

and Mrs. Alma Johnson by letter, and Leon Mosher, Chalsbert Reefman, and June Siems on confession of faith and baptism.

The church choir and their families met for a steak roast at Nettie Fowler's cottage one evening last week. Our choir master, Dr. Ellis Johanson, was presented with a small gift in appreciation of his faithful work in directing the choir. We consider ourselves fortunate in having so fine a leader in our little church.

Recent visitors in White Cloud have been Editor and Mrs. Van Horn and their daughter, who visited the Maltbys a few days. Since they were taking their vacation, the editor did not speak except to tell us a little about the work of the Tract Society. We were all glad to see him even though we could not hear one of his good sermons. We are also enjoying the presence of Rev. Mr. Mills who is visiting his daughter until Conference. Another retired minister has promised us a visit. Rev. E. A. Witter and wife of Adams Center, N. Y., are planning to come this way on the way home from Conference. Next Sabbath we expect Rev. Jay W. Crofoot to speak to us. We cannot help wishing some of these visiting ministers could have come this way when we were for such a long time without a pastor.

Correspondent.

Verona, N. Y.

The Fourth Annual Home Coming Day was held at our church August 3. Following the opening service, an anthem by the choir and a solo by Kenneth Babcock of Milton, Wis., Pastor Davis delivered the morning sermon—"Bought at a Price." (1 Cor. 6: 20.) Following the sermon five of the young people who were baptized the previous Sabbath were received into the church. The sacrament of the Lord's Supper was administered by Pastor Davis, and the morning service closed by singing "Blest Be the Tie That Binds."

Dinner was served to one hundred thirty.

The afternoon session opened by a song service led by the choir, followed by Scripture lesson and prayer by Pastor Davis, an anthem by the choir, and a solo by Alfred Davis of Rochester. Rev. A. E. Budd, pastor of the Methodist Church, Vernon, N. Y., delivered an interesting address. A song and benediction closed the afternoon program.

Several out of town guests were present to enjoy the helpful day's service.

The Young People's Social Club met in the church parlors on the evening of August 10. A program of musical numbers and readings was given followed by games.

Our annual school picnic was held on the Vernon Fair Grounds August 14. Following the dinner, races and other sports were enjoyed.

Correspondent.

OBITUARY

Gray. — Annabelle Vincent, daughter of Joseph G. and Artilda Garlock Vincent, was born near Milton Junction, Wis., October 15, 1881, and died in Mercy Hospital, Janesville, Wis., August 1, 1940.

On October 30, 1901, she married Carl B. Gray, and they have lived in Milton Junction and vicinity. To them were born four children, who with her husband survive her: Mrs. Lillian Campbell, Milton Junction; Mrs. Leora Ferguson, Milton; Mrs. Evalyn Rabiola, Janesville; and Donald, Milton Junction. She is also survived by seven grandchildren, her mother, and four brothers.

Mrs. Gray became a member of the Rock River Seventh Day Baptist Church in her girlhood. After her marriage she transferred her membership to the Milton Junction Church of like faith, where she was a faithful worker throughout her remaining years.

Farewell services were held at the Crandall Funeral Home and at her home church at Milton Junction, Sunday afternoon, August 4, Pastor J. F. Randolph in charge, assisted by Dr. Edwin Shaw.

J. F. R.

Woolworth. — Addie N. Woolworth, the younger daughter of John and Mary Woolworth, was born September 30, 1856, at Alfred, N. Y., where she died June 22, 1940.

She was baptized into the fellowship of the First Alfred Seventh Day Baptist Church by Rev. Nathan B. Hull and remained a loved and faithful member throughout her life. For ninety-eight years the "Sabbath Recorder" had been a welcome visitor in her father's and her own home.

She is survived by her cousins, Edson Burdick, Clark Burdick, Mrs. William Jacox, Mrs. Arthur Irish, Mrs. Edith Wheaton, Elna Burdick, Mrs. Roscoe Collins, and other more distant relatives.

In the absence of her pastor, Rev. A. Clyde Ehret, farewell services were conducted from her late home in Alfred by Rev. Edgar D. Van Horn, and the body was laid to rest in the Alfred Rural Cemetery.

E. D. V. H.

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.

WANTED—A boy between the ages of ten and twenty to help with garden and other home duties in return for a Christian Seventh Day Baptist home, near to church and good school. Alena M. Bond, Nortonville, Kansas.

