

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

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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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The Sabbath Recorder

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

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EDITORIALS

RELIGION AND WELFARE RECOVERY

We are all interested in recovery. Usually the need for recovery is looked upon as economic, social, and political. These are important, but the emphasis should be placed on the basic thing. The fundamental and vital need is religious recovery; the other lines of welfare, including the economic and others, will follow, as fruitage from the seed.

So we are encouraged by any and all movements to build into our social and economic life the spiritual and the religious factors. The National Committee for Religious and Welfare Recovery are now emphasizing these needs by calling attention to and announcing two Loyalty Days, September 30 and October 1, to be observed by churches and other religious, educational, and other character-building institutions.

The committee suggests as a slogan, "Every member present or accounted for" and every citizen invited and urged to be present on one or the other of these Loyalty Days at a house of worship. This invitation is being proclaimed throughout the nation, and thus early the SABBATH RECORDER is calling attention of Seventh Day Baptists to the effort to be made. More publicity will be given early in the fall, and it is the hope that every church among us will place September 30 as Loyalty Day in its calendar.

The Loyalty Days movement is part of a Religion and Welfare Recovery program to be continued throughout the year. Among the major objectives are the following:

To call all citizens to recognition of God and the ministries of religion as basic, in any program of permanent national recovery.

To educate the American public in the underlying principles of stewardship through regional conferences, national magazines, the daily press, motion pictures, radio, and other educational media.

To broaden the base of giving by enlisting as nearly as practicable, "Every citizen as a steward of life and property for the welfare of mankind."

To lift the present level of giving from the approximately two per cent to the unprecedented figure of three per cent of income; and as far as practicable toward the Biblical tithe and the fifteen per cent which the government exempts from income tax if given privately for public welfare.

To seek the religious, social, and moral welfare of the donor as more important than the material value of the dollar.

The officers of the committee include well known religious leaders whose names are familiar to all who are interested in the work of the Federal Council of the Churches of Christ in America.

"BY GRACE"

The burden of a dear brother living in another state is before the writer, in a good letter recently received.

He asks how, in the light of Scriptures familiar to all, one can be justified by his works. Of course he cannot. "By grace are ye saved," says Paul, "and that not of yourselves; it is the gift of God." (Eph. 2: 8.)

We are not saved by keeping any or all of the commandments of God. Not by any good deeds or meritorious attitudes. We do not, nor can we *earn* salvation. Salvation is free. It is the gift of God who loved man in spite of his wayward and sinful life, and gave his Son, the Christ, as the token and

power of that love. That gift is not bought or earned by anyone. It is *accepted*. "That whosoever *believeth* in him"—God's gift to man, his Son, Jesus Christ, "might have everlasting life." This is God's "grace," his favor to us—wayward, sinful men. But man must receive it through appreciative acceptance in faith.

That does not mean we are under no obligation thereafter to observe and honor God's law. The order of "grace" requires even more than the order of law—as love always does. By the law one is restrained from beating his wife; by love is he not only constrained, but moved to protect her, and care tenderly for her. Because I am saved I love God and my fellow men—obey God's precepts. I will respect the rights of property, liberty, and life of my neighbor, and rightly adjust my relationships to God, honoring him by holding sacred his name and his Sabbath.

The brother's burden, however, had to do with some teachings or attitudes he had observed. He believes in going to church, prayer meetings, and Sabbath school—and has done these things, so far as physically possible, all his life—but he is concerned that folks seem to think so long as they come to church or Sabbath school they are justified in going back to and on with their regular secular work. "I do not wish to increase your cares," he writes, "but I cannot help but be moved by such loose teaching and to speak my disapproval of such teaching. It seems to me that the foundation of our faith is taken out from under us as a people, for how can we that are dead to sin live any longer therein? Do not the Scriptures teach that 'sin is the transgression of the law,' and did our God not tell us that 'from evening until evening shall you celebrate my sabbath'?"

"How then are we justified in pursuing our daily labor and pursuits after money? Did not God say 'I have given you bread for two days that ye may keep my sabbaths'?"

The good brother is not the only one troubled over these things. Many others are concerned. We, all, should be careful of our attitudes. Our preachers and leaders should be careful in their sympathies for parishioners and members caught in economic and social stress lest they sanction an undermining and undoing belief unwarranted by the teaching of Jesus.

The faith of many may be undone and the work of a lifetime nullified by unjustified teaching at such points as under discussion.

A SIGNIFICANT SYMBOL

Some of us are not well informed on the meaning of symbols. Miss Marjorie Burdick, a few years ago, performed a helpful service when she prepared and published a booklet on *Church Symbols*.

The writer, a few evenings ago, felt anew his own poverty in a knowledge of symbols when he showed a colored caller the beautiful auditorium of the Plainfield Seventh Day Baptist church—a room rich in symbol designs.

A Doctor Lindsay, church historian, giving a lecture on "What Is the Church?" began as follows:

"In the oldest Irish crosses, which we familiarly call Iona crosses, there is a beautiful bit of symbolism which has quite disappeared in modern imitations. The uppermost part of the cross, the portion standing above the circle, took the form of a church or house; and the truth symbolized was that the church, or the communion of saints, rested upon the forgiveness of sins which was symbolized by the cross. The church was that community which had come into existence through the forgiveness of sins, won for his people by the Lord's death on the cross."

Certainly this is a suggestive and stimulating bit of symbolism—the Church based upon the forgiveness of sins, a forgiveness purchased by our Lord's blood. The Church stands distinct from all other kinds of organization. It differs from clubs, societies, and from the State. Many troubles of our today arise from the attempted obliteration of such distinction. The State has its own sphere—but it is not based on the forgiveness of sin. The Church stands alone and above in this and in the bid of loyalty to the Supreme Ruler. Confusion and injustice have often resulted from trying to apply the ethics of the Church to the ethics of the State, and progress has been hindered thereby. Church and State must be kept separate.

PRE-CONFERENCE

The sense of adventure of a thousand mile auto trip is less keen to some of us than it used to be. Frequent necessity of covering many miles by rail or car has somewhat dulled that sense. However, there still is some of it

left—especially when one's route lies over the beautiful mountain ranges of the Appalachian system.

One never tires of the curves, vistas, fields, and forests of Pennsylvania; the broad expanses of grain in Ohio; orchards and vineyards of Michigan; corn fields of Illinois; and prairies and lakes of Wisconsin. While sense of adventure may be lacking, the interest in flocks and growing or harvested crops never fails. With human interests added, the pleasure is truly perennial.

