

porters free of charge, and carpenters worked for the church at a lower rate than usual.

Last year a good number were baptized at other places visited by Rev. W. A. Berry. An interesting report of one such occasion appeared in the *Guiana Review* on November 20.—*The Sabbath Observer*.

AN ORGAN DONATED

Some weeks ago notice was called to the need of an organ for the church in Maria Johanna Village, Wakenaam, British Guiana, South America. Mr. George A. Berry is the able leader there.

Word is just at hand from Pastor Orville W. Babcock, that the Adams Center Church has unanimously voted to donate an organ in their possession, provided funds can be found to pay crating and shipping charges.

Perhaps some other church, Sabbath school, C. E. society, or individual will be glad to contribute this money. Any so inclined should communicate with Rev. Orville W. Babcock, Adams Center, N. Y.

Editor.

FINE WORK ON TAX LOAN

The American Sabbath Tract Society is happy to report that, as of the date of August 9, there remains to be received only \$433.80 of the total amount needed to reach the goal, set for this past year, of the denomination's share (two-thirds) of the entire balance of the tax loan for the 1934, '35, and '36 taxes. This project, you will remember, was one that the Conference, at the recommendation of the Commission, requested the Tract Society to continue to sponsor, following last year's campaign.

Ethel T. Stillman.

OBITUARY

Kenyon. — Gardner B., son of Alexander C. and Mary T. Wheeler Kenyon, was born in Hopkinton, R. I., November 15, 1871, and died July 27, 1939, at the home of his daughter, Mrs. Elvin T. Andrews, Weekapaug, R. I.

He was married to Annie Bellamy Kenyon, who preceded him in death. Surviving are three daughters: Mrs. Andrews, Mrs. E. Harrison Rigg of Wayne, Pa., and Mrs. Charles W. Carpenter of Washington, D. C.; four grandchildren; two brothers, Charles N. and Walter D. Kenyon, both of Hopkinton; and several nieces and nephews.

He was a member of the Second Hopkinton Seventh Day Baptist Church. He was a graduate

of Alfred University and a former principal of the Ashaway High School, retiring in 1919.

Farewell services were conducted by Rev. E. T. Harris at the Avery Funeral Home, Westerly, and burial was in Oak Grove Cemetery, Ashaway, R. I. E. T. H.

Templeton. — Thomas Jones Templeton, sixty-five, died July 18, 1939, at his home in Fouke, Ark.

Mr. Templeton, a prominent Miller County farmer, was born in Kingston, Ga., April 20, 1874, and moved to Arkansas with his parents in 1877. He joined the Seventh Day Baptist Church September 7, 1917, and was an active member.

He is survived by his wife and eleven children, including Mrs. Jess Sanders, Mrs. Dewey Giles, Miss Mildred Templeton, Mrs. C. A. Thornton, Ray Templeton, Mrs. William Minars, Lee, Wardner, Paul, Jewell, and Rudolph Templeton; one step-son, Cue McBride; his mother, Mrs. D. L. Templeton; two brothers; four sisters; and a number of grandchildren.

Funeral services were held Wednesday, at the Fouke Methodist church, with Rev. J. A. Jennings officiating. Burial was in the Fouke cemetery. S. J. D.

Whitford. — Minnie Drake, daughter of Charles and Elizabeth Drake, was born in Piscataway Township, N. J., January 13, 1866, and died at her home in Dunellen, N. J., July 23, 1939.

She was married to Dr. Myron J. Whitford April 10, 1889, who preceded her in death in 1922. At the time of her marriage she united with the Seventh Day Baptist Church of Piscataway at New Market, N. J., where she continued her membership until death.

Mrs. Whitford is survived by three daughters: Mrs. Harold Spicer, Mrs. Russell W. Burdick, and Mrs. Irwin Lance; and three sons, Raymond E., Paul M., and Adelbert A.; also by two brothers, Charles E. and Wilber A. Drake; and by twenty-one grandchildren.

The funeral service was held at Runyon's Funeral Home, Dunellen, conducted by her pastor, Rev. T. R. Sutton, and the body was laid to rest in Hillside Cemetery, Plainfield. T. R. 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.

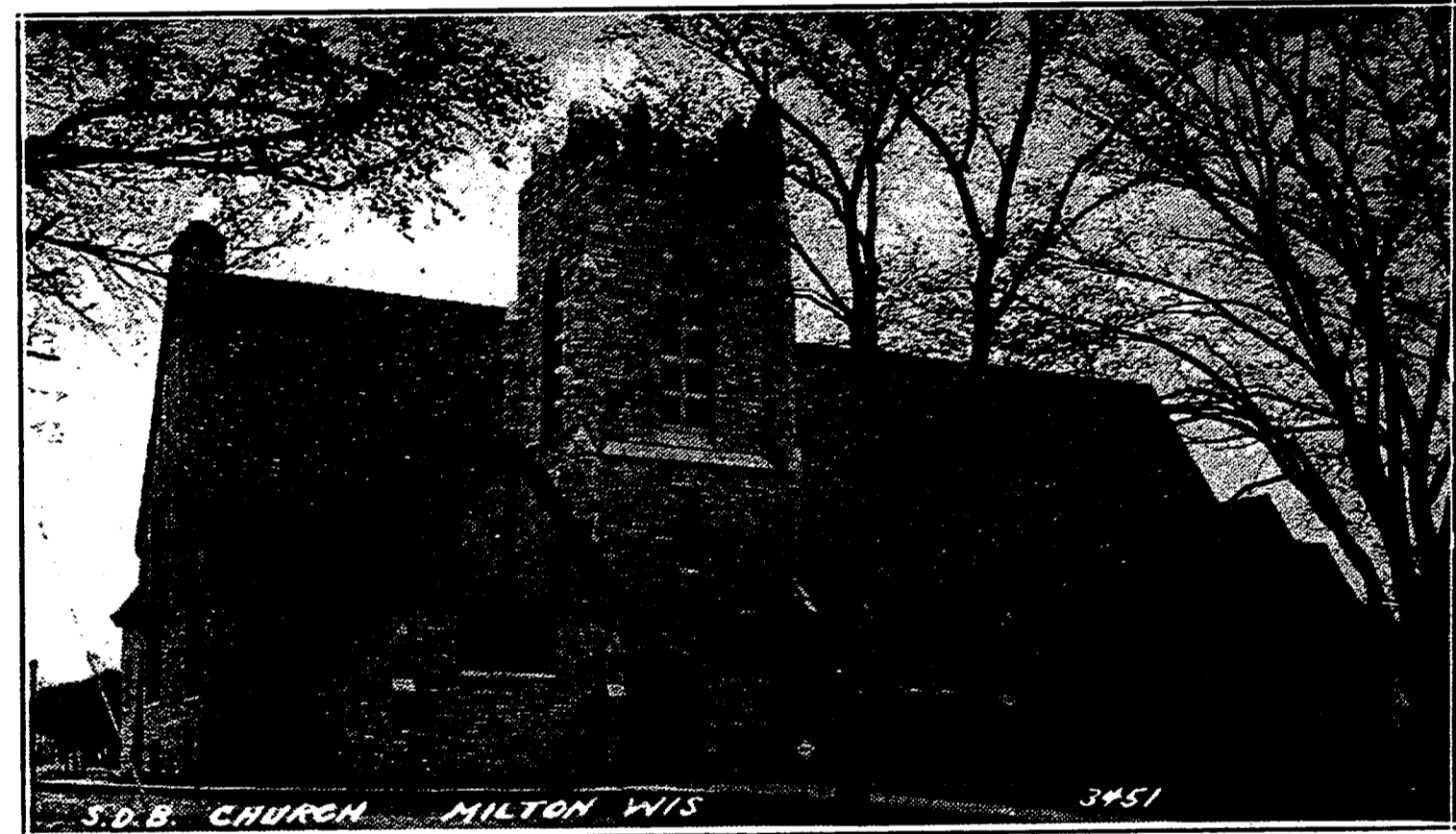
FOR SALE.—Gift Booklets. 3 for \$.25 postpaid. Pearl Keeler, Eldred, Pa. 8-7-39.