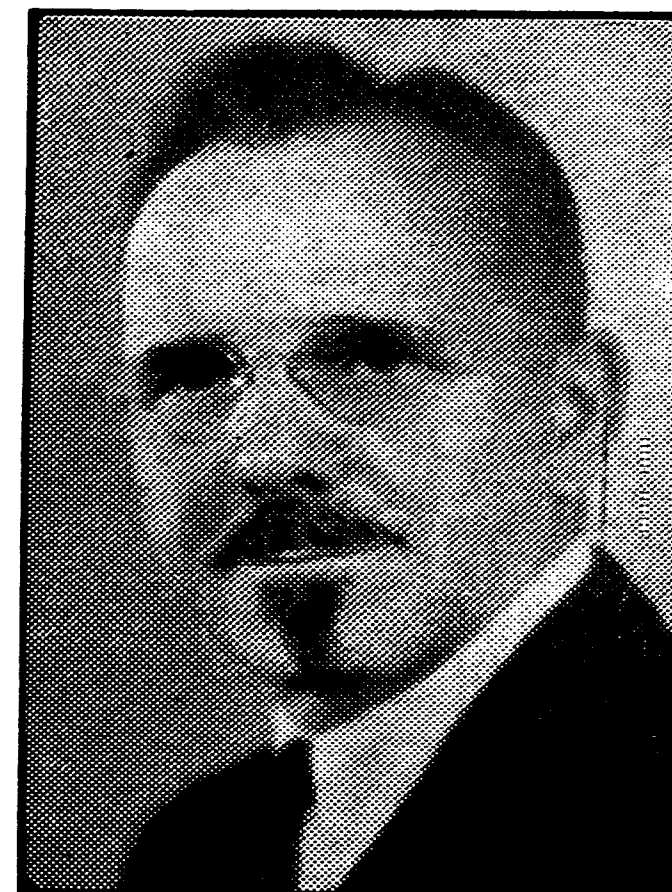
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The Sabbath Recorder

Vol. 129

PLAINFIELD, N. J., SEPTEMBER 9, 1940

No. 11



DR. JACOB G. MEYER,
President of Milton College,
Milton, Wis.

Contents

Editorials.—Conference Interests Continued.—Matter of Interest	170-172
Thanks From the Retiring President of Conference	172
Missions.—Attention.—Report of Rev. Luther W. Crichtow.—Treasurer's Monthly Statement	173-175
Daily Meditations	176
Woman's Work.—Women at Conference.—Report of the Section on Woman's Work	177
Annual Meetings American Sabbath Tract Society of New Jersey and New York	178
Children's Page.—Our Letter Exchange	178
Our Pulpit.—The Place of the Independent Christian College in Our Democracy	179-182
Positions Wanted	182
Denominational Budget	182
Denominational "Hook-up"	183
Marriages	184

The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

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

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EDITORIALS

CONFERENCE INTERESTS CONTINUED

Worship

"Pauses for Worship" were frequently observed on the program of Conference. Conducted, in most instances by our younger ministers and pastors, they were well arranged, helpful, and uplifting. Among the leaders were Rev. Trevah R. Sutton, of New Market, N. J.; Charles Bond, of Hebron, Pa.; Paul L. Maxson, Berlin, N. Y.; Rev. Everett T. Harris, Ashaway, R. I.; Earl Cruzan, Waterford, Conn.; and Rev. Neal D. Mills of De Ruyter, N. Y. Other worship services were conducted by Rev. Hurley S. Warren of Plainfield; Mrs. Eli F. Loofboro, president of the Woman's Board; the editor of the SABBATH RECORDER; Rev. John F. Randolph, president of the Sabbath School Board; Rev. Emmett H. Bottoms, Nile, N. Y.; and Rev. Albert N. Rogers, New York City.

These periods were times of spiritual refreshment and led to a deeper sense of God's nearness and of our personal and corporate need of him. Well should we realize that while we must have organization, programs, co-operation and co-ordination of forces, we need the power of God. Never should we forget in our planning and doing that it is "not by might nor by power but by my spirit, saith the Lord of hosts."

We reproduce some of the thoughts of the meditation by Earl Cruzan:

We need time out, he said, for rest and worship. This "pause" this morning from the business of Conference is for the purpose of paying reverence to God. In our everyday activities we see much—in the sunset, the rainbow, the calm after the storm, the birds

calling to each other, the view from one's window—for which to thank and praise God. In our homes we need to pause for family worship and pause before meals to thank God. God has given us a special time, the Sabbath, in which to pause for worship and thanksgiving in still more formal ways than in the home. This weekly pause for worship means much to our lives, the speaker urged, and care should be exercised that the bustle of daily cares does not infringe on the Sabbath privileges.

"Take Time to Be Holy" was sung at the beginning of this period, and "I Need Thee Every Hour," at the close.

Woman's Board

The program of the Woman's Board was one of unusual interest, it seemed to many of us. It was presented by the president, Mrs. Eli F. Loofboro of Lost Creek, W. Va., where the Woman's Board was organized at a Conference in 1884. Something of the history of the movement to organize a board, and its early aims and the ideals that have continued to be worked toward, with present plans, was skillfully worked into a most thought provoking and excellent paper by Mrs. James L. Skaggs of Salem, W. Va. This paper was divided into four sections, and around a "round table" was presented by representative women of the denomination: Mrs. Herbert C. Van Horn of Plainfield, N. J.; Mrs. Alva L. Davis, Verona, N. Y.; Mrs. Frank J. Hubbard, Plainfield, N. J.; and Mrs. Ben R. Crandall, Alfred, N. Y.