Comfortable camps and attractive tourist homes for overnight make an automobile trip even more alluring. On occasion an acquaintance made in such a place ripens into a friendship.

On this trip a bit of vacation was experienced. An overnight stop was made at Salemville with the newly ordained pastor and his wife. A surprise social was sprung on the writer by the many good friends at this place—the yard by the church and parsonage being full to overflowing with visiting friends and playful children. An abundance of ice cream, with cakes and cookies was furnished—some forty quarts being consumed, it was said.

With bodies refreshed and hearts warmed, the Conference party proceeded to Battle Creek, Mich., with one night spent in a pleasant auto camp.

The home of Pastor and Mrs. Holston welcomed its invited guests and every hospitality was graciously extended—even to give a personal experience testimony on Sabbath evening and preaching on Sabbath morning. Such privileges are always appreciated and were on this occasion accepted, the sermon theme being *Our Supreme Mission*, which the papers announced as *"Our Surprise Mission."* Perhaps that was not so far from part of the truth, as the criticisms of people were answered by the Master with the words, "The Son of man is come to seek and to save the lost."

Between Battle Creek and Chicago an old Y. M. C. A. overseas friend was visited at Church Camp, on Lake Michigan. Here, where the friend, Mr. H. R. Culley, is supervisor, a pleasant, restful night was spent before proceeding to Milton.

In southern Wisconsin the people were about their usual tasks with the added responsibility of Conference preparations. Rela-

tives were visited and a side trip made to see friends of the church and SABBATH RECORDER at Stevens Point. On return the old church at Berlin was visited. The writer served this field in combination with the church at Marquette in 1901 and 1902. The church building is in fairly good condition, but used only occasionally. It is too bad that weekly services are not held—for there is still a community surrounding in need of the things which a rural church could supply. One comes away from such a place where once was cheerful life and Christian activity with a sense of loss and a feeling of depression.

Another day was spent with a friend, covering some interesting territory in Wisconsin—Durwood Glen, not far from Baraboo; Devil's Lake; Shot Tower Hill, where in an early day molten lead was poured from a cliff into a pool of water where pellets of shot were chilled; Blue Mound, second highest land in Wisconsin; and "Little Switzerland," great center of Swiss cheese industry of the United States. In Green County, it is said enough milk is, twice a day, produced to float a battleship. At New Glarus is a monument raised in honor of the first settlers who were sent out to this new land, 1845, and financed by their home country, Switzerland.

Among the pleasures enjoyed ahead of Conference was the privilege of frequent visits to the magnificent gladiolus gardens of Dr. Lester M. Babcock, dentist, a life-long friend. One's vocabulary fails in the midst of these glorious, colorful flowers. Hundreds of great pink, purple, red, white, and vari-colored spikes throw thrills and awe into one sensitive to the beauties of these flowers.

Cool weather and refreshing rain early in the week give promise of comfortable Conference conditions. More than two hundred fifty delegates are reported registered before the opening session. Many were present at the Milton Sabbath morning service where Rev. Hurley S. Warren preached. Other visiting delegates filled neighboring pulpits.

There is an air of expectancy and a spiritual feast is being awaited. As full a report of Conference as possible will be found in the SABBATH RECORDER next week.

He that negotiates between God and man
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech.

—Cowper.

CONFERENCE PRESIDENT'S ADDRESS

By Rev. Erlo E. Sutton

(General Conference, August 22, 1939, Milton, Wis.)

We are together this week in this pretty country village, the seat of one of our colleges, for the 137th anniversary and the 127th session of the Seventh Day Baptist General Conference. We do not have here the background of history that we have when we meet with one of our churches in the eastern states, nor the inspiring ruggedness we would find were we meeting with one of our churches in Colorado or California. However, those who live here, and those of us who have gathered here, have lived more in our generation than did those who founded our churches along the eastern seaboard. But they founded churches and schools, and one cannot read the history of their age without feeling that they loved and served God. They were loyal to their conviction of truth as they saw it, and with faith in God planned for the future. May the history of our faith and the plans we make in this session of General Conference be such that it may be read in future years with the feeling that we were a people with a faith and a purpose.

Many complain that Christianity, as well as the world, is passing through difficult times, that this is a difficult period. Every period in the history of Christianity has been a critical period, and the one through which we are passing is no exception. The tasks and problems confronting Seventh Day Baptists were never greater, nor were the opportunities for service ever equaled.

As a people we have gone a long way since our first church in America was established in Newport, R. I., in 1672, and while we may sometimes become discouraged with conditions as they are today, as we look back over our past we cannot but feel that the hand of God has led us. Samuel of old could say, "hitherto hath the Lord helped us," from the assurance that hitherto he had followed his guidance. When one can say, "Thy will be done in and by me," and, like Samuel, can say, "Speak, for thy servant heareth," then, and not until then, is he prepared to be helped of the Lord. God does not do man's work, but he assists the willing and obedient, both from within and from without; from within by promptings and illumination; from without by opening the doors of opportunity and supplying the means. As it is written, "A man's

heart deviseth his way, but the Lord directeth his steps."

When God purposes to lead men to fine issues, however small, it is by ways of his, not man's devising. Man is made to realize that it is not his own wish, or wisdom, or strength, but a higher purpose, a broader plan, and a stronger hand than his own, that are shaping the movements and determining the results. All highest things in life are reached through this guidance and help. Thus helped and nurtured of God, man's life becomes complete and divinely beautiful, sacred and significant.

This directing of the Lord is frequently quite different from what human planning would have arranged. It has not been through pleasant ways that man has been led to his highest and best estate. Many of the foremost people who have led and shaped civilization and religion have not chosen their own environment, but as Paul declares, "God hath determined the times before appointed and the bounds of their habitation."

Most of the men and women who have been potent factors in shaping the destinies of their fellows, who have been the originators, organizers, and promoters of all that is best for human good, have faced hardships, have been disappointed, have "dipped their morsels in the vinegar of life." The same is true of churches and denominations. It is only as the results achieved have cast their light backward that all these conditions are seen to have been for the best, and to have been shaped by a higher power. It is only through toil, suffering, and sacrifice that the best comes to man, and human progress is made.

I am but repeating what others have said, when I say, there have been few times in the world's history when people were called upon to face so many perplexing problems at the same time, and no one knows what tomorrow may bring forth. But of this we are sure, the eternal God changes not and his plans move forward, and we should give careful study to the problems that face us, try to understand them, and if possible solve them.