The Sabbath Recorder

Vol. 127

PLAINFIELD, N. J., AUGUST 21, 1939

No. 8



1840 — Milton (Wis.) Seventh Day Baptist Church — 1939

Rev. Carroll L. Hill, Pastor

Entertaining the General Conference

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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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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. 8

Established in 1844

Whole No. 4,838

EDITORIALS

IN LIEU OF EDITORIALS

Because of the need of more space for various Conference reports, the editor is using room for editorials, this week, for his report as corresponding secretary of the American Sabbath Tract Society, with its introductory statement.

STATEMENT OF THE WORK OF THE BOARD OF TRUSTEES OF THE AMERICAN SABBATH TRACT SOCIETY

The ninety-sixth annual statement of the Board of Trustees of the American Sabbath Tract Society is herewith respectfully submitted.

The board has sustained one loss in membership during the year, and that at its very beginning, by the death of Dr. Theodore L. Gardiner, which occurred at Lost Creek, W. Va., July 3, 1938. Doctor Gardiner was a loyal member of this board for thirty years, until within the past eight years an active, vigorous member, and for twenty-four years the loved and consecrated editor of the SABBATH RECORDER. The work and interests of the board were ever upon his heart. His influence and inspiration live after him. For the blessing of such a life we continue to be devoutly thankful to Almighty God whose power and strength are imparted to those who trust and seek to obey him. We would acknowledge him in all our ways, and for our mistakes and other sins we beseech his forgiveness.

As a body to which has been committed a sacred trust—that of promoting the keeping and the promulgation of the Sabbath by print-

ing and distributing Sabbath and other religious literature, together with promoting the interests "of vital godliness and sound morality"—we have endeavored within definitely limited and inadequate means to operate faithfully and loyally.

The work of the society during the year has been performed by the Board of Trustees in its regular meetings, through officers, standing and special committees, and through the corresponding secretary who has had to share his time largely with editing the SABBATH RECORDER.

This statement as a report to the General Conference will include the annual reports of the corresponding secretary, the leader in Sabbath promotion, the business manager, and the treasurer, together with the suggested budgets requested by the Commission for the years 1939-1941 and a form for bequests and legacies. The Certificate of Incorporation, Constitution, and By-Laws will be found in the 1938 *Year Book*, pages 231-237.

Report of the Corresponding Secretary Year Ending June 30, 1939

A wide correspondence has been carried on during the year by the secretary as revealed in the published monthly reports of the board. Inquiries concerning Seventh Day Baptists, their creed, their faith, numbers, location of churches, how to become a Seventh Day Baptist, how to become a minister of the denomination, opportunities for employment, together with criticisms, friendly advice, and sympathy, have come from many sources, from nearly every state in the Union and from practically every major country of the world. Were

adequate funds and men available to follow up opportunities offered, without doubt our numerical numbers could be greatly increased by the time of another annual report. These inquiries are from people already Christians, many already loyal Sabbath keepers looking for religious freedom to express their lives and to find safe anchorage in Christian good will and fellowship. Among the most interesting of these are correspondents in Minnesota, Michigan, Maryland, Arkansas, Oklahoma, Arizona, Canada, Wales, England, Trinidad, Africa, India, and New South Wales. Invitations to "come and build up a Seventh Day Baptist church here" are had from Edmonton, Canada, Stacy, Minn., and Maugansville, Md. Of similar nature, though less insistent, are calls from other places. The best type of worker for such fields is one who has had close touch or experience with Seventh Day Adventists, who is evangelistic in spirit, and who is heartily a Seventh Day Baptist. These calls furnish fruitful fields right at hand, "white for the harvest." The work involved presents delicate features and sensitive natures, requiring sympathy, tact, good judgment, understanding, and loving patience.

Committee Work

The work of standing and special committees is reflected in various reports of officials, e.g., that of the Supervisory Committee in the report of the business manager. The work of the Committee on Distribution of Literature should be particularly mentioned. Pursuant to the recommendation of Conference this committee has continued the work begun by this board a year ago in getting into closer touch with scattered Sabbath keepers. Letters have gone out and consistent, painstaking effort has been made to build up a reliable directory of lone Sabbath keepers. This work has been supervised by the corresponding secretary who has written the letters sent out, seen to their being mimeographed, and has inclosed with them tracts, order blanks, programs, and other matters of special interest. Gradually returned mail has cut down inaccuracies in addresses until now so far as information is at hand our directory of names and addresses is within five per cent correct. From the letter sent out in May, accompanied with a special order blank and addressed return envelope, many requests for the new bookmark tract have been received, orders of

from five to twenty-five, to be used for personal distribution. Appreciative letters are being received from lone Sabbath keepers. Rev. Trevah R. Sutton has been engaged in making a card catalog of lone Sabbath keepers with corrected addresses and such information as has been available. This is an important field and encourages a thorough cultivation.

The committee appointed by the board at request of the Council-Conference for the purpose of raising the balance of "back taxes" has been at work with such results as its report will show.

Sabbath Pulpit Exchange and Rally Day

A general exchange of pulpits was arranged by the corresponding secretary among our churches for April 22, 1939. A few churches, because of distances separating them, did not effect an exchange, but therein the pastors themselves presented the interests of the Sabbath and the work of the Tract Society, as promoted by this venture. In the cases of pastorless churches, laymen, including professional and business men, and college and theological students, as well as retired ministers, were used in the project. Returns are not yet all in, but so far as received are encouraging. The secretary voices the feeling of the board in expressing appreciation of the loyalty, sacrifice, and in many cases the self-borne expense of travel of those co-operating in this work.

The Sabbath of May 20—following the interest awakened or deepened by this presentation of Sabbath promotion interests—was sponsored by the board as Sabbath Rally Day, and a four page program of worship material and suggested service helps was prepared and sent out for use in all our churches at home and English-speaking churches abroad, and a copy mailed with other material to more than eight hundred lone Sabbath keepers. We were indebted for the special program to one of our most consecrated and active recent Sabbath converts, Miss Nannie Greeley, a teacher in the public school at Nortonville, Kan. The program was also carried as an insert in the SABBATH RECORDER of May 15, 1939.

The SABBATH RECORDER

The SABBATH RECORDER during the year has been continued on a weekly basis. No one regrets more than the editor and the board that certain suggestions of last Conference concerning the RECORDER could not be carried

out. The only way those wishes of Conference can be realized is by a greatly enlarged income provided the board by the Conference. An enlarged paper and full time editor will require at least twice the amount asked of Conference by this board in its budget, and a full one hundred per cent of its realization. While a better paper can be had in this way, and we ought to have it, observation and experience do not encourage any great optimism in realizing a self-supporting weekly.