A splendid worship service concluded the hour's program, a service of Bible responses, music, meditation and prayer, as prepared and

conducted by the president herself. At a later time in the Conference the report of work by the board was heartily approved, and a new constitution and by-laws were proposed, more clearly defining the aims, purposes, and work of the board. According to the Conference constitution this proposed amendment will be acted upon next year. But it is clearly and definitely a step in advance.

Last year the Woman's Board successfully financed the missionary-evangelist project. More of this and the proposed project for another year will be more fully reported through the Woman's Page of the RECORDER by Mrs. Loofboro.

Historical Society

The program of the Historical Society, directed by its president, Dr. Corliss F. Randolph of Maplewood, N. J., consisted in a most interesting paper of historical nature prepared and read by Miss Evalois St. John of Plainfield, N. J., assistant in Doctor Randolph's office. Miss St. John prefaced her address with a sentence something like this—God spoke; men listened; people were changed. It made a most excellent text for a most excellent and challenging address. It was not only a well balanced paper but well documented, a by-product of the service of historical investigation—service rendered in the Historical Library. We trust this paper will be published in suitable form for general and wide distribution.

More and more we are coming to appreciate the value and importance of records and of the service of the Historical Society. A prodigious amount of work has been done and is being done by the president, who for so many years has given it unsparingly of his time and strength.

In Miss St. John's paper it was shown that in the first half of the nineteenth century, conversions to Christ and increased church membership by hundreds was the result of strenuous, laborious missionary effort on the part of ministers, laymen, and churches. Those early leaders in missionary and outpost work traveled hundreds of miles over rough, almost impassable roads on horseback and afoot, overcoming almost insuperable obstacles. In many instances these movements were not actuated by church action but by the burning missionary and evangelistic zeal of pastors and other workers. If we may be guided by history, some of these examples of zeal, vision, and

self-forgetfulness may well inspire in us of today a larger and better service.

An eagerness to attend meetings and to hear the truth was revealed by the testimony taken from letters and reports as printed in early magazines and periodicals, predecessors of the SABBATH RECORDER. More and more were we impressed with the evident fact that growth came when evangelism was emphasized and as a result of Sabbath agitation and teaching. "They listened to God; God spoke, and men were changed."

Tract Board Interests

On Wednesday afternoon, Dr. Corliss F. Randolph, president of the American Sabbath Tract Society, presented the program of the Tract Board, consisting of addresses by Secretary Herbert C. Van Horn and Business Manager L. Harrison North. The former spoke on Vision, in Working Together With God. Referring to missions and evangelism as an important part of our commission, the speaker laid special emphasis on Sabbath observance and propagation as the particular work of the Tract Board. In this field effort is being given to printing and distributing tracts and other literature, the SABBATH RECORDER, field work, and correspondence. Quarterly letters are being addressed to hundreds of lone Sabbath keepers, and correspondence carried on in twenty-three different countries and throughout the states of America. One result of correspondence is seen in the First Seventh Day Baptist Church of New Zealand, asking for membership in our General Conference. We are all called to a consecrated stand in a better Sabbath observance and fuller, more consistent Sabbath sharing.

Mr. North, in his address, presented something of the work of the society at the publishing house. He gave to the Conference a graphic view of the workings, inside problems, and methods of procedure. All effort is being made whereby our own publishing may be done more cheaply and effectively. About fifteen per cent of the work done by the shop is for our own denomination; the balance is commercial and made in competition with commercial printers.

This program was completed by the delivery of a patriotic sermon by Rev. Claude L. Hill of Farina, Ill. Seventh Day Baptists are one hundred per cent American in every good sense of the term, and have ever stood in loyalty to our Constitution and government.

The report of the board was approved by the Conference and the work being done highly commended. It was urged that efforts be continued to make possible a full time editor of the SABBATH RECORDER. That seems, however, a difficult if not impossible thing to do under the present financial conditions and Denominational Budget.

