turn west on Highway 12 and follow same north and west through Lake Geneva to Whitewater and there take 59 west to Milton.

Busses: Two lines. Greyhound from Chicago and Janesville to Madison, Minneapolis—five busses each way a day. Inquire at Greyhound Stations for time table.

Land-O-Lakes. Janesville to Beaver Dam, Wis.—two busses each way.

Trains: C.M.St.P.&P. Ry. Two trains each way a day, Chicago via Milwaukee and Milton to Janesville and points south and west.

Milton Junction—two trains a day from Chicago to Madison and points north and west, leave Union Station, Chicago, about 8.30 a.m. and 4.45 p.m.

MINUTES OF WOMAN'S BOARD

The Woman's Board met with Mrs. Eldred Batson, July 9, 1939. The following members were present: Mrs. E. F. Loofboro, Miss Lotta Bond, Mrs. Edward Davis, Mrs. Clarke Siedhoff, Mrs. Okey W. Davis, Mrs. J. L. Skaggs, Mrs. Eldred Batson, and Miss Greta Randolph. In the absence of the secretary, Miss Randolph was appointed secretary pro tem.

Mrs. Loofboro read from "Fellowship of Prayer," "Love is the Eye of the Soul" (John 3: 10-21). Prayers were offered by the group.

The treasurer's monthly report was read and accepted, showing a balance July 9, 1939, of \$857.22.

The annual report of the treasurer was accepted and she was directed to have the books audited.

A bill of \$3.22 from Ethel W. Tomlinson for stenographic work was allowed and ordered paid.

Correspondence was read from Mrs. Clark Bonham, Mrs. John Randolph, Mrs. Nellie Ryno, Mrs. Hannah Hummel, Mrs. A. L. Davis, and Rev. W. E. Hancock.

Mrs. Skaggs gave a very interesting report of the summer missionary-evangelist project.

Plans were discussed for the Conference program.

Voted that Mrs. Batson work with the treasurer, Mrs. Bond, in making out the board budget for the coming year.

Adjourned to meet with Mrs. Edward Davis the first Sunday in August.

Greta Randolph,
Secretary pro tem,
Mrs. E. F. Loofboro,
President.

ONWARD AND UPWARD, OUR WOMEN AT WORK, OUR GOALS

By Miss Lotta Bond

(A paper read at Southeastern Association)

Someone has said, "Life's great blessing is work."

Work

"Thank God for the might of it—
The ardor, the urge, the delight of it—
Work that springs from the heart's desire,
Setting the brain and the soul on fire.
Oh, what is so good as the heat of it,
And what is so glad as the beat of it?
And what is so kind as the stern command,
Challenging brain and heart and hand?"

Northwestern Ry. Several trains per day, Chicago to Janesville and points north and west.

Upon request, the Transportation Committee will arrange to meet trains at Janesville or Milton Junction. For further or more detailed information, write Ross C. Coon, Chairman Transportation Committee, Milton, Wis.

WOMAN'S WORK WORSHIP PROGRAM FOR AUGUST, 1939

By Mrs. T. J. Van Horn

What shall I render unto the Lord for
all his benefits toward me?
Psalm 116: 12.

Hymn: Take Time to Be Holy.

Prayer

Scripture: Exodus 35: 4-29.

"Willing Service"

"Go build me a house," said the Master,
"A place where my name shall be known,
A beautiful tent for my worship,
The pattern to you shall be shown.
Go, gather the gold and the jewels
Which all the true-hearted shall bear
And build up a place for mine altars,
My presence shall dwell with you there."

Then Moses returned to the people,
And gave them the message he brought,
And swiftly was heaped at his bidding
The gold and the silver he sought.
They cheerfully poured out their treasures,
All eager the work to begin,
While the blue and the purple, fine linen,
The wise-hearted women did spin.

They proffered their bracelets and ear rings,
Those free-hearted women of old,
And brought their most precious of jewels,
Their rings and their fillets of gold.
And soon rose the Lord's sanctuary,
All fair was the dwelling within,
With curtains of goat's-hair and linen,
The wise-hearted women did spin.

So stirred were the hearts of the people,
So freely they brought of their store,
The leaders were forced to restrain them,
For building they needed no more.
The cloud and the flame hovered over,
In token of work nobly done,
The glory of God was enfolded
In curtains the women had spun.

Like them, let us bring to God's service,
Oh! wise-hearted women, today,
Whatever of gold and of silver,
Of love, or of labor, we may,
Till his temples are everywhere builded,
His banner in all lands unfurled,
And Christ with his people abiding,
His glory shall fill the whole world.
—Mary Bassett Clarke,
(Ida Fairfield.)

Work, the Titan, Work, the Friend,
Shaping the earth to a glorious end,
Draining the swamps, and blasting the hills,
Doing whatever the Spirit wills—
Rending a continent apart
To answer the dream of the master heart.
Thank God for a world where none may shirk;
Thank God for the splendor of work!"