Whatever our disappointments, however, attention is called to the following facts: During the year a twenty-page paper has been issued instead of sixteen pages, eleven times; a twenty-four-page paper five times — with calendered paper either in whole or in a four-page cover, four times, a Christmas number in two colors; a thirty-two-page paper once, including a biographical supplement; and since May 8, the RECORDER has been printed on a finer quality of stock that takes satisfactorily any half-tone cuts. Throughout the year many illustrations have been used, and of a special issue, May 29, five thousand copies were printed, more than four thousand of which were mailed to subscribers and others. To date only forty-three notices have been received of the non-delivery of this issue.

Tract Publication and Distribution

A new five thousand edition of "Pro and Con: The Sabbath Question in a Nutshell" has been printed, and a two-thousand edition of a new tract, in bookmark form convenient for enclosing with correspondence, has been prepared and published. This is being well received and is quite in demand as it is seen.

Tracts and RECORDERS with other publications have been widely distributed—going to forty-five or more states and into many foreign lands. A shipment of some books and minor publications has been donated to the library of a loyal Sabbath keeper, a recent convert, Mr. Evan J. Hopkins of Swansea, Wales, who is proprietor and principal of a preparatory school for Oxford and Cambridge. Dr. George Thorngate, en route to China, at the secretary's request visited Mr. and Mrs. Hopkins; he was well received and favorably impressed with what he learned of them. These friends accepted the Sabbath from their own investigation, are evangelistic in spirit and purpose, and are quietly propagating the Sabbath with other gospel truth.

The Tract-of-the-Month Club has continued its work of personally handing out to friends or mailing to friends a tract a month furnished through the mail from the office. Each member is billed once a year for the tracts sent to him, not to exceed \$1. From the mere presentation of this work at recent associations, eight new members were added to the club. At least two of our so-called mission churches this past year have become interested in this plan and have been working at it in a modified form, fifteen in one church, ten in another. There are now more than thirty in the club, and room for all who will assist the Lord's work in this way.

Other Activities

Less time has been spent in the field than usual by the secretary. This in part because of the shortness of funds for travel expense, and partly for the purpose of strengthening the SABBATH RECORDER.

In the place of so much field activity by the secretary, the exchange of pulpits was planned and effected with good results. The work of the board in interest of Sabbath promotion was well represented by the ministers and others participating in the program. We are assured the plan and effort were well worth while and that men and churches participating were helped. A three and a half page mimeographed bulletin was prepared by the corresponding secretary and sent to the men assisting in this service for their information and help. The co-operation of churches and helpers in this is appreciated, and some expression of the same is hereby made.

The corresponding secretary besides attending the Council-Conference last year, and as editor reporting it through the SABBATH RECORDER, attended the Southeastern Association at Middle Island, W. Va., in 1938, spending a week with the churches of the association; and attended that association at Berea in 1939, the Eastern Association at Marlboro, Bridgeton, N. J., the Central Association, at Leonardsville, N. Y., assisting on these programs as invited, and reporting them through the SABBATH RECORDER. He attended the Ministers' Conference at Alfred, June 19-21. The mid-year meeting of the Commission was attended in one of its sessions to report the plans and program of the Tract Board. The sessions of the yearly meeting of the New Jersey and eastern New York churches were

attended at New Market. Four quarterly meetings of the Missionary Board, and a meeting of a special committee of the Tract Board at Westerly have been attended, also four meetings of the Executive Committee of the Federal Council of the Churches of Christ in America, and two meetings of the Committee on International Fellowship and Good Will, in New York City.

As editor of the SABBATH RECORDER the secretary was present at the annual meeting of the Associated Religious Press in Washington, D. C. He participated in the ordination services of Trevah R. Sutton at New Market, and of Luther W. Crichlow in Washington, D. C.

Sermons and addresses or both have been delivered in Middle Island, Berea, Irvington, New Market, Point Pleasant, Little Genesee, Westerly, Shiloh, Marlboro, and New York City. Communion services in the last named church were conducted on two occasions. One funeral service was conducted, and two others assisted in—one being that of our late beloved editor, Dr. Theodore L. Gardiner.

Once during the year a mimeographed letter of encouragement was addressed to pastors and pastorless churches.

Conclusion

More than thirty years ago our leading promoter in Sabbath reform urged that "the vital demands embodied in true Sabbath reform are spiritual." When such demands are fulfilled there will be little justification for the criticism sometimes made of legalism and ceremonialism. As a people, therefore, we must find the highest possible grounds of Sabbath keeping and Sabbath propaganda. Men have neglected God and the Sabbath because they have not loved him and have not placed the right value on his word. The responsibility upon us of promoting God's Sabbath in love of and for him is imperative. But not only is the Sabbath a command, it is a privilege and its conscientious and spiritual as well as actual keeping will result in a blessing of joy and spiritual enlargement. There are the "old waste places" all about us, and walls broken down in ruins of character and life in individuals, churches, communities, and nations. No little of the present chaos and blind uncertainty have been occasioned by men and institutions forgetting God. All need to be called back to him—individually and collec-

tively. Men and movements who have been led into naturalism and humanism, seeking the way out through natural philosophies and metaphysics, are seemingly beginning to hear the call back, and are returning "From Philosophy to Revelation," according to Dr. Edwin Lewis of Drew Theological School, one of the great Christian thinkers and scholars of our day. He says in the *Christian Century* of June 14, 1939, "I found myself faced with the Word of God, given it is true by slow processes through the words of men, but at last in Christ 'made flesh' the Creator appeared as the Redeemer." When sincere, scholarly Biblical students like Edwin Lewis make such confession of change in their theological thinking in the past ten years, is it not like the early bursting bloom of spring, promise of coming summer and harvest?

With men coming to such spiritual conviction it is not too much to hope and expect that they may come to see from this Word of God, what he as Creator says about the Sabbath, together with other important matters, and what God, as Redeemer, the Christ, said of the Sabbath "made for man," and what he did about it.

So, let me urge Seventh Day Baptists, this is no time to retreat or retract, but to stand firm in position for immediate advancement. Well may we be encouraged by these signs of the times to press on more vigorously and loyally—turning away from our own pleasure and ways and finding the delight in the Sabbath the Lord meant for his children to find, and honoring the Sabbath as God would have us; then, he says, "Thou shalt delight thyself in the Lord," and the highest blessings of a heavenly Father, it is promised, shall be ours. "For the mouth of the Lord hath spoken it."

GOOD TEMPLARS SLOGAN, "A DRY AMERICA BY 1950!"

Governor Luren D. Dickinson of Michigan has been invited to be principal guest speaker on Good Templars Day, August 26, at New York World's Fair, officials of the Good Templars National Grand Lodge of the United States announced.

Since his recent assault upon drinking and its attendant evils in high places, many members of the Good Templars, Anti-Saloon League, W.C.T.U., and other bodies have expressed a wish to hear the Michigan moral

crusader. It is hoped by the promoters of the meeting that the World's Fair platform will provide an opportunity for Governor Dickinson to launch the nation-wide reform movement which he wishes inaugurated. The general public is invited to attend at the Hall of Special Events, for which there is no charge beyond the ordinary admission to the fair grounds.

August 26, say the Good Templars, inaugurates a forward movement for their fraternal temperance organization, founded in 1851. Enrollment of an additional one hundred thousand Templars and effectuating the slogan of the order, "A Dry America by 1950!" is the announced aim of this and other rallies planned throughout the country. Michigan Good Templars have been asked to personally reinforce the World's Fair invitation.—*Special*.