Seventh Day Baptists have prided themselves that they are organized along the lines of the New Testament Church and that, like it, changes in organization have grown out of definite needs, and these needs have been met by giving individuals, societies, and boards authority to perform certain tasks. From the

realm of largely voluntary service in our early history, mainly from necessity, we have moved into the field of paid executives and workers. We have adjusted ourselves to changing conditions and greater needs, just as the Apostolic Church did. Seventh Day Baptists, as well as other denominations, must adjust themselves to changing conditions, move forward in their work, or lose ground and gradually die.

In our efforts to meet changing conditions and adjust ourselves, mistakes have been made, and when discovered we have tried to correct them. The only being who ever attempted anything along religious lines and made no mistakes was Jesus Christ. Humanity, even in matters of religion, goes forward by trying, by making mistakes, and after they are made by trying again and avoiding the same error. Failures should be markers along the road to direct us toward the right way and victory.

Societies and boards have been organized as needs have arisen. During our early history in this country, individuals and churches carried on missionary work. Before the birth of our present Seventh Day Baptist Missionary Society, organizations were formed in local communities to promote missionary work. It was soon discovered that this task was greater than could be performed by any local group, therefore our missionary society was organized. In a similar way most of our other societies and boards have come into existence to meet the need of the hour, and have since carried on the work they were organized to do.

In the past, some organizations that were formed have gone out of existence, or have been changed in form because the work for which they were formed no longer needed to be done, or had so changed that the original organization could no longer properly carry it on. We should not be alarmed when such things take place, for it may mean progress.

Changes similar to those which have taken place in the past may be taking place now, and will occur in the future, for the stream of progress must move forward. This does not necessarily mean the formation of new societies or boards. On the other hand, it may mean combining societies or boards. In many denominations as well as interdenominational enterprises this has taken place. A few years ago there was in the United States and Canada a number of organizations promoting religious education in churches and Bible schools. It

was discovered by thoughtful leaders that there was an overlapping of work, sometimes a waste of human energy and money. People deeply interested in greater efficiency in such work called a meeting of representatives of these organizations. This resulted in a merger, the new organization being called "The International Council of Religious Education." The new organization did the combined work more efficiently and eliminated most of the overlapping of interests and work, thus winning the confidence of outstanding business men who have since supported the work financially.

Steps are being taken to merge three Seventh Day Baptist organizations—the Education Society, the Sabbath School Board, and the Young People's Board—organized, I believe, in the order in which I have named them. When first organized each one had a distinct field. The purpose of the Education Society was largely that of promoting training for the ministry, as represented by colleges and the seminary. During the years many changes have come about and many seminaries now have departments for training workers in many fields of Christian service, and many colleges have established departments of religious education. When the Sabbath School Board was first organized, its chief duty was to promote Bible study in our churches and to furnish helps for such study. Its tasks have so multiplied that it not only does this, but through an executive secretary promotes Vacation Religious Day Schools, furnishes supervision for them, and in cases of need, helps finance them. It also conducts classes for the training of teachers and other workers in the local church, and performs many other educational duties. When Christian Endeavor was organized, and even after our Young People's Board was formed, the purpose was to promote religious expression among young people by organizing societies among them for this purpose, so that they would not be embarrassed by expressing themselves before older people. But this work has been so expanded that it touches almost all phases of religious life, and excellent courses of training for Christian service are now given in individual societies, in community classes, and in summer schools.

It seems, then, that through the years, these three bodies have developed many functions which are common to all, especially in the

field of Christian religious education, the same courses of study and the same text books being used in colleges and seminaries, in classes conducted by the Sabbath School Board and Young People's Board for training in Christian service. This being true, it seems reasonable that a merger of these three organizations might be consummated that would more closely co-ordinate and simplify our work in the fields of general education, training for the ministry, and training of lay members for special Christian service in the church, Bible school, and young people's work. All the various interests now represented by the three organizations can be conserved by a proper constitution and by-laws.

Our boards and the Commission have prepared for your consideration a program for the coming year, and have estimated the cost of the work we hope to do. For several years, perhaps due in part to the financial conditions in our country, it has been extremely difficult to raise funds necessary to continue work already under way. In fact, it has been necessary in some cases to curtail the work, and in other cases it seems necessary that individuals carry work formerly done by two, that our work may not suffer more. This is a heart-breaking and health-breaking task, as it requires the worker to begin his tasks at early dawn and continue until late at night. This ought not to be, but what else can we do if there are not funds sufficient to employ necessary workers, both at home and abroad?

Money alone cannot save a soul or build a character, yet it is a factor in this day, without which these results are not often accomplished. I suggested a moment ago that one of the reasons we are not raising sufficient funds to carry on our work as it should be was the financial conditions in our country. But I have felt for some time that there are other reasons. Some years ago we established the Unified Budget system, and under it we have raised more money, even in lean years, than we did before it was adopted. But in recent years, with a few exceptions, our gifts to the Unified Budget have been decreasing. Perhaps one of the chief reasons for this is that we have allowed, or even invited, certain interests to withdraw from the United Budget, and they have conducted separate canvasses. In certain cases, because of unexpected emergencies, such as the undeclared war in China, this seemed necessary and wise. These special

drives for money have drawn heavily upon our churches so that in many cases they have been unable to contribute their usual amount to the Denominational Budget. I think we must recognize the fact that many of our people are limited in funds, and if they contribute under pressure to a special interest, they cannot make their usual gifts to the common cause. Therefore, while the board or special interest making the drive may get what it asks for, others boards and interests find their income dropping off, and they suffer.

I feel that another cause contributing to the failure to more nearly raise funds necessary to carry on our work, is a lack of an understanding of the budget on the part of the people in general. Under our present system the budget is not made up and presented for study and adoption until nearly two months of the budget year are gone, and in many cases it is not presented to churches until the time of their annual meeting several months later, if at all. Then, too, the budgets we have presented and adopted at Conference have not shown clearly the work we are actually doing and paying for, or trying to pay for, for in many cases salaries and other expenses are not paid on time.

Many items in our budgets of the past have been items of hope, items for work we feel should be done if and when funds are forthcoming. All this is confusing to the average layman, as well as to many of our church leaders. Why not adopt two budgets, one for the work we are actually doing now and definitely plan to begin during the year, with a reasonable amount for the gradual reduction of debts that have accumulated, then another budget for the work we feel should be done if we are to regain ground we have lost and expand our work. It seems to me that such budgets would be easily understood by all our people, and being understood, would be more heartily supported.