For some years our Woman's Board has not had a definite field of work. We used to support a missionary on the China field, but with the coming of the United Budget that project had to be abandoned. When we turn to the *Year Book* to find there the purpose of our existence as a board and what our duties are, we read: "It shall be the duty of the Woman's Board to encourage the work of the women's societies, to suggest to them plans and methods, to stimulate the raising of money for our various denominational enterprises, and to enlist the women of the denomination in these enterprises, in such ways and by such means as may seem to it practical and best, and to report its proceedings to the General Conference."

Now this purpose and these duties are all very well for the *Year Book*, but how to develop them so as to be of vital help to the women of the denomination is a difficult problem. We know that we are to back the whole denominational program, but how are we to do it? Only one-half of one per cent of the United Budget is allotted for Women's Work, so there is always the problem of financing our plans. We often become discouraged. We wonder if our board is of any value to the denomination. We have even considered recommending to the General Conference that the Woman's Board be discontinued.

Last year we had a Council-Conference; that is, a part of the time of Conference was given over to the discussion of denominational problems. Council-Conference committees were appointed in various localities throughout the denomination. The Committee on Women's Work was located at Shiloh and Marlboro, with Mrs. Luther Davis as chairman. Several months before Conference the committee began studying old Conference minutes, and they asked all the women's societies to do the same. To their surprise, they discovered that everything they had in mind to suggest had already been tried either by the present or former boards. The allotment from the Budget was so small that suggestions in-

volving finance seemed impractical; so they worked out a set of goals, setting forth some of those things which would build up spiritual life. These goals were adopted by the Woman's Board. They are:

1. Support the United Budget enthusiastically. Every communication that has gone out from the board to the women's societies has emphasized supporting the Budget. The annual reports which have been received from the Woman's Board associational correspondents show that the majority of societies have done so.

2. Increase number of SABBATH RECORDER subscribers. Some societies have given money to pay for RECORDERS for those who can not subscribe. Other societies have conducted subscription campaigns.

3. Increase the number of tithers. We believe that if every Christian gave one-tenth of his income to God's work, he would receive great spiritual blessing, and there would be plenty of money to carry on kingdom tasks.

4. A direct gift to the Woman's Board to pay the salary of a missionary-evangelist. This is largely a faith project. Many have felt the need of more home mission work for some time. At Conference last year the Religious Life Committee proposed to the Committee on Women's Work that the women raise the salary and expenses of a missionary-evangelist. The women of the denomination have co-operated marvelously.

5. More members of women's societies allying themselves with the temperance movement. The wide spread of intemperance is alarming. Only through careful and prayerful organization will temperance be established.

6. More organized work among lone Sabbath keepers. Much may be done through co-operation with pastors in keeping in touch with and encouraging nonresident members.

7. More societies using the study course in missions. This is a world-wide movement. Such study widens our interests and increases our love for our fellow men. Excellent books may be purchased in paper covers for a few cents. A list of some of the best books to use in these courses is on the Woman's Page of an early fall issue of the RECORDER each year.

8. Use the Worship Programs on the Woman's Page of the RECORDER. For some years Mrs. T. J. Van Horn of Daytona Beach, Fla., has prepared most helpful devotional pro-

DENOMINATIONAL BUDGET MESSAGE

Dear SABBATH RECORDER Readers:

The Conference year ended June 30, and now Conference is only a short time away. There is still time for all to respond to the task of carrying through the planned work of the denomination and show our faith in the together-task as represented by the various avenues of kingdom service.

We firmly believe God wants our missionaries on the home and foreign fields to receive their funds promised. We need to know more about these fields, for we are sure knowledge of the needs and how they are being met by our representatives would certainly get our interest, and if we are interested enough we will do our part, and when we ask God he will let us know what we can and should do.

We are just beginning to see what the SABBATH RECORDER and our tracts could mean. They have been a great blessing to past generations. We know they are and could be made to mean much to the present and future, not only of our people, but to the whole world. What say you? It should be supported and enlarged and bettered, should it not? Of course many of you will say.

We think we have as fine a group of leaders and leaders-to-be, as you will find anywhere. They need encouragement, especially those who are under training for this leadership. Seventh Day Baptists have always believed in Christian education, and a trained ministry. We do now. It must not be neglected and if we should sit down and reason together you all would say, "the best possible training with God leading." We do need the inspiration of faith in God and our leaders, and that can be made possible when we respond to the call of God to each one of us.

A few gifts will keep our leaders under training and supply the small pittance we give to those who have done their bit and because of their sacrificial giving have little for the common necessities. We want them to know that we love them for what they have done, and we shall see to it that the small allowances to our retired leaders shall not be reduced.

I wish all of our children and youth could be assembled together and that every one of you could see them and look into their eyes and hearts as I have been privileged to do.

grams to be used in society meetings. They appear in the RECORDER each month.