MISSIONS

HEROES OF THE CROSS

In Hebrews, the eleventh chapter, we have a list of the heroes of faith. This list begins with Abel, mentions many of the great and good through the ages, and gives a graphic description of their works, consecration, and sufferings. The record is brought down to the time of Christ. The history of Christian missions continues the list of the heroes of faith; but they who make up the list are more than the heroes of faith. They are the heroes of the cross. When the list of the heroes of the cross is made up it will include, first of all, Christ and John the Baptist, his forerunner. The list of the heroes of the cross of Christ will also include Paul, Peter, John (the beloved disciple), James (the brother of John), Andrew, Bartholomew, James (the son of Alphaeus), Lebbaeus, Matthew, Philip, Simon Zelotes, and Thomas.

The list of the heroes of the cross, if brought down to the present day, would include a vast throng and among them would be Solomon Carpenter and his wife who died in China, Nathan Wardner and his wife, D. H. Davis and Sarah, his wife, Susie M. Burdick, Peter Velthuysen who died in Africa, and a vast multitude in all ages, in all lands, and in all the walks of life.

The Holy Father is still calling for heroes of the cross. Not alone is he calling to the missionaries who go out, but he is calling to

everyone who professes to be his follower. If we do what we can for missions, we will become heroes of the cross in his sight. The woman who cast in her mite in the days of Christ received his everlasting commendation because she had done what she could.

The author of the list of heroes in Hebrews concludes by saying, "Wherefore seeing we also are compassed about with so great a cloud of witnesses." If those to whom the author of Hebrews wrote were compassed by so great a cloud of witnesses, we have a far vaster unseen company urging us to evangelize the world. They are saying to the Christian Church, its ministers and missionaries, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

NEWS FROM THE FIELD

Hamburg, Germany

Time flies—seven years have passed since our blessed meeting in Adams Center. The Lord has been indeed good to us all, that he has spared our unprofitable life so long, and grants ever new days of grace. I have not prepared any long report for the next Seventh Day Baptist Conference, which will be due in a few weeks. Sister Anna and I will start next Friday to Halle for the annual session of our Conference. During the last year I have been away but three days, at Braunschweig; but with this next trip, we do expect after the session is over on the sixth, to spend about two weeks in the Hartz Mountains, near by. Pastor Lösch has been *en route* most of the time. He arrived at Halle on Monday. We have there a small hall holding about forty persons; and thus far we have not been able to secure a larger place for our Conference. But now, at the last moment, it seems that we may succeed in securing a larger place for the two days' session.

During the past year we have made no special advancement; but if peace remains, we do hope that during this coming year we shall do better. Pastor Lösch has such a large field,

and it takes time to become well acquainted, that he can hardly give sufficient time to the churches already started, much less do new work.

At the present time I am writing some four page tracts, stressing the true rest day; and if time permits, I shall suggest that the same questions be taken up in Seventh Day Baptist circles.

We would have been pleased if Brother Lösch could have attended your meeting, but as conditions are this will not be possible. We wish you all God's richest blessings and do hope that you will have a prosperous meeting.

Sincerely yours,
L. R. Conradi.

July 2, 1939.

Jamaica, B. W. I.

Dear Brother Burdick:

The work here is going forward slowly but surely, I feel. I just returned Monday, past, from Swift River, where I helped Brother Chas. Smellie to wind up another ten day evangelistic campaign which he and Brother Isaac Smith started July 21. As a result of this effort, four persons have come forward to take their stand definitely with us. These folks have been more or less interested in us for the last three or four months, but they did not become interested in taking a definite stand until after this last effort.

Brother Smellie has the pastorate of this church and he is doing a good job of arousing interest there. This is a result of the plan whereby Brother Smellie was given two churches besides his own Luna Church to care for. The two churches besides Luna are Swift River and Bowerwood. It was at his suggestion that we undertook the Swift River campaign, and it was a timely suggestion. I feel much encouraged over the prospects for the future of this church.

Brother B. B. Wilson is the local leader and he has as his consecrated assistant Brother Rankin. The group is small, about nine members without the four who are in a baptismal class, but we also have an outside interest among the folks in the community. We hope to see the Swift River Church grow slowly but surely; and we are working in such a way that the growth will be permanent.

The other visits mentioned in the traveling expense account were routine pastoral visits. Our folk are working hard and determined

to progress. The "Jamaica News Letter No. 3" will be mailed out, if all goes well, soon after August 15. I've already cut the stencils for it and sent them to America, where they will be run off and returned to me. I have not paid the native workers as yet (I try to do that as near the fifteenth of each month as possible), but will send in a report on them when I've done so. I trust all is well with you and yours.

Yours for the Master,

Luther W. Crichlow.

August 2, 1939.

New Auburn, Wis.

Dear Secretary Burdick:

This week-end marks the middle of my summer as missionary pastor in New Auburn, and I thought you might be interested in the progress of the work.

We have just finished a Daily Vacation Bible School. Because of several reasons it seemed advisable to hold the school for one week only, both morning and afternoon. It was too long a stretch for the little children, but I think they profited by the effort. Miss Villa Churchward of New Auburn was the superintendent. Miss Anna Loofbourrow was the teacher of the primary group, Miss Churchward had the junior group, and I taught the intermediate class. We held the school in the Pinegrove Graded School, and had an average attendance of about 21 students. Of this number 16 were nominally of Sabbath preference. The closing program is to be held tonight (Sunday) in the school-house as a demonstration to the parents of the work done.

The annual church picnic was held July 25, with nearly 80 persons in attendance. We have been maintaining an average attendance in church services of approximately half that number, but the attendance for the past two weeks at the Sabbath services has been nearer the fifty mark, and we hope the attendance will grow.

During the past six weeks I have made nearly 125 pastoral calls, and have traveled 900 miles. All but three or four families have been contacted at least once. Many of these people and families are unable to attend church, but they always seem to welcome the pastor into their homes.

Next week-end, August 4-5, we are planning a special series of services for the young people. We have secured two fine cottages at a nearby lake, and are going to do a concentrated bit of Sabbath study out in the open. Church will be held at the lake next Sabbath day.

The church voted to release the pastor for the week of Conference, so I shall have the privilege of attending Conference in Milton this year. I hope that we may meet there.

Sincerely,
Wayne R. Rood.

July 30, 1939.

Comparative Statement

General Fund

Receipts

	June 1938	June 1939	Change	12 Mos. Ending 6-30-38	12 Mos. Ending 6-30-39	Change
Memorial Fund Income	\$ 861.94	\$ 889.33	\$ 27.39	\$ 1,810.53	\$ 1,316.79	\$ 493.74*
Permanent Fund Income	96.75	234.82	138.07	4,628.12	3,652.12	976.00*
Denominational Budget	1,557.24	1,183.51	373.73*	7,999.32	7,326.31	673.01*
Organizations	97.78	63.12	34.66*	3,955.42	1,494.20	2,461.22*
Individuals	1,000.00	1,453.62	453.62	2,373.77	1,981.97	391.80*
Special Gifts	3.00	14.66*	11.66*	526.03	240.81	285.22*
Loans				1,500.00	2,750.00	1,250.00
Other				13.00		13.00*
Debt Fund Investment		100.00	100.00	2,500.00	2,375.00	125.00*
	\$ 3,616.71	\$ 3,909.74	\$ 293.03	\$ 25,306.19	\$ 21,137.20	\$ 4,168.99*