In the past, our people have not had an opportunity to study proposed or tentative budgets before their presentation to General Conference and their adoption by it. To give our people this opportunity, the Commission has proposed that at this session we not only adopt carefully budgets for 1939-40, but that we set up carefully prepared proposals for budgets for 1940-41, these to be studied by our people during the year, adjusted as may seem necessary after such a study, and

adopted by Conference in 1940 as the budget for the following year, this procedure to be followed year by year in the future.

Objections may be raised that work and budgets cannot be planned so far in advance, even tentatively, but it may be better to give serious study to plans for the future, and budgets to cover necessary expense in advance, than it is to vote to take up some new enterprise or expand work already being done during the enthusiasm of Conference and then forget it afterward. Our people have had considerable experience along these lines, sometimes with humiliating results. Forethought is usually better than afterthought.

Let us plan carefully and prayerfully, budgets for every board and every denominational interest, and then just as carefully and prayerfully assemble them into the United Budget, then, except in dire emergencies, keep within the limits of the budget, making no drives for special interests. Such drives tend to weaken the United Budget, and may eventually break it down entirely. For this to happen would be a disaster which would result in a mad scramble on the part of boards for funds to carry on their work, which would be an unhealthy condition and might end in unchristian competition.

As I have already stated, our present budget year began nearly two months ago, while the budget was not presented for consideration and action until the first session of General Conference this morning. It seems to me that this is a serious defect, and in an attempt to correct it, the Commission is proposing that the time of beginning the budget year be changed from July 1 to October 1. We can see no valid reason why this should materially affect the balancing of accounts and making reports for the Conference year as it now is. For the most part our boards do not select their officers, appoint committees, and make appropriations for their work until their September or October meetings. Therefore, this change would affect them little so far as their plans and appropriations for the year are concerned.

I have spoken quite at length concerning closer co-ordination of the work of some of our boards, Denominational Budgets, and so on, matters of great importance if we are to carry on the work I believe God has given us. Now I would like to speak briefly of the human element in our work.

I feel that there never was a time when greater opportunities were offered the Church for service than the present. At the present time there is a great deal of unrest in the world, political, economic, and social. No organization in the world is better qualified to bring spiritual quiet, and help solve the many problems confronting us, than the Christian Church. But to do this it must have God-called, Spirit-filled, well-trained leadership. In this connection, we think first of all of the Christian ministry, and especially of our own Seventh Day Baptist ministry. Upon this group, more than upon any other, depends the success or failure of our work. As are the leaders, so are the people.

The best preparation possible for this God-given task is none too good. Until within a few years, special preparation in our seminary, or any seminary, was a difficult task for most young men preparing for this work, and perhaps there are some among us who accumulated debts that they are still carrying that they might prepare themselves for this task. But the gifts left by faithful ones who have passed to their heavenly reward have made it easier for young men to prepare themselves for this work. Doubtless the most of these gifts were made with the feeling that young men thus aided would attend our own seminary. It seems, therefore, that if young men are aided by these funds, they should at least spend half of their seminary years in our own seminary where they will be under the influence of our own people, become well grounded in our traditions, history, and religious faith. Personally I feel that it would be a good thing for most of our young men preparing for the ministry to take their last year in some large, standard, recognized seminary where they will contact men of various faiths. In some cases within my knowledge, this has given a deeper appreciation of our religious faith and denominational practices.

Finally, I feel that if we are to do the work God has called us to do, we must have more of the evangelistic spirit, a greater desire to win souls to Christ. When I use the terms, "evangelistic," or "evangelism," doubtless there are those who think I am referring to the "Big Meeting" of years gone by. This was one form such work took, and it still has its place. What I have in mind is evangelism in all its forms, the mass meeting, the regular church service, the Bible school, the Christian

Endeavor, Vacation Schools, personal visitations, whatever method we can use to win people to Christ.

May God give us visions, and then wisdom and grace to follow his leadership.

MISSIONS

NEWS FROM THE HOME FIELD

(Condensed from reports of missionary pastors for the quarter ending June 30, 1939)

Boulder, Colo.

My regular annual trip to the western part of Colorado was made during May. While on this trip I visited people in Craig, Rifle, Palisade, Grand Junction, Fruita, Olathe, Montrose, Gunnison, and Leadville. I feel that these visits are keeping these people interested in the denomination and its cause as they would not be if this contact were not made. The young people especially need this work.

We had a very profitable Preaching Mission when Dr. H. Eugene Davis was with us. Meetings were held each night from May 24 to 27 inclusive. He is a man who can stir the hearts of young and old alike as few others can.

We have had a very successful Vacation Bible School this year. The school ran from June 12 to 29.

Two more special sermon lectures on Science and the Bible were given on the Sunday evenings of April 16 and 30. These are well attended and a considerable amount of interest is shown in them. Illustrative material is used, either slides, motion pictures, or actual scientific demonstrations, or a combination of these is used.

Weeks of work, 13; sermons and addresses, 18; prayer meetings, 12; calls, 89; conversions, 10; average congregation 57; pages of literature distributed, 1,000.

Ralph H. Coon,
Missionary Pastor.

Dodge Center, Minn.

On May 14 we went to northern Wisconsin, and while it was reported we had gone on a month's vacation, we filled more appointments, covered more ground, and made more calls and visits than common. Though this hardly could be called a vacation, we enjoyed meeting with old friends and making new ones.

We attended the Church of God State Con-

ference and I was given a prominent place on the program. Also a week-end Preaching Mission was conducted in our church in New Auburn, Wis., with picnic dinner at church on Sabbath day. This gave us all a happy social hour. We also attended the northern Wisconsin and Minnesota semi-annual meeting in June. We made 53 calls in this period and covered a distance of 1,163 miles. I gave 6 sermons in New Auburn during this time.

We also had a very enjoyable, and we think, beneficial time at Welton, Iowa, in April. A goodly company was present at all services. Six of us went from here (Dodge Center).

Weeks of work, 13; sermons and addresses, 18; prayer meetings, 10; calls, 93; average congregation, 51; pages of literature distributed, 47.

Charles W. Thorngate,
Missionary Pastor.

Jackson Center, Ohio

The pastor has not been on the field long enough to arrange anything special.

There are many needs and chief among them is a deeper work of God's grace in our hearts and lives.

A good supply of tracts for distribution would be helpful. I think the people are anxious to do that kind of work and there is opportunity for considerable of it.