9. Use of thank-offering boxes. We believe we should give thanks in prayer, also in cash. Thank-offering boxes are convenient and remind us, if kept handy, of our financial obligation to God's work.

10. Inspirational reading by all society members. We are grateful to Miss May Dixon of Shiloh, N. J., for most of this list of inspirational daily reading material.

1. Morning Watch Calendar—S. D. A. Publishing House.

2. Bible Marksman—Published by C. E.

3. The Upper Room (quarterly)—Nashville, Tenn.

4. Silver Sandals

5. The Land We Vision

6. The Lord's Prayer—Above three by Glenn Clark.

7. Ways of Praying—Muriel Lester.

8. These Have Gone Deeper—Free leaflet—Presbyterian Church.

11. Learn the Ninety-first Psalm and the hymn, "Take Time to Be Holy." Good things memorized are sources of blessing and joy that are ever present.

The board asked each society to appoint a key-worker whose duty it should be to keep these goals before the members throughout the year and to make a record of the ones accomplished. The key-worker in our society, and doubtless in many others, prepared a large chart on which she printed the goals. As each goal was reached it was checked off. The chart was displayed at the society meetings so we were kept informed as to our progress.

We are grateful to the Council Committee on Women's Work for these goals. We believe that they have helped to unite the interest and to arouse the spiritual enthusiasm of the women wherever they have been emphasized.

JUNIOR BOYS AND GIRLS

Come to Conference at Milton, Wis., August 22-27. Special plans are being made for you. Miss Ada Keith will direct activities. Junior C. E. superintendents and Daily Vacation Bible School superintendents are asked to send samples of their work for an exhibit. If mailed, mark on package nature of contents and address Miss Ada Keith, care of General Conference, Milton, Wis.

I am sure you would be thrilled. Some of them have said, "Our people do not seem to care much what happens to the denomination." Some of us have not cared enough as to what happens to our children and young people. A standing-by our Sabbath school interests, the training of our children in the home and the church in the things of the Spirit, and the encouragement of our youth in their camps, Christian Endeavor, and other activities, together with a generous support of the "Beacon" would prove to them that God is still our leader, and our youth certainly are ready to follow him wherever he leads. Let us, young and old alike, ask ourselves what more we can do than we have already done.

Some time ago I proposed the plea, "Let's give up the denomination." Some thought I meant it. Well, I did mean to make us all think. I meant just this; if our fellowship and common service together is worth what most of us think it is worth, then it demands Christ-like FAITH, expectant PRAYER, and sacrificial GIVING. We must all face the fact that when God gets us he gets our possessions, and if he does not possess us—then what?

The response this year in giving has been good, it has not been good enough, BUT LISTEN! One thousand (1,000) gifts of ten dollars (\$10) each made between now and Conference would make it possible for all bills to be met and we could go out into the future released from our fear and defeatism. I firmly believe a fully paid budget would make us more daringly face God at Milton and ask him what to do next.

When at Marlboro it was suggested what the above added giving would do, a young teacher, Harriet Cottrell, made the first gift. Mrs. Davis has made the second. A number of people have asked if further effort is to be made. No one has opposed this idea—not openly, at least. Many have encouraged us to go ahead. Can't it be done? One thousand (1,000) gifts of ten dollars (\$10) each realized before August 27? COME ON—LET'S GO!

There are some people who will give more than \$10. A group could get together to make one or more tens. Many people, as soon as they know about it, will send in their checks at once to Morton Swinney, treasurer, Niantic, Conn., or ask the treasurer of the home church to do so.

This challenge will go only to SABBATH RECORDER subscribers, some of whom do not read it carefully. All really interested people must assume responsibility for passing on the word of the plan if people are to know and have a part in this final effort. Surely there are enough of us who care enough.

Will you please send me the number of ten dollar (\$10) gifts you are giving and how you are planning to get others interested?

Yours for a fully paid up Budget,
Alfred, N. Y. H. Eugene Davis.

YOUNG PEOPLE'S WORK A THOUGHT FOR THE WEEK

By Jean Taylor

"Be ye doers of the Word." James 1: 22a.
Are you a refraining Christian? Some of us are. Let's make a new beginning now.
Boulder, Colo.

THE SURRENDERED LIFE IN THE MINISTRY

(Paper given at Central Association by Dighton Polan)

As I am not preparing for the ministry, this short talk must be objective rather than subjective. Thus my remarks must be based upon observation, reading, and a little logical reasoning.

Why does one enter the ministry? Here are some reasons which might be suggested: (1) a boyhood dream; (2) a call to the ministry; (3) an honored and respected profession; (4) influence of relatives or friends; and (5) an escape — the only course of action which would permit freedom of conscience. Undoubtedly most ministers have felt a call to the ministry, but some have also had a boyhood dream of the ministry, as did Abram Herbert Lewis. This dream of his almost failed of fruition, for at sixteen he had hopes of entering West Point. However, his father dissuaded him; so we see that outside factors do have a definite influence in one's decision to enter certain professions.