Federal Council Represented

Dr. Ernest F. Johnson of the Department of Education of Teachers College, Columbia University, New York, and executive secretary of the Department of Research and Education of the Federal Council of the Churches of Christ in America since the organization of that department in 1924, represented the council and gave an address on "The Church in the World Crisis." In the disintegration of western culture, men are in danger of a complete lapse of faith, Doctor Johnson said, and the Church must speak with the voice of spiritual authority. Our spiritual sanctions must be rehabilitated. The Church, now challenged by war conditions, into which we may be drawn, must speak clearly and with no uncertain sound. "There must be no spiritual blackout." Saving democracy is not enough, the speaker urged. We must make democracy mean more than ever before. If worth keeping, democracy must be made more real. Liberty and equality are possible only where there is fraternity. At the heart of the whole matter is the need of recognizing the divinity in man. In his introduction Doctor Johnson described the chaos in Europe as due to the conflict of two philosophies which have grown up since the fragmentation of the Church and the secularization of life starting with the Protestant Reformation. One is the laissez faire philosophy of capitalism, that society thrives best when each individual is most eagerly seeking his own personal welfare. The other is the Marxist philosophy, that society must divide into two classes and that out of the struggle and final victory of the proletariat there will result one ideal classless society.

Christianity never accepted either view, and therefore holds no brief in the present European war. However, the Church faces the moral problem of war and an obligation to help its members to reach a position regarding war that is in harmony with Christian teachings. Many have felt that they must engage in war, but could not justify it upon Christian grounds. Such people belong in the ranks

of the conscientious objectors. Such violation of conscience must not be permitted. The Church must quickly make up its mind. It must either take the position of the pacifist, or else work out a sound justification of war by which a Christian can conscientiously bear arms. There is no moral, "No Man's Land" between. For a time like ours the Church must be the Church—the Church with a prophetic voice.

We thank God for the Federal Council, though we may not all agree with some of its pronouncements. There must be some united voice of the Church against great evils. This the council, as no other Protestant body, is doing. We are greatly indebted to the council in sending Doctor Johnson, and to him for his thought-provoking, inspiring message.

MATTER OF INTEREST

Speaking at Blue Ridge, N. C., before an American Ashram, E. Stanley Jones, missionary to India, is quoted: "I dislike to think about the conscription law being passed, but if the people cannot learn to discipline themselves from within, discipline must be administered from without. The age when man could do as he pleased is gone. If the Christian Church is to do anything, it must be disciplined in a united way."

The Ashram at Blue Ridge is one of two held this summer under the auspices of the Federal Council of the Churches of Christ in America. This is one of the ways of preparation the council's Department of Evangelism is making for the National Christian Mission Church Loyalty Crusade, which will begin in Kansas City this month and will be held in twenty-one cities across the nation.

THANKS FROM THE RETIRING PRESIDENT OF CONFERENCE

This is the first Sabbath after the close of the 1940 General Conference. The happy and inspiring memories of that gathering rest as a sweet benediction.

After a busy year of preparation and the excitement of the occasion are past, one can look back with a better perspective and a deeper appreciation. The inspired sermons and addresses, the beautiful music, the reports telling of faithful, prayerful efforts and the constructive recommendations submitted, all bespeak an earnest, devoted people. How we wish the inspiration of that gathering might

reach every Seventh Day Baptist home and penetrate every heart. What an uplift and encouragement it would be to those who do not or are unable to attend Sabbath services.

As retiring president may I express my deepest appreciation to everyone who contributed in any way to the blessings of the recent Conference and Leadership Training Camp.

First of all, we wish to thank a gracious heavenly Father for his answers to prayer. Without his divine presence, all our efforts would have been in vain.

The members and friends of the Battle Creek Church proved themselves most effective and gracious hosts, both to the Conference and to its individual members. We all owe them a very great debt of gratitude.

Everyone who contributed to the programs, from the youngest to the oldest, gave us excellent material and worth-while thoughts for spiritual growth. Their efforts are gratefully acknowledged.

It is, however, to that great throng of Christian members that were unable to attend that we would especially extend our gratitude through the RECORDER. Those self-sacrificing friends who "stayed by the stuff" and made it possible for others to attend, and definitely aided by their thoughts and prayers, contributed a most necessary element. May they be richly blessed in their service.

Our prayers and best wishes go with our new president and all who help him in the denominational responsibilities. And in the words of Tiny Tim, "God bless us every one."

Humbly and gratefully,

"Dr. Ben,"

Retiring President.

Alfred, N. Y.,

August 31, 1940.

MISSIONS

ATTENTION

The attention of our pastors and churches is again called to the World Wide Communion Service.

The time set is the first week in October and for our churches this means Sabbath day, October 5. If churches have not already planned for it, they need to do so at once.

Many of our pastors have signified a desire that we as a denomination join in this movement; the Ministers' Conference which met in Alfred last June approved it; and the General Conference recommended it.

The movement was started and is fostered by the Commission on Evangelism of the Federal Council of Churches. It is expected that churches of all denominations will join in this World Wide Communion Service. An article by the missionary secretary explaining the movement will be found in the Missions Department July 1. Also, about the same time, he sent literature regarding it to all pastors and church leaders.

The purpose of the World Wide Communion Service is the promotion of evangelism. The Lord's Supper exalts Christ, proclaims the possibility of man's redemption, the transformation of human institutions, and the glorious triumph of Christ's kingdom. This union service should be a means of grace to any church that unites in the movement.