Weeks of work, 13; sermons and addresses, 13; prayer meetings, 13; calls, 21; average congregation, 35; pages of literature distributed, 400.

W. L. Davis,
Missionary Pastor.

Hammond, La.

On May 25, my wife, our youngest son, and I left for Little Prairie, Ark., where on the following evening (Sabbath eve) we began a two weeks' Preaching Mission or revival. The interest was good from the beginning and the attendance excellent. After the close of the meetings we gathered at the water's edge of a little lake near the church where four people put on Christ in baptism. During the meetings a fourteen-day Daily Bible School was conducted, in which much interest was manifested.

There are two or three other points of interest near to Little Prairie, in and near De Witt. Also there is a family near Almira, about thirty-five or forty miles from Little

Prairie, who is either keeping the Sabbath or is interested in so doing. This place we were not able to visit at this time, but hope to at a later date.

From Little Prairie we went to Columbus, Miss., where there are some Sabbath keepers. Here our work was more of a personal nature, as there was no suitable place available for public services. However, we were requested to return there at some future date for a series of meetings to be held in the court house, provided it could be secured.

Some money has been raised during the quarter and sent to both the Budget and the School of Theology.

Weeks of work, 13; sermons and addresses, 37; prayer meetings, 8; calls, 25; conversions, 1; baptisms, 4; average congregation, 11 in Hammond, 70 at Little Prairie; pages of literature distributed, 675.

Verney A. Wilson,
Missionary Pastor.

Berea, W. Va.

Our main special effort here at Berea has been directed toward preparing for the Southeastern Association, which met with us June 29 - July 2. The association meeting was deeply spiritual and a great help to the church.

May 4-8, the pastor and four others from Berea made the trip to the mountains. In many ways this was the most encouraging visit we have had to this field. At Crites Mountain, one new family has moved in, and the people are making plans to fit up a log house for a church building, hoping to have it ready for use on our next trip. I am hoping to go to Crites Mountain for a somewhat extended evangelistic effort this summer.

At our April quarterly meeting, Mrs. Jettie Brisse was ordained deaconess, by a council consisting of delegates from Salem, Lost Creek, Middle Island, Berea, Daytona Beach, and Gentry. Pastor James L. Skaggs preached the ordination sermon, and Pastor E. F. Loofboro offered the consecrating prayer.

We hope to arrange to hold revival meetings in late September or early October.

By permission of the church, the pastor and family took a two weeks' vacation in May and June, which was spent in Potter County, Pa., and Allegany County, N. Y., visiting relatives and friends. We attended services at Hebron, Alfred, and Alfred Station.

We are now beginning our Vacation Bible School with Miss Conza Meathrell supervising, and Miss Mary Cary of Hebron, Pa., and four local teachers assisting.

We appreciate the promptness with which the board has endeavored to supply funds in the face of severe financial conditions.

Weeks of work, 11; sermons and addresses, 11; prayer meetings, 13; calls, 68; conversions, 2; average congregation, 30.

Clifford A. Beebe,
Missionary Pastor.

Salemville, Pa.

In April, Rev. Eli F. Loofboro came to us in exchange on the Sabbath promotion program. Our association at Berea, W. Va., was a special effort on our part. Twenty of our congregation made the long journey to attend the meetings.

I was away from the church two weeks (Sabbaths), while in Alfred for graduation from the School of Theology and while attending the Ministers' Conference. Also one other time I was away from church over the Sabbath. On each occasion I prepared a sermon and a worship service and left them in charge of one of the deacons. Thus we have missed no church service except the one during the association. I have answered a number of calls to give talks and sermons at youth meetings and conferences here in Bedford County, and many such calls came that I could not accept.

We have planned a Vacation Bible School which is to begin July 10, and continue two weeks. I expect to conduct a class for children in preparation for church membership after the close of Bible school. It will be called the Pastor's Class in Christian Character.

Weeks of work, 13; sermons and addresses, 20; calls, 40; average congregation, 60.

Marion C. Van Horn,
Missionary Pastor.

Report of Missionary-Evangelist for July

During the four weeks we have been here I have been very busy. I have called on all the families that should be supporting the church services.

Mr. and Mrs. Campbell went with us to Rock Island and we spent an afternoon looking up the various families that formed the group

there a few years ago. We failed to find some of them and others have lost interest.

Garwin has been visited during the month. We called on all the families while there and preached twice Sabbath day. We called at Marion on the way over to Garwin. We are to go to Marion for the quarterly meeting next Sabbath, August 5.

R. J. Severance,
Missionary-Evangelist.
Welton, Iowa.

YOUNG PEOPLE'S WORK WHAT DO THE YOUNG PEOPLE EXPECT OF THE CHURCH?

By Mary Miller

This is the church of my dreams,
A church adequate for the task,
The church of the warm heart,
Of the open mind,
Of adventurous spirit.
The church that cares,
That heals hurt lives,
That challenges youth,
That knows no division of culture or class,
A church of all good men,
The church of the Living God.

Don't we enjoy going to a church where we can sense a warm feeling among the members and toward others who come to worship with them? Young people today have a right to expect that the church to which they belong will give them an opportunity to participate in its life. We should not just sit by while adults do the work. Yet this is often the case. We are not invited to business meetings to have a part. We are not placed on committees. Some opportunity must be provided to make us feel that we are a part of the church. Allow us to be ushers, teachers, members of the church choir, and helpers in small duties.

The young people should have services of worship which will be truly worshipful and which will lead the soul into a closer communion with God. The sermons must be in language the people understand; the hymns must be inspiring and correlate with the sermon. The gospel must be presented as Christian; worship must be direct, satisfying, and beautiful.

The older people should sympathize with youth in all its problems, recognizing the reality and power of temptation and the pitfalls involved in living in this present world. Today we are living in a so-called "fast world." If

you do not drink, smoke, gamble, and enter into tempting personal affairs, you are not considered as an up-to-date person. Why is it that young people are criticized rather than helped to build up to the right standards of Christian living when they fail?

We must not forget that the youth of today are very enthusiastic. They become absorbed in whatever interests them. Someone has said, "Keep an eye on the youth who does not yell at a ball game. He may need either a doctor or a sheriff." We do not lose our enthusiasm when we get old, but we get old when we lose our enthusiasm.

There should be a consistent example of Christlike living and sacrificial service on the part of leaders and adults in the church. We need leaders who will be present at each meeting to carry on the work—leaders who are trained. We all know that public school systems provide institutes and schools for their teachers; trades looking for master workers provide an apprentice system. If the church wants skilled leaders, let it give a policy of leadership development.