Does the minister become discouraged by the reception of his efforts? Yes, certainly, even the best of ministers do become discouraged and disheartened by the failure of the people to receive and grasp the words of the minister. After five years of intensive struggle, Doctor Lewis found he could not overcome the conservatism of his readers and lis-

teners. To quote from his biography: "This burden of soul, partly due to broken health from overwork, was thus weighing him down thirty-seven years before he died. . . . Much of the time from that day to the end, his heart was crushed over the indifference of the people he tried to arouse."

What are the compensations in store for the minister who continues to labor in spite of difficulties? Six years after Dr. A. H. Lewis' discouraging period he welcomed seventy persons into one of his churches. What a fitting reward for his unceasing efforts! Later he speaks of his relations in that field: "Many pleasant memories are connected with that work, and the strong ties which were formed between myself and the people have remained unbroken, though most of those of my age who were co-workers there have passed on to the life beyond."

Truly there are tremendous sacrifices for the minister; but a surrendered life in the highest profession the world knows must more than compensate, for "Greater love hath no man than this, that a man lay down his life for his friends."

We all, too, can find a principle of idealism from these lines:

That low man seeks a little thing to do,
Sees it and does it;
This high man, with a great thing to pursue,
Dies ere he knows it.

Brookfield, N. Y.

—Browning.

DO YOU CONTROL?

It was at one of the university's outstanding ball games. The crowd was unusually large because one of the twirling stars was scheduled to pitch. But the star had an off day. He was being pounded unmercifully when taken from the mound in the third inning.

What was wrong? The crowd knew the answer to that question. Up and down the stadium people were saying, "His control is all off today."

It was true. The star pitcher possessed his customary speed; his curve was as usual, but he could not locate the corner of the plate and make the curves break where he wanted them. That was why one of the greatest collegiate pitchers was brought to the bench that day.

Control counts everywhere. Lack of it can doom a person to an unimportant place among those who merely juggle the ball.

Can you control your thoughts? Can you put that mind of yours on the thing you are doing and hold it there? Can you continue thinking clearly in spite of distracting influences? Can you keep your brain functioning as you want it to?

Can you control your hand and keep the tool steady so that it will not slip and mar the product of your workmanship, even under trying circumstances?

Can you control yourself in the face of temptation and do the right thing, when others are urging you to do the thing that you know to be wrong? Do you really possess a strength of character which can withstand evil influences?

On your ability to answer these questions in the affirmative rests much of the success of your future. Do you want to make the variety, or will you be satisfied to remain on the subteam? You can be master of a situation only by becoming master of yourself.

—Louis E. Thayer, in
"Young People's Weekly."

OUR TREASURERS

General Conference—J. H. Coon, Milton, Wis.

Denominational Budget—Morton R. Swinney, Niantic, Conn.

Missionary Society—Karl Stillman, Westerly, R. I.

Tract Society—Mrs. William M. Stillman, Plainfield, N. J.

Education Society—L. Ray Polan, Alfred, N. Y.

Historical Society—Mrs. William M. Stillman, Plainfield, N. J.

Memorial Board—Asa F. Randolph, Plainfield, N. J.

Sabbath School Board—Robert E. Greene, Milton Junction, Wis.

Woman's Board—Mrs. S. Orestes Bond, Salem, W. Va.

Young People's Board—Miss Nellie Bond, Alfred, N. Y.

SOUTHWESTERN ASSOCIATION

The southwestern Association convenes with the Gentry Seventh Day Baptist Church August 3-6, 1939. The local committee will appreciate it very much if those planning to attend will send their names as soon as possible.

The Gentry Church wants to give all who attend the best possible welcome and entertainment. It will greatly help if names are sent in.

R. J. Maxson,
Mrs. Dan Ricketts,
Mrs. Ray Stillman,
—Entertainment Committee.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am very sorry that I have not written in such a long time.

I have attended the Vacation Bible School at the Plainfield Seventh Day Baptist church. It was every week day morning, from June 26 to July 14. There were four classes. I was in the primary class. On Thursday night at eight o'clock, was the Vacation School program. On Friday the certificates were awarded, and there was a picnic.

Rev. T. R. Sutton was superintendent.

Yours truly,
Eugene Hunting.
425 Center St.,
Dunellen, N. J.

Dear Eugene:

I was very glad to hear from you once more and I do hope you will not have to wait so long next time before writing. I was also pleased to hear about the Plainfield Vacation Bible School.