Miss. Sec.

REPORT OF REV. LUTHER W. CRICHLAW

For Year Ending July 31, 1940

This is the first report I am making to the American Conference since I landed in Jamaica some twenty-odd months ago. The first thing I wish to do is to thank all our American brethren who by their generosity made it possible for Secretary William L. Burdick to visit the Jamaica field this year from May 5 to June 2. Likewise, the whole of our Jamaica brethren thank you for making it possible for him to visit them after an interval of almost seventeen years since his last visit. They and I wish especially to thank the Missionary Board for voting to allow him to bring the Preaching Missions to us in Jamaica. By his presence and his inspiring words of Christian hope and courage he did much good.

One of the results of Secretary Burdick's visit to Jamaica is that I have decided to remain as missionary for the time being. There is plenty to be done and so little with which to do it. There are six paid workers in this field, including myself, and this is just a fraction of the number of workers needed here. We have twenty-seven churches and groups, and six workers. But we shall try to do our best with what we have until we can do better.

In this report I shall try to outline briefly the work we have been able to accomplish thus far, the present state of our membership, the urgent needs of the field, and the projects that have been started.

The work that we have thus far been able to accomplish is as nothing to what could be accomplished or what needs to be. But despite all this some very definite work has been done. We have tried to democratize our work generally and more fully, have encouraged tithing in all our churches, have put our Missionary Fund on a firm foundation, have tried to make full use of the Central Committee, have made good use of our native workers, paid and not paid, and have conducted several evangelistic campaigns during the year.

When I say we have tried to democratize our work generally I mean that we have tried to hand the government of our people over into their own hands. Through adopting constitutions in many of our larger churches and through insisting that business meetings be held at regular intervals, we are gradually getting our folks used to the idea of governing themselves. When we agree upon some plan of action in our Jamaica Conference sessions or in Central Committee meetings, we try to carry that plan out in the manner agreed upon.

We have done our utmost to encourage tithing among our people as a good way of systematic giving. Most of our folks are more than willing to contribute regularly, but they lack the finances in many cases. Most of our folks believe in tithing and many of them practice it. Of course, our folks may or may not tithe, just as they choose, but we encourage them to tithe, both by precept and practice. The increase in the number of persons tithing is encouraging, to say the least.

As a result of the increase of tithing on the part of individuals, our Missionary Fund has been put on a more solid basis. This is the way the Missionary Fund works: Individuals in each church tithe and the money is turned in to the church treasurer. Every month the church treasurer sends a certain per cent of the total church tithing (now 30 per cent) to the Jamaica Conference for the Missionary Fund. This money is expended by the Central Committee mainly to pay the fares of our pastors in their regular quarterly visits to the churches under their charge. From time to time other persons are called upon to help us in our evangelistic campaigns and their fares are also paid out of this fund. In the paying of fares of workers our missionary work is furthered.

The Central Committee is made up of the officers of our Conference and one person, usually the leader, from each church. This committee meets once each quarter. Though the Central Committee was established before I came, no use was made of it until at the Conference just before I arrived, when it was organized and given life. But since that I have made full use of this committee. The meeting, consulting, and planning of this body have had a very salutary effect upon our work as a whole.

We try to make as much use of our paid native workers as possible. By paid native workers we mean those Jamaicans who share the money sent monthly by the Missionary Board for this purpose. At present the paid native workers are Rev. Chas. L. Smellie, Pastors Norman H. Grant, Simeon Lyons, Isaac Smith, and Brother S. M. R. Green. We have assigned each of the first four mentioned to take care of at least two other companies besides his own home church. Each of these men is responsible for visiting the companies under his charge once in each quarter. These men, as well as myself, are expected to make quarterly reports at each meeting of Central Committee of the work done during the past quarter. On our evangelistic campaigns we ask persons who are not paid anything to join in with us. We are busy.

The evangelistic campaigns that I have mentioned are really equivalent to the Preaching Mission with which you are familiar. We have held them at Swift River, Bowerwood, Cottage, Font Hill, Pear Tree River. On the whole, each of these campaigns was successful.

The present state of membership is good. The total reported is less than last year, but this does not mean that we have lost ground. The names of those who have hopelessly backslidden and those who are dead have been dropped, and this makes the total membership reported slightly less. For example, the membership of the Kingston Church is given as fifty-two and in last year's report it is given as 149. Many of the number reported in past years are dead and others have not been seen or heard from in years. Some new churches have been added, as Brooksland and Spring Grove. Some churches who had lost contact and interest in us have been visited and their interest reawakened, as Thornton and Font Hill. The addition of these new

members to our membership helps to keep the total up near what was given last year, even though in some cases radical reduction in the number of members of an individual church was made. Our members on the whole are supporting the work to the best of their ability.