Youth of today are leadable. There are two ways of getting folks to do what you want them to do. One is driving; the other leading. We all know which is best—leading. Sympathetic leadership is youth's greatest need today. A leadership dyed with the Spirit of Jesus Christ.

Today, as through the ages, persons may gain happiness through working with others. We should have an attitude of respect for one another's viewpoints, a true desire to work together for the good of the kingdom of God. A feeling of fellowship and willing co-operation will go far toward strengthening and furthering the church. We work together in school side by side; why not in church? Don't let us discourage the youth, but do as Paul has said in First Timothy 4: 12, "Let no man despise thy youth, but be thou an example of the believers, in words, in conversation, in charity, in spirit, in faith, in purity."

We young people of today have often heard it stated, "We are the church of tomorrow," or the guiding force of tomorrow's church. If we are to build wisely we must learn the course to follow and where the dangers are. We should listen with respect to the suggestions of the adult members of the church, because their years of experience can show us how to avoid mistakes which have been

made before. We are often too impatient with the plans of older persons, but when we stop to think, it is through the exchange of ideas that progress is made. In 1 Peter 5: 5, we find this advice, "Likewise, ye younger, submit yourselves with humility to serve one another, for God resisteth the proud, but giveth grace to the humble."

We are to work for Christ and his church always first. John Wanamaker, one of the foremost men who helped to better our department stores, has written this on "Why I Go to Church": "You might just as pertinently inquire, why do I eat, or why do I sleep, because I find one is just as necessary to my well-being as the other. I could eat well and sleep well and yet be a very miserable man without the spiritual uplift that only comes from an attendance upon the Divine ordinances. Then again, it is a great privilege to touch shoulders with the earnest Christian men who are also interested in promoting Christ's kingdom upon earth. I have made it the rule of my own to be in my regular place each 'Day of Worship.'"

In conclusion let us say that the future of our churches depends on the young people. When we solve the problem of discovering and training leaders among our young people, we open the gates to a new field which the church may enter.

CHILDREN'S PAGE OUR LETTER EXCHANGE

Dear Oscar:

I, too, have read the story about Polly, Molly, and Dolly, and I once had three little kittens to whom I gave those very names; one was black, one black and white, and one a "calico" cat. I imagine you know what a "calico" cat is.

I am pretty sure you will see me at Conference for we are coming to Milton by auto, starting about six o'clock next Sunday morning. I am looking forward to seeing you and May, also.

Your picture game must be quite interesting and instructive, too. It's something like a puzzle and I like to work out puzzles, don't you?

Sincerely your friend,
Mizpah S. Greene.

Dear May:

I was very glad to hear from both you and Oscar last week, though I didn't have room for an answer then.

Our Andover Vacation Bible school ended Friday, and our demonstration was the night after the Sabbath. We held it in the Methodist church, which was pretty well filled by the children, their parents, and friends. This is the first Vacation Bible School ever held in Andover, but I'm sure it will not be the last, for nearly every one was enthusiastic about it.

Our pumpkins all turned out to be squashes and none of them are ripe as yet, but we have many other ripe vegetables as well as pretty flowers.

Your sincere friend,
Mizpah S. Greene.

Dear Sister Greene:

I was very glad to get an answer to my letter through the SABBATH RECORDER.

Next Sabbath, August 19, our mission is holding baptismal services in one of our Baptist churches in the city, which our mission has rented for that day. There are four or five who are going to be baptized, my own brother, Peter, being one of them. He is fifteen years old and is glad that he is going to be baptized.

My two brothers, Peter and Ralph, and myself, are practicing a vocal trio which we expect to sing on next Children's Day. The name of the hymn that we are going to sing is "Jesus Is Dearer Than All."

I wish you could be over sometime on Children's Day so that we could all meet you.

We are still holding prayer meeting every Wednesday night, and Bible study every Friday night. Sometimes we have as many as ten children at these meetings, and on prayer meeting night they all pray. It would do anybody good to hear the children pray.

Well, I think this will be all for now. I will be looking for an answer in the SABBATH RECORDER.

Your sister in Jesus,
Anna Marie Fatato.

550 Manhattan Street,
Schenectady, N. Y.

Dear Anna Marie:

It is very good news that such a fine group in the Schenectady Mission have taken that

OUR PULPIT

THE FAITH WE LIVE BY

(Sermon given at Eastern Association at Marlboro, N. J., June 10, 1939, by Rev. Everett T. Harris)

Text—Ephesians 2: 8. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God."

It was a realization of the significance of this great text which moved Martin Luther to carry through the Reformation movement against the Roman Catholic Church. If the Reformation had been only a reaction against the evils within the established church, then it would have been short lived. But all the reforms of the church were unable to stop the movement, once it was started, because within it there was a great eternal truth—salvation through faith of the individual soul directly in touch with God.

A deeper realization that personal faith is still the way to salvation is needed among us today. The faith that the Spirit of Jesus Christ is among us—that his work of grace on the cross long ago was for you and me personally—this faith is still powerfully moving and can still save us to the uttermost.

The words of the text are a part of Paul's warning to the Ephesians, that it is by faith and not by works that men are saved. The Ephesians thought that by acts of kindness and charity they could win their favor of God. We still hear the same arguments that Paul probably met. "I am just as good a man as that Christian. I serve my community through my club and I give to the poor." Then the comparison is carried on to show the church-going Christian in a very bad light. The Abou ben Adhem whose "name led all the rest" is brought in to clinch the argument—"because he loved his fellow men." The fact still remains that "without faith it is impossible to please God," and it is only reasonable that this is true. Can you be pleased by gifts from one who has no faith in you? If some one doubts your integrity, can you be pleased if that one gives you charity? No, you cannot, and no more can God be pleased by the charity of an unbeliever. In fact, it is heaping insult upon injury to try it. A great personal, gripping faith in the God and Father of our Lord Jesus Christ is a prerequisite to our eternal salvation.

If Paul were living today he would add another warning to our generation, "Knowl-

important step in Christian living, baptism, and I wish them great happiness in their Christian service.

I, too, should very much like to attend your Schenectady Mission and be able to meet you all. Perhaps sometime I may have that opportunity.

It does indeed do us all good to hear the trustful prayers of little children whom Jesus loves, for as you know, he said, "Suffer the little children, and forbid them not to come unto me, for of such is the kingdom of heaven."