Our Andover community Vacation Bible School begins July 31, and continues for three weeks. We also have four departments, but we expect so many children that there is a separate superintendent for each department. The pastors' wives are to be the superintendents; I have charge of the primary department; the Christian Alliance pastor's wife has the kindergarten; the Presbyterian's, the junior; and the First Day Baptist pastor, who is a woman, has charge of the intermediate and teachers' training. We expect to have three teachers for each department if we have children enough to make it necessary.

I think it would be nice if you would write again and tell me about some of the things you learned in Vacation Bible School, or tell in your own words some of the stories you heard, while they are fresh in your memory. This is a hint, too, for all my RECORDER children who have had the pleasure and privilege of attending Vacation Bible School.

I should like, also, to hear more about the closing programs. It would be interesting, too, to hear about the picnic—the games you played, other pleasurable things you did, and where you went for that picnic. Think about it and tell us about it in the near future.

Our Independence boys and girls think a picnic is not complete unless they can spend the best part of the day going in swimming. Do you feel the same way?

Affectionately yours,
Mizpah S. Greene.

Dear Mrs. Greene:

I saw you didn't have any letters in the SABBATH RECORDER for two weeks, so I thought I would write to you. We haven't been taking the RECORDER very long. We used to take it a long time ago. I wrote to you once then and told you about my yellow cat. I have a pure white one now, and also a little tiger kitten. We call the white cat Snowball and the kitten Butch.

I am fourteen years old and will be in the ninth grade next year. I have two sisters and a brother who are married, a brother just out of school, and a brother in the second grade. My married brother is studying to be a Sabbath minister.

I go to Sabbath school and church every Sabbath. There are not many in our church. I must close now because it is time for the mail.

Your RECORDER friend,
Jackson Center, Ohio. Sandra Swiebel.

Dear Sandra:

It is encouraging to me that when no letters appear on our page for a week or two, some one is sure to write for that very reason, but wouldn't it be better still if several children wrote every single week? Then how happy I should be. I feel sure that many RECORDER readers would feel the same way.

No doubt you know that we still have our yellow and white cat, Skeeze, though he was twelve years old the first part of June. He still feels and acts very much like a kitten, though he seems to take longer naps than he did when he was younger. Another way he shows his age is that he runs and hides when children are around, especially little Joyce. His favorite hiding place is under the bath tub.

I am always glad to hear of a young man who is planning to enter the Christian ministry, especially a Seventh Day Baptist, so I am

pleased to hear that your brother is planning to make that, the most worthy of all callings, his.

Our son, Claire, is entering upon a noble calling, also. He is opening up an office in Bridgeton, N. J., about the first of August, to begin the practice of medicine, and he and his wife will attend the Shiloh church.

Here's hoping I will hear from you again, soon.

Affectionately your friend,
Mizpah S. Greene.

OUR PULPIT

REASONS FOR SABBATH KEEPING

Text: "That ye may know that I am the Lord your God." (Ezek. 20: 20.)

It is needful that we know the true God from the false ones today. For this reason I am glad to write these subjects, hoping they will help some boy, girl, mother, or father to see the false Sabbath of today, that ye may know that the first day is not the Sabbath. "The Lord is the true God, he is the living God, and an everlasting King, . . . the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under the heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." (Jer. 10: 10-12.)

When Paul came to Athens he found some people he knew were wrong because they knew no better. He was ready to preach the true God and show them their mistake. He said, "Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein." (Acts 17: 23, 24.) At Lystra he said to the people, "We preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea and all things that are therein." (Acts 14: 15.) See also Revelation 10: 6; 14: 6, 7. It is needful that we remember the Sabbath. "For in six days the Lord made the heaven and earth, the sea and all that in them is, and rested the seventh day." (Ex. 20: 11.)

The Sabbath is the great memorial of creation and of God's creative power, a constant reminder of the true and living God. His design in making the Sabbath, and in commanding that it be kept holy, was that man

might never forget him, the Creator of all things. The Creator called man to imitate God in the observance of the same. Man could not keep the original Sabbath and forget God. When we remember that two-thirds of the world's inhabitants today are idolaters, and that since the fall, idolatry, with its train of associated and resultant evils, has ever been a prevailing sin, and then think that the observance of the Sabbath, as God ordained it, would have prevented all this, we can better appreciate the value of the Sabbath institution, and the importance of Sabbath keeping. "Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." "And this is life eternal that they might know thee the true God, and Jesus Christ, whom thou hast sent." (John 17: 3.)

"Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes." (Deut. 8: 11.) "Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." (Ex. 31: 13.) To sanctify is to make holy, or set apart for a holy use. The sanctification, or making holy of sinful beings can be wrought only by the creative power of God through Christ by the Holy Spirit. In 1 Corinthians 1: 30 we are told that Christ is made unto us sanctification, and in Ephesians 2: 10 it is said that we are his workmanship, created in Christ Jesus unto good works. The Sabbath therefore is a sign of sanctification (from the world and its false Sabbath keeping). The world is timed one day too slow and if you read Mark 16: 1, 2 and Matthew 28: 1, 2, you will see the Sabbath is past before the first day of the week comes, which is Sunday. (Are you one day out of time?) So the Sabbath is a sign of sanctification, and of what Christ is to the believer. Because it is a reminder of the creative power of God as manifested in the works of regeneration, it is the sign of the power of God, therefore, in both creation and redemption. To the believer, it is the evidence or sign that he knows the true God, who, through Christ created all things and who through Christ redeems the sinner and makes him whole.