Expenditures

	June 1938	June 1939	Change	12 Mos. Ending 6-30-38	12 Mos. Ending 6-30-39	Change
Corres. Sec'y & Expenses	\$ 273.07	\$ 10.41	\$ 262.66*	\$ 2,504.30	\$ 2,195.30	\$ 309.00*
Gen. Miss'ries & Expenses	146.71	136.30*	10.41	1,327.51	822.68	504.83*
Churches and Pastors	190.53	159.98	30.55*	2,298.81	2,322.07	23.26
China	313.82	1,749.29	1,435.47	7,112.19	5,723.08	1,389.11*
Holland	125.00	125.00		500.00	500.00	
Jamaica	218.65	100.00	118.65*	2,528.26	3,673.47	1,145.21
Treasurer's Expenses	20.00	21.74	1.74	542.98	564.87	21.89
Interest		69.82	69.82	944.01	832.43	111.58*
Loans	250.00	250.00		4,000.00	5,625.00	1,625.00
Printing				207.45	169.28	38.17*
Foreign Missions Conference				37.50	28.00	9.50*
Special Gifts				387.93	206.78	181.15*
Germany	41.66	41.66		500.00	500.00	
Miscellaneous				2.00		2.00*
Debt Fund Investment	222.26	172.19	50.07*	1,243.41	1,166.28	77.13*
Special Fund Investment				140.00		140.00*
	\$ 1,801.70	\$ 2,700.09	\$ 898.39	\$ 24,276.35	\$ 24,329.24	\$ 52.89

* Decrease.

CONFERENCE DELEGATES AND VISITORS

When You Arrive in Milton:

From 2 p.m. Monday, August 21, and from 9 a.m. to 9 p.m. during the Conference, please call at Information Headquarters at the S. D. B. Church, Milton—Prof. W. D. Burdick, chairman—where you will (1) register, and (2) receive your room assignment for lodgings from Prof. L. W. Hulett, Chairman of Housing Committee, and (3) receive information concerning places where meals may be obtained.

Should Information Headquarters be closed, phone 363 for information and 541 for room assignment.

Meals

The serving of Conference meals, other than by the entertaining church, is a new departure for Milton and obviously requires greater facilities than are usually found in a village the size of Milton. In addition to the restaurants, the committee has been fortunate in securing the co-operation of other individuals and groups willing to serve meals.

Hosts and hostesses have been asked to provide for their guests up to and including breakfast Tuesday morning, the first day of the Conference.

Beginning with the noon meal Tuesday and ending with the evening meal the following Sunday, the last day of the Conference, guests

will be expected to make *their own* reservations and pay for their own meals.

In order that best service may be given, it will be necessary for guests to reserve meals as far in advance as possible in order that adequate preparations may be made. *Make reservations direct with those serving the meals.*

Plans are being made to serve regular meals, plate meals, and cafeteria. A list of places serving meals and a map showing their location will be sent on request.

Publicity Committee.

Box 7, Milton, Wis.

WOMAN'S WORK

REPORT OF WOMAN'S AID SOCIETY OF WESTERLY, R. I.

Our society has sixty-three members, not counting the men. Fifty-one of these are S.D.B. church members. Forty-seven answered yes, or no, to goals No. 2, 3, and 9.

1. Our society supports the Budget to the amount of \$250. We have had talks on the Budget by our pastor, Rev. Harold Crandall, and Dr. Eugene Davis of Shanghai.

2. Thirty-one of our members report having the RECORDER. We send each year the sum of \$10 to the RECORDER, in order that the paper may be sent to some needy interested persons.

3. Our report shows we have seventeen tithers.

4. We voted \$60 for the Woman's Board evangelistic project.

5. Fifteen—perhaps more—of our members support the Woman's Christian Temperance Union. As for other local purposes, we have raised nearly \$150 toward a new church steeple.

6. For work of lone Sabbath keepers, our chairman, Miss Hakes, reported twenty-two letters sent out, reaching twenty-five members. Four return letters reported appreciation of the home church.

7. Two meetings have been given over to the study of missionary work—"Home missions."

8. One meeting during the year made use of the Woman's Page in the RECORDER for devotions.

9. Forty-two of our church members report using the thank offering boxes; our Aid

society reported over \$76 taken from the boxes.

10. The booklet called the "Upper Room," for daily inspirational reading is used by many of our Aid members.

11. We have used the Ninety-first Psalm twice and the hymn, "Take Time to Be Holy."

Anna Austin,

12 Morgan Street.

Goal Leader.

REPORT OF PLAINFIELD SOCIETY

Name of Society—The Women's Society (of the S.D.B. Church of Christ, Plainfield, N. J.)

Regular Meeting Date—The society meets on the first and third Wednesdays from October to June, December excepted. The first Wednesday, an afternoon meeting; the third Wednesday, an all-day meeting. The officers and chairmen are supposed to hold a meeting on Monday preceding the first Wednesday of each month.

President—Mrs. Herbert C. Van Horn, 750 Hillside Ave.

Recording Secretary — Mrs. E. Frank Champlin, 947 Kenyon Ave.

Corresponding Secretary—Miss Evalois St. John, 415 West 7th St.

Key-Worker—Mrs. L. Harrison North, 739 Huntington Ave.

Number of Members—57 resident members.

Money given to local work—\$326.35.

Money given to Denominational Budget—\$25.00.

Money given to Denominational Building—\$50.00.

Money given toward a Missionary Evangelist—\$25.00.

Money given to Salem and Milton Colleges—\$100.00.

Money given to other projects—\$86.08.

Worship Program in "Sabbath Recorder"—This program is not used in our meetings. The business meeting on the first Wednesday of the month is always preceded by a devotional meeting, the topic or theme suggested by the program committee. This committee makes out the program for the entire year in advance.

Mission Books Studied — "Dinabandhu," "The Church Takes Root in India," "Moving Millions," "City Man," have been reviewed for us at four of our afternoon meetings by

as many members. Appropriate devotional material included.

S.D.B. Home or Foreign Missions Study—"How Round Is Your World" was the title of an interesting study or presentation of our home mission interests by one of our numbers. "China at the Cross Roads" was the title of an interesting presentation of our foreign mission interests by another member. "Jamaica" by a third member.

Special Topics—At three of our luncheons our own city social problems have been presented—"The Child in Our Midst," "The Young Women in Our Midst," "The Family in Our Midst." The speakers were: a teacher from the public schools, a representative from the Y.W.C.A., a representative from the Charity Organization Society.

World Day of Prayer—This society joined with the Federation of Women's Missionary Societies in the observance of the day.

Peace Program—No special emphasis this year.

Use of "Upper Room" and other inspirational reading—This has not been sponsored by the Women's Society, but copies of the "Upper Room" are made available to the church family through another source. Many families and individuals in the church are using this devotional reading.

The Goals—While there is no definite record of accomplishments—we do support the Budget; we did make a small gift toward the missionary-evangelist; we do have thank-offering boxes which are gathered in each fall; we do believe more individuals are using some inspirational reading daily.

Evalois St. John,

Corresponding Secretary.

415 West Seventh Street.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Board met with Mrs. Edward Davis August 6, 1939, with the following members present: Mrs. E. F. Loofboro, Mrs. J. L. Skaggs, Miss Lotta Bond, Mrs. G. H. Trainer, Mrs. S. O. Bond, Mrs. Okey W. Davis, Mrs. Clarke Siedhoff, Miss Greta Randolph, Mrs. Edward Davis, and Mrs. O. B. Bond.

After the devotionals the minutes were read and the treasurer's monthly report was read and accepted.