Sincerely yours,
Mizpah S. Greene.

Dear Mrs. Greene:

I am sorry I could not write sooner. I am having lots of fun this summer. Today I got a little kitten. Its name is Moonlight. We had quite a time naming it, but finally I thought of the name Moonlight.

We are having a great time at church this Sabbath. There is going to be a baptismal service. The people who are getting baptized are: Peter Fatato, Isabel Prati, Walter Moore, Anna Uleano, and I.

Well, my letter is getting long so I must close.

Your friend,
Eugene Fatato.

Dear Eugene:

I had just finished answering Anna Marie's letter when your letter was handed to me, just in time for me to get it into the RECORDER this week. I am so glad to hear again of the wonderful time you had at your church last Sabbath. I remember how happy I was two years ago when the four girls in my Vacation Bible class at Independence were baptized along with other young people.

I think you chose a very pretty name for your kitten. Is it a white kitten?

Yours sincerely,
Mizpah S. Greene.

CORPORATE MEETING

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

edge without faith is useless." There are so many who know Christian truth and yet never give evidence of faith." Paul spoke to Timothy of those who are "ever learning, but never able to come to the knowledge of truth." If the Christian men and women of our denomination had faith enough to use the knowledge we already have, we would soon be known as those who "turn the world upside down." Not more knowledge, so much as faith to go forward with the knowledge we have—this is our great need.

"I determined not to know anything among you save Jesus Christ and him crucified," said Paul, and most of us will agree that Paul knew enough to live a grand and noble life. We hear of parents holding back their children from baptism and church membership on the grounds that "they don't know enough about what they are doing." I always feel like saying to such persons, "Do you feel as though you know enough yourself?"

Not that knowledge is not necessary, but it certainly is not the criterion for judging fitness for baptism. "By grace are ye saved through faith."

How can we be sure of having such a vital faith that it will save us to the uttermost? I have heard others assert that they were saved beyond question, and I have felt certain they were sincere. But I have never felt like being too certain about it myself. During the recent hurricane an incident occurred which makes me more hesitant than ever to go about in anything but a humble attitude. A minister was trapped with two of his parishioners and, thinking they were about to die, the minister became a chattering, hysterical coward, babbling prayers and scrambling for the best places, as they clung to the rafters of a house. Later, when they had been rescued, his two friends said they were ashamed of him. And small wonder. If a man preaches of salvation by faith to the uttermost, it ought to save him in a time of emergency. Some one says, "That minister did not have faith." Well, perhaps he did not—are you positive that you have? How can you be sure until you have stood the test? "Salvation is for the hereafter," some one says. Believe me, if salvation does not begin today where we are, I am afraid it will not come in the hereafter. If Jesus is not saving me now from fear, from pettiness, from selfishness, and from slow spiritual death,

he will not save me from eternal death in the hereafter. But if he is saving me to a more thoughtful, considerate, and unselfish life; if he is making life full and rich now—think what it will mean to grow through the ages more like him. Indeed, this is eternal salvation beginning here and now.

There is no reason to fear that our faith will not stand the test of an emergency, if each day we are living daringly for God, using the faith we have up to the limit. How long has it been since you have definitely used your faith to the limit, venturing out into the deep with God, doing something you could never have done without him? Has salvation by faith been very real to you today? I hope so. But if it has, you probably do not feel like talking about it. It is a very dear and precious experience between you and God. You know in your heart that it is not for you to be proud of such salvation from fear or ineffectiveness—it is the gift of God.

The following poem appeared in a recent *Christian Herald*. It seems to be the complaint of a man who has lost his childhood faith.

I remember, I remember
The house where I was born,
The little window, where the sun
Came peeping in at morn.

I remember, I remember
The fir trees dark and high.
I used to think their slender tops
Were close against the sky.

It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heaven,
Than when I was a boy.

There is a poignant quality in Tom Hood's complaint that touches one. It sounds sincere. There really is a heart hunger for the old certainty. The answer is that, as a matter of fact, he is no farther off from heaven than when he was a boy. Heaven is all around and within, now as then. The trouble is with the man, not the boy. His faith did not grow with his body and mind. Believe me, it is time the man's faith grew up to match his age. And it will not grow unless he uses what he has to capacity. When an arm is broken and placed in a sling, it soon becomes flabby and soft. A similar experience takes place when a man's faith is not used and he "plays safe." But when he does use it, though

at first it may be a weak and hesitant faith, it will grow and grow until it will truly save to the uttermost, now and through all time.

The builder who first bridged Niagara's gorge,
Before he swung his cable, shore to shore,
Sent out across the gulf his venturing kite,
Bearing a slender cord for unseen hands
To grasp upon a further cliff and draw
A greater cord, and then a greater yet;
Till at last across the chasm swung
The cable—then the mighty bridge in air!

So we may send our little timid thought
Across the void, out to God's reaching hands,
Send out our love and faith to thread the deep,
Thought after thought until the little cord
Has greated to a chain no chance can break,
And—we are anchored to the Infinite!

—Edwin Markham.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." O God, help us to live and be saved by this faith in Jesus Christ every day we live. Amen.

DENOMINATIONAL "HOOK-UP"

Daytona Beach, Fla.

Some Summer Notes

May 24, 1939, and again on August 15, the Church Aid met with Mrs. Jessie Finch in Holly Hill, for work, business, and pleasure.

June 14, the Church Aid met at Dr. Josie Rogers' beach cottage. Mrs. George McEachern, an active W.C.T.U. worker of New York City, was the guest speaker, the program for the afternoon being focused on temperance.

June 17, Miss Alice Helton of Pomona, Fla., was baptized by Pastor Elizabeth Randolph, using for the first time the new baptismal installed in the church this spring. Miss Helton joined the church following her baptism, and Mr. and Mrs. Russell Maxson of Holly Hill united with the church the same day.

June 28, Mrs. T. J. Van Horn entertained the Church Aid at a silver tea at her home.

July 22, A church social was held at the home of Mr. and Mrs. Russell Maxson. It was a double feature occasion—one, in honor of Mrs. Mabel Main and her two daughters who were spending the month with her, Mrs. Rex Ayers of Shiloh, N. J., and Miss Ethel Main of Salem, W. Va. The second, in honor of the birthday of Rev. Theodore J. Van Horn,

and the forty-first wedding anniversary of Mr. and Mrs. Van Horn, both of which occurred on July 19. It was a happy evening for everyone.