He said to the Children of Israel, "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God

brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the sabbath day." (Deut. 5: 15.) Note in their bondage the Israelites had to some extent lost the knowledge of God, and departed from his precepts. The Sabbath came to be greatly disregarded by them; and in consequence of the oppression of the Pharaohs, especially the Pharaoh of the Exodus, as witnessed by taskmasters, its observance was made apparently impossible. (Ex. 5: 1-19.) The special point, both of reform and of conflict, just preceding their deliverance from bondage, was over the matter of Sabbath observance. Moses and Aaron had shown them that obedience to God was the first condition of deliverance. Their efforts to restore the observance of the Sabbath among the Israelites had come to the notice of Pharaoh. Hence his accusation against them. "Wherefore do ye, Moses and Aaron, let (hinder) the people from their works? Get ye unto your burdens. Behold, the people of the land are many, and ye make them rest (Heb., Sabbath) from their burdens." (Ex. 5: 4, 5.)

Deliverance from this oppression was indeed, therefore, an additional reason for their keeping the Sabbath. Egyptian bondage represents sin, and the bondage of sin. See Revelation 11: 8; Hosea 11: 1; Matthew 2: 15; Zechariah 10: 10. Every one, therefore, who has been delivered from sin, has the same reason for keeping the Sabbath as had the Israelites who were released from Egyptian bondage. "And he brought forth his people with joy and his chosen with gladness, and gave them the land of the heathen: that they might observe his statutes, and keep his laws." (Ps. 105: 43-45.) Note their deliverance from Egyptian bondage was a reason for the keeping, not only the fourth commandment, but of every precept of God's law. This is indicated by the preface or preamble to the law as given on Sinai: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." (Ex. 20: 2, 3.) Likewise, every one who, through Christ, has been delivered from the bondage of sin, God calls to obedience, not only in the matter of Sabbath keeping, but to every precept of his holy law. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from pol-

luting it, and keepeth his hands from doing any evil." (Isa. 56: 2.)

What is the meaning of the word Sabbath? Answer: rest. Note: Previous to the fall, God desired that man's time should be occupied with pleasant, invigorating, but not toilsome labor. (Gen. 2: 15.) Laborious, wearisome toil comes in consequence of sin. (Gen. 3: 17-19.) While under the fall, the Sabbath may bring rest to both man and beasts of burden (Ex. 23: 12) in a way not originally intended, for physical rest was not its original and primary design or purpose. Cessation from ordinary labors and occupation of the week was ordained, not because these are wrong or sinful in themselves, but that man might have an appointed time and a frequently recurring period for the contemplation of the Creator and his works. Under the gospel, the Sabbath is a sign of spiritual rest and freedom from sin, so we read: "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." (Heb. 4: 10.) "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." On the Sabbath we can rest and praise God for the rest of our souls, and not only rest, but learn of him. Then the Sabbath could be the soul rest that Christ gives to the weary and heavy laden souls. "Six days shall work be done: but the seventh is the sabbath of rest, an holy convocation." (Lev. 23: 3.) A convocation is an assembly of people. "Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10: 24, 25.) "Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in the day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." (Mal. 3: 16, 17.) "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another,

and from one sabbath to another, shall all flesh come to worship before me saith the Lord." (Isa. 66: 22, 23.)—*Fred Brown, in Bible Advocate.*

DENOMINATIONAL "HOOK-UP"

NORTONVILLE, KAN.

Sunday afternoon at two-thirty the regular summer Bible and Christian Life Conference of the local Seventh Day Baptist Church will be held, with Miss Margaret Reynolds of Kansas City assisting Pastor Osborn in the teaching and in the discussion groups.

Most of the classes will be held in the evening, but there will also be study periods in the afternoon, and discussion periods. The Bible study this year, with Miss Reynolds teaching, will be the Book of Jude, with passages from Peter's epistles. She will also teach a class in missions.

The fellowship suppers will be as usual at six-thirty. Evening services start at eight o'clock.

Miss Margaret Reynolds, one-time missionary in China, is a young woman of ability and experience, with young people especially. She has served as state secretary of the Minnesota and Kansas Unions. We are fortunate in having her with us.

Pastor Osborn conducted a good meeting on Fair Weather Christians. There was a good discussion on Hot weather Christians and Fair weather Christians. Different members read Bible verses dealing with the topic. Others defined the word Christianity.