Correspondence was read and discussed from Mrs. Eldred Batson, Mrs. Luther Davis,

Rev. W. L. Burdick, and Rev. George Berry, South America.

The proposed budget for the consideration of the Commission was read by Mrs. S. O. Bond, member of the committee to make the budget. The report was accepted by the board.

Mrs. Skaggs, chairman of the Missionary-Evangelist Committee, reported the progress being made on the southern field. She also gave a statement of ideas which her committee will present to the Commission for consideration, according to their request.

It was voted that the corresponding secretary's annual report and the treasurer's annual report constitute the Woman's Board report to the General Conference.

Voted that Mrs. Okey W. Davis have the annual report printed or mimeographed.

The president was asked to have the Woman's Work and meetings at Conference reported for the board editor.

It was voted that \$30 be allowed the president for Conference expenses.

Adjourned to meet the second Sunday in September with Mrs. J. L. Skaggs.

Mrs. O. B. Bond,
Secretary,
Mrs. E. F. Loofboro,
President.

GOD HAS A WORLD TASK FOR SEVENTH DAY BAPTISTS

Modern inventions have brought the world together into a small neighborhood. What happens in one part of the world greatly affects every other part. We can no longer be indifferent to the disease which destroys and goes unchecked. We fear it will ultimately reach us, and so we are ready openly to commend anyone who goes to distressed areas and with wisdom uses modern methods for combating anything which may spread and reach us.

Fear is rampant today. *Faith* is desperately needed.

Seventh Day Baptists are *world citizens*. We know each day through the medium of the press and the radio the world happenings. Our knowledge about, and judgments concerning, world events are much in advance of preceding generations. The commanding challenge comes today: Have you assumed responsibility? Have you the answer to the

world's need? Have you found the answer to your own need? I am a Christian. Do I act like one?

There is the task—so clear to some; so hazy to others.

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

"Go into all the world." "Go ye into all the world." How? Let each one find his answer!

We have entered the second month of our Conference year. July was a great success financially. Let us keep it up for twelve months.

Vision: Every Seventh Day Baptist assuming responsibility for the world.

When we do, we shall assume responsibility right at home. We shall begin at home, and our world task will be successful when we begin where we are.

Did I hear someone say, "You can't interest the whole membership of our churches in kingdom tasks"?

Let us not permit *doubt* to control us. Suppose we put *faith* in command. Has faith got you? Faith in what? After all it is *his* world, but unless *he* gets control, there is no hope for the world and *he* must begin with me. Has *he* control of me?

Therefore, *vision* for seven thousand (7,000) of us: Everyone assuming responsibility for the world task, and Seventh Day Baptists' part in God's task.

We shall soon be facing our responsibility at Milton. We can leave Milton with undaunted courage, or we can go away with faltering doubt. Which? Shall we begin now to face our responsibility?

I will have unquestioning *faith* in God and *his kingdom*.

I will *begin now* to find *his will* for me.

I will keep back *no area* of my life from God's direction.

I will begin *now* to go in interest, and prayer, and gifts for the *whole task*.

Some can only assume a small amount of the financial task, but if and when each one of us lets God *assure us* of *his* approval of our gift, Seventh Day Baptists will begin anew to bring in the kingdom in increasingly clear and convincing ways.

The list of those who are giving to put us out ahead on the financial drive is lengthening. A gift from Dr. George B. Shaw has been

received and another from Doctor Powell of the School of Theology. Now a letter from Morton Swinney gives the names of Elsie B. Bond, "A friend," P. L. Coon, and Elizabeth E. Wilson. Of course many more have already responded, but we haven't their names. All you give now with these one thousand gifts of \$10 each will be credited to the new Conference year's budget and to your church. This is not special; it is doing *now* what we must do later.

Come on now, let's keep Morton Swinney, treasurer of the Denominational Budget, busy during the remainder of August, and then carry on for the entire year.

H. Eugene Davis.

YOUNG PEOPLE'S WORK

A THOUGHT FOR THE WEEK

By Jean Taylor

"Serve the Lord with gladness." *Psalm* 100: 2a.

Sometimes when we are tired or busy with our own affairs we hesitate to take part in our Lord's work. Let's stop for a minute and consider what he did for us. Surely now we are glad to serve him.

Boulder, Colo.

PERSONAL RELIGIOUS LIFE

By Marie Severance

Personal religious life is often thought of as a period of prayer and Bible reading, but although these private devotions form a very essential part of this life, they are not all of it. Just as we use our bodily strength by work and exercise, then build up our bodies again with food and rest, so we use our spiritual strength. Therefore, we have need of frequently rebuilding our spiritual reserve. We have, beside our daily prayer period, little moments all through the day, and especially at meal time, to build up our spiritual strength.

In the cove where I live, it is almost impossible even to look around without getting some spiritual uplift, for the mountains compel one to look up and marvel at the beauty which God has placed there for us. I heartily agree with the Psalmist who said, "I will lift up mine eyes unto the hills, from whence cometh my help; my help cometh from the Lord, which made heaven and earth." Thus, in the uplift of the hills and in the beauty

of the skies and of the woods and all nature about us, we gain spiritual strength.

If we use Christian strength when we come face to face with difficulties and problems, we find they are much easier to solve. It takes a lot of Christian strength to know what to say and when to say it, and what things would be better not said at all. This world would be a far happier place if young people, yes, and older people, too, would be more careful concerning what they say; but this takes spiritual strength.

In order to gain this Christian strength, we must keep up our private devotions. And this must be regular. We would not expect one good night's sleep to keep us going strong for a week; neither should we expect one period of devotion to last us a week. In this hurried age, people often think they can't take time for this in the morning, but I have found that the day is much more successful if I get up enough earlier to be able to spend fifteen or twenty minutes alone with God and the Bible. I think it is much more effective in the morning than at night, though, by all means, it should be done at night rather than not at all!

One needs a guide for his devotions. Reading the Bible through from beginning to end is a good plan, but not for devotionals. Large parts of the Bible are not devotional in character. Writers of devotional guides such as the "Follow Me," "Upper Room," and others have picked out the parts of the Bible which will help us the most. They put down thoughts which are to guide our own thoughts, not to limit them; we must do some thinking for ourselves. Too often this period becomes mere routine. We read the Bible passage and other material, set it aside, and forget it until the next time. It is like doing class work well in school and then closing the book until another class time. If these periods are to be alive and vital to us, we must take time for our own thoughts and meditations. We must talk to God in prayer. Most important of all, we must listen for the "still small voice," letting God make known his will unto us.

With God go over the sea, without him not over the threshold.—*Russian Proverb.*

"Memory is the power of the mind to record, reproduce, and recognize past sensations and experiences."

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am ten years old. I have been busy this summer so I have not written before. I work in the beets and shock grain.

Next year I will be in the sixth grade. I am glad we take the SABBATH RECORDER because I like it very much.

I have two sisters. Both of them are older than I am.

Well, I must close.

Your RECORDER friend,

Scottsbluff, Neb.,

August 2, 1939.

Donna Lane.

Dear Donna:

I know you *must* be a very busy girl for I had similar tasks when I was your age; I worked in the potato field and shocked corn. I earned my first money in that way and felt very proud and very rich. It would have taken much more money than I earned to do all the things I planned to do. Playtime is all the more enjoyable when we do some "honest to goodness work" beforehand. Don't you think so?

I hope next time you write you will tell me more about your family, your church, etc. Is Scottsbluff anywhere near North Loup?

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I like to read your page in the SABBATH RECORDER very much.