There are certain things in the way of men, materials, and facilities that this field urgently needs. Among those items are trained ministers, improved church buildings, a training school to train young men for our ministry, and a secondary school for our boys and girls generally.

We have started what we call a School Fund. It is proposed to add to this fund year by year until enough money is realized to support a school. We have thus far the equivalent of \$25. One of the ways we propose to increase our School Fund is by making use of what can be called God's acre. Out of the food stuff our folks grow it is proposed to set aside a portion for the School Fund. Many of our folks have already set aside a certain portion of their small holdings on which to grow food stuff that will be sold and the money given to the School Fund. This we call the God's acre idea, and it is working. Our women here, as everywhere, are influential in the work. We have encouraged them to establish women's groups in the churches and have given them the task of adding to the School Fund. There are good reports about their efforts.

Our Jamaica Conference is to be held in Kingston from September 19 to 23. As a means of letting our folks in Jamaica and in America know what we are doing, we get out, from time to time, a little paper we call the "Jamaica Harvester." If you are not receiving it and desire to have it, drop me a line to 27 Charles St., Kingston, Jamaica, B. W. I., and I shall be glad to send you a copy as long as they last.

Respectfully submitted,

Luther W. Crichlow,
Missionary to Jamaica.

TREASURER'S MONTHLY STATEMENT

July 1, 1940 to July 31, 1940

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

Cash on hand July 1, 1940	\$ 150.93
Woman's Executive Board—Rev. R. J. Severance, salary June, 1940	100.00

Reta I. Crouch, Albuquerque, N. M., for China salaries	10.00
No. Minnesota and Wisconsin Semi-annual church meeting	5.16
Clifford Lamson, Raynham Center, Mass., missionary-evangelistic work	3.00
Rev. W. J. Kimshel, Durham, Conn., foreign missions	7.00
Julie E. H. Flansburg, Atlantic City, N. J., foreign missions	1.00
Rev. and Mrs. C. W. Thorngate, Dodge Center, Minn.	5.00
Mrs. M. Carrie Rockwell, Westerly, R. I.	10.00
Mrs. Lucia H. McNany, Venango, Pa.	1.00
Boulder, Colo., Church, foreign missions	1.00
Boulder, Colo., Church, British Guiana	10.00
Anonymous, work in home field	214.14
Riverside, Calif., Church, China Mission	1.00
Riverside, Calif., Church, native Jamaica workers	5.00
Denominational Budget receipts	542.49
Withdrawals from Dr. Thorngate China Fund for Dr. Thorngate expenses	166.76
Transferred from Debt Reduction Fund to apply on Loan	500.00
	<u>\$1,733.39</u>
Cr.	
Interest	\$ 67.44
Interest saved on notes transferred to Debt Fund	28.87
Rev. Luther W. Crichlow:	
Salary, June and July	\$ 166.67
Rent, June and July	41.67
Native workers, June and July	79.16
	<u>287.50</u>
Verney A. Wilson, salary	33.33
W. L. Davis, salary	22.92
Ralph H. Coon, salary	22.92
Clifford A. Beebe, salary	22.92
Charles W. Thorngate, salary	25.00
Marion C. Van Horn, salary	22.92
Ellis R. Lewis, salary	60.64
William L. Burdick:	
Salary, June and July	\$ 225.00
Rent, June and July	50.00
Clerk, June and July	66.67
Travel expense, June and July	30.81
Office supplies, June and July	20.92
	<u>393.40</u>
Alva L. Davis, work in Syracuse	10.00
Treasurer's expense, clerk	20.00
Rev. E. A. Witter, work in Georgia	15.00
China Payments:	
Salaries, allowances and expenses	
H. E. Davis, June and July	\$ 156.00
Principal Boys' School, June and July	50.00
Boys' School, June and July	25.00
Incidental Fund, June and July	37.50
Rosa W. Palmborg, June and July	45.00
Grace I. Crandall, July	41.67
Anna M. West, June and July	62.50
	<u>417.67</u>
Heinrich Chr. Bruhn, work in Germany June and July	83.33
Wm. A. Berry, British Guiana, Boulder, Colo., Church gift	10.00
Luther W. Crichlow, Riverside, Cal., Church gift	5.00
Debt Fund share Denominational Budget Receipts	69.60
George Thorngate, salary, allowances and expenses July	166.76
R. J. Severance, July salary \$100.; travel expense, June and July \$20.22	120.22
G. Zijlstra, work in Holland	125.00
G. D. Hargis, June salary and allowances	106.25
Payment on loans	500.00
Net overdraft July 31, 1940 (Amount due missionaries and others for salaries and allowances, but unpaid)	— 903.30
	<u>\$1,733.39</u>

Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.

—Philippians 1: 6.

DAILY MEDITATIONS

(Prepared by Rev. T. J. Van Horn, Daytona Beach, Fla.)