Pastor Elizabeth Randolph went to Alfred for the summer, and we are hoping she will return to us early in the fall, fully recovered from her illness of the late spring. During her absence Rev. T. J. Van Horn has had charge of the church work and services. Prayer meetings have been held each Sabbath eve at his home.

Correspondent.

Alfred Station, N. Y.

The ordination of Elmo F. Randolph to the gospel ministry was held at the Second Alfred church on Friday evening, August 11, 1939, the following Sabbath morning, and afternoon. The following program was given:

Friday Evening

Worship service—Rev. Harley Sutton
Reading from "S. D. B. Manual" by the chairman of the committee
Reading the call—Clerk of the Second Alfred Church
Organization of the council
Statement and examination of the candidate
Vote of the council
Benediction—Paul L. Maxson

Sabbath Morning

The regular Sabbath morning services of the Second Alfred Church.

Ordination sermon—Rev. A. J. C. Bond

Sabbath Afternoon

Scripture reading and prayer—Rev. E. H. Bottoms
Charge to the candidate—Dr. Walter L. Greene
Charge to the Church—Dr. Edgar D. Van Horn
Consecrating prayer—Dr. George B. Shaw
Welcome to the ministry—Rev. A. Clyde Ehret
Benediction—Rev. Elmo F. Randolph

The program was interspersed by appropriate hymns and special music.

Ordination committee: A. J. C. Bond, chairman, Walter L. Greene, Edgar D. Van Horn.
—Contributed.

Milton Junction, Wis.

Mrs. George Thorngate and four sons, formerly of Phoenix, Ariz., who spent a brief time here last week have gone for a visit with Rev. Charles Thorngate and family at Dodge Center, Minn. Mrs. Thorngate and three younger sons, Stephen, David, and Philip, will sail, August 19, on the *Empress of Asia*, from Vancouver, B. C., for China to join her husband, Dr. George Thorngate. Briar will remain here to enter Milton College this fall.

The Commission of the General Conference has been in session at the William M. Davis cottage on Lake Geneva, August 15-18. Members of the Commission are Paul H. Hummel, Boulder, Colo.; Orville B. Bond, Lost Creek, W. Va.; Courtland V. Davis, Plainfield, N. J.; Rev. Paul S. Burdick, Leonardsville, N. Y.; John H. Austin, Westerly, R. I.; Rev. Erlo E. Sutton, Denver, Colo.; Rev. Hurley S. Warren, Plainfield, N. J., secretary to the Commission.

—Milton Junction Telephone.

Salemville, Pa.

It has been several months since you have heard from Salemville. We are still striving and feel that the Christian spirit is with us as we are doing things to help along in the best way we can. Our pastor and Mrs. Van Horn spent three weeks in June at Alfred, N. Y., when the pastor finished his school work and was graduated from the School of Theology. In his absence he had the church worship program made out and it was led by the deacons and others. The first Sabbath he was absent there were sixty present, so you see our interest is genuine even in his absence. We were glad when they returned to us and I understand they were glad to get back.

The last of June there were twenty people from our church who attended the Southeastern Association held at Berea, W. Va. All who were there witnessed some message or talk that helped us to feel more of the need of the better things of life and renewed our interest in the work of our church. It was a wonderful association and the Berea folks are to be congratulated on having such a good meeting and on the welcome given to everyone.

Daily Vacation Bible School started July 10, and continued for two weeks with Pastor Van Horn as supervisor. Other teachers who so ably gave their time were Mrs. Marion Van Horn, Misses Elda Dimond, and Marie Severance. There were thirty-three children from the three local churches, with almost a perfect attendance. The school closed with a picnic on Friday and a wonderful demonstration of their work on the night after the Sabbath, July 22. One can hardly see how they do so much in such a short time.

Sabbath, July 29, was a red letter day for us Salemville folks, when our pastor, Marion Van Horn, was ordained to the gospel min-

istry. It was a wonderful meeting for all who witnessed it. A most inspiring statement of his religious life was given by the pastor. I would like to mention that Pastor Van Horn never ceases to give his mother praise for the Christian training he had in his boyhood days. There were forty-three delegates and visitors present. We Salemville folks are glad to know we have so many friends. Come again next year to the association!

On Sabbath afternoon, August 5, the deacons and deaconesses met with the pastor to discuss various subjects. One was a class of religious training for the junior boys and girls, which is now being held by the pastor.

On Wednesday evening, August 9, Editor Herbert C. Van Horn and family of Plainfield, N. J., stopped at Pastor Van Horn's over night on their way to Conference. We church people had planned a social and had a pleasant evening together with the Van Horns. Luncheon of ice cream and crackers was served to eighty-two people.

Sabbath, August 12, we were glad to have Mr. and Mrs. E. D. Rankin and son of Marlboro, N. J., visit us and worship with us in our services. M. B. B.

OBITUARY

Scriven. — Palmyra Saunders Scriven, daughter of Lyman and Loretta Saunders, was born in the town of Rodman, N. Y., October 19, 1872, and died in Adams Center, N. Y., June 25, 1939.

She was married to William D. Scriven February 7, 1893, and has always resided in this vicinity. Besides her husband she is survived by three children: Anna L. Scriven, Mrs. Herbert Chrysler, and Harold L. Scriven, all of Adams Center; four grandchildren, a brother and a sister, and a host of friends.

Early in life she was baptized into the Adams Center Seventh Day Baptist Church and has been a loyal member through the years.

Funeral services were conducted from the church Tuesday afternoon, June 27, by her pastor, Rev. Orville W. Babcock, assisted by Rev. E. A. Witter. Burial was made in the Union Cemetery.

O. W. 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.

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

The Sabbath Recorder

Vol. 127

PLAINFIELD, N. J., SEPTEMBER 4, 1939

No. 10

DR. EINSTEIN TO DR. WISE

May I offer my sincere congratulations to you on the splendid work you have undertaken on behalf of the refugees during Dedication Week.

The power of resistance which has enabled the Jewish people to survive for thousands of years has been based to a large extent on traditions of mutual helpfulness. In these years of affliction our readiness to help one another is being put to an especially severe test. May we stand this test as well as did our fathers before us.

We have no other means of self-defense than our solidarity and our knowledge that the cause for which we are suffering is a momentous and sacred cause.

It must be a source of deep gratification to you to be making so important a contribution toward rescuing our persecuted fellow-Jews from their calamitous peril and leading them toward a better future.

Sincerely yours,

(Signed) Albert Einstein.

—From Congress Bulletin.