I have been busy this summer working in the field. We have tended twelve acres of beets and shocked some oats, too. We are going to hoe some potatoes.

It is very hot so we go swimming quite often.

This is about long enough for this time, so I will close.

Love,

Scottsbluff, Neb.,

July 26, 1939.

Harriet Lane.

Dear Harriet:

To hear about twelve acres of beets makes my eyes "bung out," as my father used to say. It must indeed take quite a bit of your time to tend them, but three girls working

together can accomplish much, and pleasant companionship makes work really pleasant.

It certainly is nice to have a good swimming pool in hot weather. Until recently, Andover children have had to go quite a ways to find a swimming place, and then not a very clean one, but recently a fine one has been provided for them right in town. We have relatives who live in Panama, where it is warmer than either Nebraska or New York. There the children spend a good many hours in the water and become very expert swimmers.

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

We have a little goat named Dolly, and its mother is Skippy. Last year Skippy had twins, Polly and Molly. That makes Polly, Molly, and Dolly sisters. In an old school book my father has, there is a poem about three sisters and their names are Polly, Molly, and Dolly, the same as the goats' names.

In Sabbath school we have books, with stories and pictures to go with them.

I am hoping that I will see you at Conference.

Your RECORDER friend,

Milton, Wis.,

August 8, 1939.

Oscar Burdick.

Dear Oscar:

In order to leave room for May's letter, too, I'll wait until next week to answer both your letters.

Sincerely yours,

Mizpah S. Greene.

Dear Mrs. Greene:

I have not written to you for a long time, so I thought I would write to you today.

Our Bible school ended the last day of June. This is the fifth year we have gone to Vacation Bible School and have not missed a day. For our memory work we learned First Corinthians, thirteen. I am nine years old and my brother is ten.

We had our demonstration of the Bible school, Thursday evening, at 7.45. Our picnic was Friday, at Palmer Park, Janesville.

I would be glad to see you at Conference this year.

I have a vegetable garden and a flower garden. I have two pumpkins that are ripe and some pretty gourds.

Your RECORDER friend,

Milton, Wis.,

August 8, 1939.

May Burdick.

OUR PULPIT

ORDINATION SERMON

By Rev. Jay W. Crofoot

(Preached at Milton, Wis., July 1, 1939, at the ordination of Deacons Archie Hurley and Loyal Todd)

When one studies the subject of deacons he finds that both ancient writers and modern ones differ as to whether the well known incident of the choosing of "the seven," as recorded in the sixth chapter of the Acts, is to be considered as the beginning of the special order of deacons or not. It seems likely, however, that the official work of the Church was originally done by the apostles entirely, and that the gradual change and appointing different officers came about as need arose. The sequence in which different orders of officers came into being may easily have been different in different circumstances. The duties of bishops, presbyters, and deacons may also have differed much in different churches.

It is of some interest to note that the appointment of "the seven" arose from a complaint of unjust treatment; as the first letter to the Corinthians, with its wonderful paegeyric on love in the thirteenth chapter, had its inception in a church quarrel. We need not infer that church quarrels are good, but we may believe that God can bring good out of evil.

Neither the New Testament nor church history fully shows what deacons now should be or do. One or two items of history may be noted, however. In the Catholic Church, in which the development of definite orders of officials has been most notable, becoming a deacon is now just a step toward becoming a priest, and sometimes just a short step. Sometimes the ordination to the two offices is done the same day, I believe. In that church the age limit for deacons was for a long time set at twenty-five years, but later changed to twenty-three years. The age limit for deaconesses in that church is forty years. Fortunately the Seventh Day Baptists, and other

churches of the Congregational type of government, do not have any such requirement.

It is natural and right for us to look to the New Testament to learn the proper qualifications for deacons; though, as a matter of fact, the New Testament does not contain a great deal on the subject. I wish to speak more specifically of five of the qualifications of deacons, three of them taken from the sixth chapter of Acts, and two from the third chapter of First Timothy.

Since I find that I remember things better when I see them, I want to hang five words before you, one at a time, to indicate these five qualifications.

Spirituality. The apostles, when the seven were to be chosen, left the matter of election to the whole multitude of Christians, thus setting an example of democratic rule that we have followed in choosing the two who are to be ordained today. The group was not left without some suggestion of the kind of man required, however. "Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business." In putting spirituality first of these three, I do not mean that it must necessarily be something mysterious or ecstatic. But a deacon must be one of no mean spirit. He must have a good spirit. Spirit means breath. A deacon should be one who breathes out good and not evil. He must be one who is not content with the material things of life, but one who seeks the unseen things which are eternal.

Enlightenment. Wisdom is one of the essentials for a deacon. I am using the word enlightenment as a synonym for wisdom, for a reason which will appear presently. Wisdom may be as hard to define as "common sense," but like that expression it means something rather definite to all of us. It is a gift of God. It is his enlightenment that makes a man wise. It is more than education, more than knowledge. Perhaps knowing how to use knowledge is as near as we can come to defining it.

Reputation. Deacons must be "men of good report."

Good name in man or woman, dear my lord,
Is the immediate jewel of their souls;
Who steals my purse steals trash: 'tis something,
nothing;

'Twas mine, 'tis his, and has been slave to
thousands;

But he that filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed.

So Shakespeare makes a villain say, and in this the villain speaks the truth. Many villains, alas, do not. I must pause here to pay my respects—or disrespects—to the author of David Harum, who makes his deacon a despicable character. It rouses my indignation almost as much as it does when an author who wins a Nobel prize for literature "puts an inconceivably vile rotter in the American pulpit." But these things do illustrate the importance of a good reputation.

Veracity. A deacon must be "not double tongued," writes Paul to Timothy. That a deacon should be able to give a good oral testimony to his faith is no doubt desirable. One of my first memories of any deacon is of my grandfather, Deacon William Gardiner of Nile, and of how he took the Sabbath morning service once when the pastor was away. Mother asked Father, "Why do they always have Pa do that instead of one of the other deacons?" My father answered, "I suppose because he is better able to do it than the others." Grandfather seemed to me to be an eloquent man, but of course it is no more a requirement of a deacon that he should be eloquent than that he should wear a beard. The requirement about a deacon's speech is far different. He must not be double tongued. His word must be as good as his bond. No equivocation, no sharp bargains, no deceit of any kind may come from him.

Endurance. "Let these also first be proved, then let them serve as deacons" is another specification of Paul. We sometimes think all deacons are old men. This of course is not the case, nor should it be. But at the same time, we rightly refuse to choose the very young and untried for this grave responsibility. We always choose those, as we have in the present instance, whose character we believe to be firmly fixed on what is good.

Now I want to talk a few minutes about Greek, hoping that it will not smell too much of the study. Our word "deacon" comes to us through the Latin from the Greek noun *diakonos*, and the verb *diakoneo*. The meaning of this Greek verb is shown by the initials of the five words before you—the five qualifications of a deacon of which we have been speaking. Those who read the marginal readings in the Revised Version of the New

Testament must have noticed that there is more than one word translated "servant." One is this word *diakonos* which is often translated "minister" and sometimes "servant." The other word is *doulos*, which is sometimes translated "servant" and sometimes, especially as an alternative reading in the margin, as "bond-servant" or "slave." Paul liked to call himself "the bond-servant of Jesus Christ," but the words used in speaking of deacons—both noun and verb—are not the words meaning "slave" or "to slave," but the words referring to service on a voluntary basis. This is the word Paul uses when he says, "Are they ministers of Christ? I more." It is the word we find in Matthew 23: 11, "he that is greatest among you shall be your servant." In Mark 10: 43-45, we read, "whosoever would become great among you shall be your minister (*diakonos*), and whosoever would be first shall be servant (*doulos*) of all." And we find it followed by the words, "For the Son of man came not to be ministered unto but to minister and to give his life a ransom for many." The verb translated "minister" is this verb *diakoneo*. It is also the one Jesus used when he said, "I am in the midst of you as he that serveth."