Sunday, September 15

We are to consider, this week, seven outstanding qualities as drawn for us in Paul's Letter to the Ephesians, the fourth chapter. And on this first day of the week let us consider the quality of consistency as one of the most convincing proofs of the genuineness of the Christian religion. Paul, recognizing this, pleads as follows with the members of the Ephesian Church:

"I, therefore, the prisoner of Jesus Christ, beseech you to walk worthy of the vocation with which you are called."

To walk worthy of our vocation as Christians is to be a good witness of Jesus Christ. I would rather have, as witness for the Gospel of Good News, one man in whose life is set forth the qualities of character that we see written in this fourth chapter of Ephesians, than a dozen eloquent preachers whose daily conduct does not agree therewith.

Prayer—Our Father who art in heaven, help us, at whatever cost, to follow closely our blessed Master. Help us, by consistent living to "let our light so shine before men that they may see our good works and glorify our Father which is in heaven." Amen.

Monday, September 16

"That we henceforth be no longer children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

Dependableness is a quality that God loves. One of the most attractive pictures in the Bible is that one painted for us in the first Psalm. It is that of a tree—*planted* by a river in contrast to the chaff which the wind driveth away. It represents a dependable man contrasted to a fickle man. Look at that picture and decide which of those characters you will imitate.

Prayer—Lord, we thank thee for the freedom which we have in Jesus Christ, a freedom which detaches us from every debasing influence and binds us to the everlasting and uplifting forces which make us strong men and women, boys and girls. Oh, help us to be "strong in the Lord and in the power of his might." Amen.

Tuesday, September 17

"This I say, therefore, and testify in the Lord, that ye walk not as other Gentiles walk, in the vanity of their minds." verse 17.

Humility is one of the strongest evidences of *dependableness*. We do well to think of

them as closely related. A proud, self-sufficient man is the least dependable. "Let him that thinketh he standeth take heed lest he fall." We remember that Jesus said, "Without me ye can do nothing."

Gideon, in that intriguing story, could not begin that victorious battle until the pitchers covering the lights were broken. Our pride that obscures the light must be broken before the light can shine out and the victorious life begins.

Prayer—Our Father, we are so slow in learning our ineffectiveness in service without acknowledging our entire dependence on thee. Help us, then, to "humble ourselves under the mighty hand of God." Amen.

Wednesday, September 18

"Wherefore, putting away lying, speak every man truth with his neighbor." Ephesians 4: 25.

Is truth in conversation a forgotten virtue? It would seem that truth in diplomatic circles is quite a stranger. It is the privilege and joy of Christian people to honor it by restoring it to its place at least in private conversation. "Speak every man truth with his neighbor." Here is proposed the law to do away with neighborhood difficulties and scandal problems.

Prayer—Dear Lord, help us to remember that we are not living to ourselves but in a world of social relationships, and so may we learn to talk only of those things which will edify and strengthen the social fabric—the environment where we must spend our lives. Amen.

Thursday, September 19

"Let him that stole, steal no more; but rather let him labor, working with his hands the thing that is good, that he may have to give to him that needeth." verse 28.

By no stretch of the imagination can you conceive a Christian as a liability to society. To keep his hands off his neighbors' goods; to say "The world owes me a living," and expect to be supported by the "dole" is insufficient for maintaining standing in the church of Jesus Christ. But every one must, by his own industry, contribute to the general good. In so doing he will do his part in helping the unfortunate and needy ones.

Prayer—Our Father, help us to love our neighbor as ourselves. May we remember that "We are not here to dream, to drift; We have hard work to do, and loads to lift." Amen.

Friday, September 20

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." verse 30.

The Holy Spirit is God's executive agent in the affairs of the kingdom. Read in the Acts of the Apostles that he was the one directing the work, conferring power, and making effective the preaching of the word.

It is the tragedy of modern Christianity that so little recognition has been given to him to whom God has given the enabling power in our work. We are in danger of grieving him by excluding him from active participation in our tasks.

Prayer—

"Holy Spirit, faithful Guide,
Ever near the Christian's side,
Leave us not to doubt and fear,
Groping on in darkness drear."

Sabbath, September 21

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." verse 32.

Kindness is the outgrowth and the witness of the superlative virtue—love. The Sabbath which God has blessed and set apart as a day of refreshing and inspiration is often the best time for practicing this gentle trait of kindness.

"So many gods, so many creeds,
So many paths that wind and wind,
But just the art of being kind
Is what this old world needs."

Amen.

WOMAN'S WORK
WOMEN AT CONFERENCE

More and more it seems that women are having an active part in Conference proceedings. Sectional meetings afford opportunity to follow one's special line of interest and to spend some time in other sections. From the beginning the section on woman's work was well attended, the largest count being forty present. Keen interest in the problems of women's work was evident in the general participation in discussions, and in the uniform personnel of the group after the first session or two. Rev. Leon Maltby was appointed chairman by the president of Conference. Mr. John Austin, who has been a member of the Missionary-Evangelist Committee of the Missionary Board, was also assigned to this group and attended regularly.