The senior group discussed the advantages of church and the benefits derived from it. The things that the church might do for young people and vice versa were discussed also.

—*Nortonville News July 21.*

WESTERLY, R. I.

The Pawcatuck Seventh Day Baptist Men's Club chorus has been invited to give a forty-five minute program of sacred music at the six o'clock Twilight Program at the Temple of Religion at the New York World's Fair August 14.

LOS ANGELES, CALIF.

The package of Sabbath tracts has reached me at last. I am very thankful for them and am distributing them judiciously. Pray for me in giving them out that results to the glory of God and the truth may result.

Yours sincerely,
Theophilus A. Gill.

LITTLE PRAIRIE, ARK.

The Little Prairie Church mourns the passing of its oldest and one of its best loved members, Mrs. Saberah Monroe. She was a lifelong Seventh Day Baptist, becoming a member of the Utica, Wis. Church at about fourteen years of age. Later, upon moving to Arkansas, she became a charter member of the DeWitt Seventh Day Baptist Church which is now the Little Prairie Church.

I do not believe there ever was a more devout Christian woman who worked her way more thoroughly into the hearts of all her acquaintances than did she. There are quite a number of our Seventh Day Baptist ministers who know her as "Grandma Monroe," and she has truly been "Grandma" to a great many more children than her own grandchildren and great-grandchildren. I think this was true largely because she so successfully lived her devout Christian life and had it always sparkling with exuberant joy and laughter. Even when she herself was experiencing pain and suffering her word of cheer and jollity could bring smiles to the face of another who suffered.

There was always a ready joke to liven the parties of ministers who came to that section for evangelistic work. Mrs. Monroe lived quite a distance from the location of the church, and the visiting ministers usually stopped at her home on the way from the end of the railroad to the church. On one occasion Rev. G. H. F. Randolph was one of the ministers and *Christopher Columbus Van Horn* was a member of the evangelistic quartet. Mrs. Monroe secretly explained to Mr. Randolph that among the church members on Little Prairie there was a lady named *America Booty*. She also assisted Mr. Randolph in completing plans whereby it was arranged that at the proper time the company should have the sudden surprise of witnessing the discovery of *America* by *Christopher Columbus*, in the year 1902.

Since the death of her husband, Herbert, who preceded her by thirty-three years, she has lived with her son Lee, who never married. Their home was a center of social activity for the community. The fact that they lived at a distance of twenty-five miles, over rough roads, from the church, did not in the least dampen their ardor for Christian activity. They were leaders for many years in the Sunday school held each week in the school-

house, for there was no church in their community. While her home and family were first in her mind, there were times when her own work waited until a sick neighbor was cared for. She felt it her Christian duty to answer any call where she could help. Her interest and sympathy took in the whole community, and many are the homes that are better because of her friendship.

And her friendship and sympathy were not bounded by the limits of her prairie community. Many people over the country have been cheered by her welcome letters. They were always spicy and jolly, just like her real self. You could read them and see the twinkle of her eyes and hear the chuckle as she told of her pets.

She was dearly loved and respected by all her friends and acquaintances, and will be greatly missed. But as time goes on many lives will be more joyous and many souls rise to heights hitherto unsuspected, because of contact with a life so sincere and true and so full of joy and love.

M. C. V. H.

MARRIAGES

Randolph-Meredith. — Harold C. Randolph and Mrs. Madge Meredith, both of Salem, W. Va., were united in marriage on April 16, 1939, at the home of the bride's sister and husband, Mr. and Mrs. Coe Lewis, Salem, W. Va., by Pastor James L. Skaggs. They will make their home in Salem.

Randolph-Zborill. — Warren A. Randolph, Salem, W. Va., and Miss Eva V. Zborill, Morgantown, W. Va., were united in marriage at the home of the groom's mother, Mrs. Alexander Randolph, Salem, W. Va., July 1, 1939, by Pastor James L. Skaggs. They will make their home on the Randolph dairy farm just west of Salem.

Rogers-Davis. — Clarence M. Rogers, Jr., and Miss Ruth Sarah Davis, daughter of Mr. and Mrs. Okey W. Davis, of Salem, W. Va., were united in marriage at the Salem Seventh Day Baptist church on July 2, 1939, by Pastor James L. Skaggs.

Skaggs-Coon. — Victor W. Skaggs and Miss Ardale M. Coon were united in marriage at the home of the bride's parents, Mr. and Mrs. Lyman A. Coon, De Ruyter, N. Y., on June 25, 1939, by the father of the groom, Rev. James L. Skaggs. Their home will be in Salem, where both will be seniors in college during the coming school year.

OBITUARY

Davis. — Candace Lowther, daughter of Johnson J. and Rachel Randolph Lowther, was born December 3, 1878, near New Milton, in Doddridge County, W. Va., and died at Salem, W. Va., June 19, 1939.