How, then, shall deacons serve? Merely by passing the holy emblems at the Lord's Supper? That of course is a lofty privilege, but to serve as a deacon means more than that. Not so often as used to be the case is it necessary for the deacons to be dispensers of the church's gifts to the needy, but that should not be forgotten. I found it not easy to formulate in my own mind what deacons should do. But one thing I think they should do is shown by the passage from the Book of Exodus, which was read a little while ago. As Aaron and Hur held up the hands of Moses, so should the deacons hold up the hands of the pastor.

It may be gratifying to us as a church that our pastor is considered a suitable person to be president of the College Trustees, of the Civic Club, of the P.T.A., of the annual school meeting, and I don't know what all. But there should be a limit. We do not see him when he is weary, irritated, downcast, almost discouraged, but I feel sure he must have such moments. Let us hold up his hands.

There is an old story of a pastor's dream. He thought that he was pulling a coach while his parishioners were pushing. When he came

to a hill he found, as he expected, that the pulling grew harder. But the weight seemed to increase so much that he suspected that something was wrong. He looked back to see what it was and found that the people had not only stopped pushing, but that they had climbed into the coach and he was pulling them!

To modernize our figure a bit, we may say that it is no doubt right for the pastor to hold the steering wheel and for the rest of us to refrain from back-seat driving. But we must furnish the gas; some of us must see that when he steps on the starter the machine starts; and we must all be ready to get out into the dirt and put our shoulders to the wheel when it is needed.

There is still another New Testament Greek word that is translated "serve," to which I want to refer for a few minutes. *Latreuo* means to serve in a rather special way. It is often used in classical Greek of service to the gods. It is the word used by Paul when he said to Felix, "After the way which they call a sect, so serve I the God of our fathers." This word is also used in Revelation 22: 3 in a passage that it is almost impossible to render into English that shall express the full meaning. "And there shall be no curse any more; and the throne of God and of the Lamb shall be therein: and his servants shall serve him." Goodspeed translates the last clause "His slaves will worship him," but this does not give the full meaning. The noun in the phrase is the one meaning slaves, and the verb is the one used especially of service to the gods, but it means more than the word worship means to us. It means promotion. It is almost as if one were to say, "The head slave is to become prime minister." It is a lofty and solemn place. It is a noble service. It belongs to deacons especially, but not exclusively to them. We can all be "workers together with God."

PREPARATION FOR THE GOSPEL MINISTRY

There is no calling for which a more thorough preparation is needed than for the gospel ministry.

The first, of course, is a preparation of the heart, for no one is fit for the ministry who is not thoroughly Christian.

His education in ordinary matters should be equal to that of his congregation, that he may meet the members of his church on an equal footing. Then, in addition, there is the necessity of special preparation. The minister is as much of a specialist as a doctor, a lawyer, or an engineer, and his work is even more important, for he is dealing with human souls.

Where can our young men receive better training for the ministry than in our own colleges and seminary for the founding and maintenance of which our people have spent hundreds of thousands of dollars? In the towns where these are situated there are good Seventh Day Baptist churches and Seventh Day Baptist influences.

Erlo E. Sutton.

DENOMINATIONAL "HOOK-UP"

ASHAWAY, R. I.

The Ashaway-Potter Hill Vacation Bible School which has been in session three weeks gave an exhibition of the hand work and a demonstration of the class work done by the boys and girls, before a good sized audience Thursday evening.

Many favorable comments were heard on the excellence of the hand work and of the training in memory work of the children, showing the splendid co-operation of superintendent and teachers, which has made this an outstanding year in Vacation Bible School work.

The program included a playlet, "Living Pictures," with introduction by Ira Murphy and Dora Whiteley, and reader, Frances Spencer.

The superintendent's report showed the following: registration of Ashaway school, 50; Babcock Memorial School, 15; Pawcatuck school, 16; other churches, 15; total 96.

Gifts received toward maintenance of school, \$55.87; expenditures of school, \$52.62. Eleven teachers helped in school work; nursery, Miss Betty Cross and Miss Dorothy Palmer; kindergarten, Miss Eva Hall, and Miss Marjory Lipphardt; primary, Mrs. Everett Harris and Miss Hilda Maine; junior, Mrs. Clarence Crandall and Mrs. William Burdick; intermediate, Miss Elizabeth Hiscox and Rev. Everett T. Harris.

Miss Clara Pashley served as pianist the last week and a half; and while Miss Pashley

was away Stanton Gavitt served as pianist. He also led in the singing and assisted in the junior department throughout the three weeks. Besides these workers Mrs. Margaret Collings, Mrs. Dagmar Smith, and Rev. Harold R. Crandall gave talks in four of the worship services.

The offering for missions amounted to \$15.31.

At the close of this report Mr. Harris asked the superintendent, Mrs. Alexander P. Austin of Westerly, to come forward, and he presented her with a gift of money from the Vacation Bible School committee, consisting of members of the Ashaway Sabbath school and the Potter Hill Babcock Memorial Sunday school, in appreciation of her help throughout the three weeks. The program closed with the singing of "Faith of Our Fathers," and the teachers went forward and each received a gift from the superintendent in appreciation of their co-operation.

Benediction was pronounced by Rev. Harold R. Crandall of the Pawcatuck Seventh Day Baptist Church.

The school closed Friday morning after which a picnic was enjoyed on the church lawn.—*Westerly Sun, August 6.*

North Loup, Neb.

Last Sabbath morning the worship service began with the playing of hymns on the organ in the balcony, as usual. Mrs. Sylvia Brannon was at the organ. The prelude was a much enjoyed violin solo by Ruth Sporleder. The offertory was a piano and organ duet. The bass solo in the anthem was sung by Daryl Barber. The address was given by Dr. Grace Crandall. She spoke of our work in Shanghai and Liuho, the political situation, and the promise of the field, closing with the thought that individual consecration is essential to Christian progress, local, and world-wide.

The junior C. E. was led by Marjorie Hamer. Doctor Crandall spoke to the children of the condition of the children in China.

The music of the vesper was under the direction of Mary T. Davis and began with a piano-organ duet by Maxine Barber and Ava Johnson. Another special number was a solo by Marion Maxson. Pastor Hill used Creeds for the theme of the devotions. He read a creed from *Heart Throbs* and then Gladys Christensen read one from the fifth chapter of Matthew. The service closed with prayer.

—*Loyalist.*

The Sabbath Recorder

Vol. 127

PLAINFIELD, N. J., AUGUST 28, 1939

No. 9

A NEEDED WARNING

A peril which organized Christianity has to deal with in our time is the peril of the professional conference-goer. He passes his days in an unreal world of ideas and resolutions which never reach the masses. Many a time resolutions passed in conference can have no practical outcome because, before any concrete expression can be given to them, other ideas and resolutions are being formulated in other conferences. We now need a study of the generation and transmission of spiritual forces. *Much more important than drafting resolutions is generating power.*

—**Dr. John Alexander Macay,**
President of the Princeton
Theological Seminary, in
the Christian Century.

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