She was married to Earl W. Davis in May, 1902. Surviving are her husband and four daughters: Mrs. Miriam Hess, Harrisville, W. Va.; Mrs. Eleanor W. Horner, Philadelphia, Pa.; Miss Leah Virginia Davis, and Miss Candace Carolyn Davis, Salem; also a sister, Mrs. W. W. Ash, Anmoore, W. Va., and three brothers: Varnum B. Lowther, New Milton, W. Va.; Edwin L. Lowther, West Union, W. Va.; and Camby M. Lowther, Parkersburg, W. Va., and two grandchildren.

Mrs. Davis has long been a member of the Salem Seventh Day Baptist Church. She was devoted to its interests, her family, and the community. She maintained throughout her long illness a quiet, unwavering Christian faith.

The funeral service was held at the Salem church, conducted by Pastor James L. Skaggs, President S. O. Bond assisting. The body was laid to rest in the Lost Creek cemetery. J. L. S.

Lynch. — Gertrude Randolph Lynch, a daughter of Fenton F. and Emily Kennedy Randolph, was born at Salem, W. Va., August 20, 1864, and died at Lost Creek, W. Va., July 13, 1939.

She was the widow of Frank Lynch. She is survived by two brothers, William F. and Charles A. F. Randolph, and by one sister, Mrs. Newton J. Van Horn, all of Lost Creek.

Mrs. Lynch held degrees from Salem College, Alfred University, and Mount Union College, Alliance, Ohio, and had taught in two of these institutions. She also taught art in a number of cities.

For many years she has been a member of the Salem Seventh Day Baptist Church. Though for many years she has lived elsewhere, she maintained an interest in the church and contributed to its financial support.

The funeral service was held at the Salem church, conducted by Pastor James L. Skaggs, and the body was laid to rest in the adjacent cemetery. J. L. S.

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.

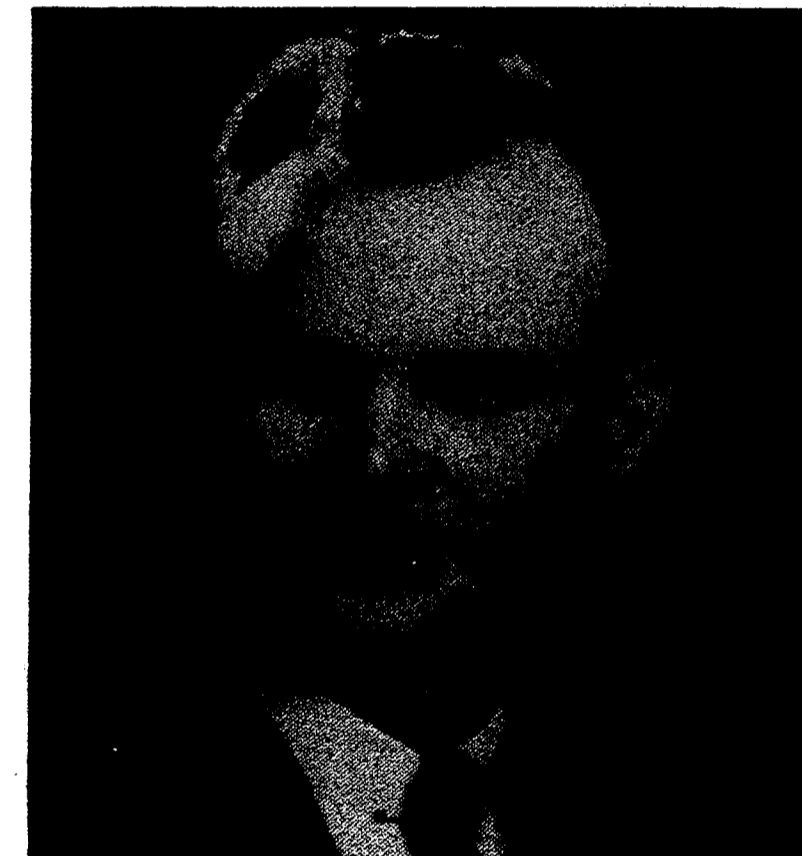
POSITION WANTED—Young man, age 25, desires position as farm manager, herdsman, or farm partner. Appreciates livestock and is mechanically inclined. Knows care and repair of farm machinery. Six years experience producing Grade A milk. Lifetime farm experience and agricultural training. Capable, ambitious, efficient. Any position in agriculture that offers a young couple a reasonable standard of living and opportunities for advancement will be considered. Services available April 1, 1940. References. May be personally interviewed at Conference. Write Box 195, Milton, Wis. 7-24-40.

The Sabbath Recorder

Vol. 127

PLAINFIELD, N. J., AUGUST 7, 1939

No. 6



REV. MARION C. VAN HORN
Ordained to the Gospel ministry at
Salemville, Pa.
July 29, 1939.

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