It was no easy task to condense the discussions of this group into concise form for presenting to Conference, but it was accomplished by a committee of which Mrs. Carroll Hill, secretary of the section, was chairman. It, no doubt, would be helpful as well as interesting if a fuller report of the meetings could be made to all societies.

A delightful tea was given by the women of the Battle Creek Church for the women of Conference at the close of the session on Thursday afternoon. The place was the reading room of the Library building in which Conference convened. The wives of the retiring pastor of the Battle Creek Church and of the pastor-elect, Mrs. Edward M. Holston and Mrs. Gerald Hargis, respectively, together with Mrs. Ben Crandall, wife of our Conference president, and Mrs. E. F. Loofboro, president of the Woman's Board, presided in turn at the beautifully appointed tea table. The hour was spent informally, meeting old friends and new.

The special project which has been placed in the hands of the women this year is the employment of a director of evangelism. This is in reality a continuation of a previous project as it was originally conceived. The Woman's Board, however, now has the full responsibility. Societies will learn more of this project as plans progress.

REPORT OF THE SECTION ON
WOMAN'S WORK

The section on woman's work met as prescribed by the Conference program, and its Findings Committee reports the following conclusions and recommendations:

The section voted that it recommend to the General Conference the adoption of the report of the Woman's Board, and that our thanks and confidence be expressed to the Woman's Board for the work done during the past year.

The section voted that the Woman's Board continue "goals" 1-10, inclusively; and reword No. 11 and No. 12 to be more effective; and add a new one, "No. 13—That each woman's society make an effort to interest the teen-age girls in the work of the local societies."

The section approves the mission study course on "China," as outlined by Mrs. Bessie Hubbard, who represents the Woman's Board on the Woman's Committee of Foreign Missions Conference.

We feel that the special project of the past Conference year has been helpful because it has stimulated interest and increased giving.

The section voted that it approves of the Woman's Board having a special project for the coming Conference year.

The section voted that it recommends to the General Conference that, in place of the missionary-evangelist project of the previous year, the Woman's Board be asked to take up and direct a project in evangelism, employing a director of evangelism who shall make a thorough survey of our field, who shall take careful inventory of our resources, and shall organize our evangelistic forces.

Respectfully submitted,

Leon M. Maltby,
Chairman,

Mrs. Carroll L. Hill,
Secretary.

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 15, 1940, at two o'clock.

Corliss F. Randolph,
President,

Courtland V. Davis,
Recording Secretary.

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 15, 1940 at two-thirty o'clock.

Corliss F. Randolph,
President,

Courtland V. Davis,
Recording Secretary.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I noticed in the last SABBATH RECORDER that there were no letters, so I thought I would write.

My father, twin sisters, and two of my brothers went to Battle Creek, Mich., to Conference. My father is a minister (Rev. Paul S. Burdick), so he had to go a week earlier. If you go to Conference you may see him.

In our town we have started L.T.L. meetings for children. It means Loyal Temperance Legion. We have it every other week. It is to encourage children not to use tobacco or alcoholic liquors. My brother and I attend it. I wish they had L.T.L. meetings in more towns and cities. They also have W.C.T.U. meetings here. They have invited the L.T.L. members to a picnic.

They are repairing the road here and it's quite hard to get through. We expect to have a real nice road when it is finished.

Over two hundred army trucks have passed here on their way to training camp.

Your RECORDER friend,

Leonardsville, N. Y. Marion Burdick.

Dear Marion:

Indeed I did see your father at Conference and also your sisters and brothers. Everyone seemed to be having a wonderful Conference, especially the young people and children. There were about two hundred young people there. Your brothers and sisters will tell you all about their pleasant times.

Miss Ada Keith had an enrollment of twenty-nine in her children's meetings. Perhaps you will be interested to know who they were. They were Wilfred, Winifred, and George Barber of Adrian, Mich.; Teddy Hill, Farina, Ill.; Lucille and Ronald Maltby, White Cloud, Mich.; Paul and Marilyn Osborn, Shiloh, N. J.; Jean Davis, Plainfield, N. J.; Georgia Spells, Shirley Hunt, Errol Spells, Jerry Hargis, Paul and Marilyn Sholtz, Verona, N. Y.; Janis Davis, Lenore Van Noty, Brian Rogers, Shirley Davis, Bernard and Beulah Jean Moulton, Battle Creek, Mich.; Margery Severance, Philip Henry, Dale, Glen, and Lloyd Curtis, Riverside, Calif.; Evelyn Wilkinson, Muskegan, Mich.; Kenneth Davis, Plainfield, N. J.; and Dickie Bond, Salem, W. Va.

The L.T.L. is a splendid organization. We have a W.C.T.U. here and hope to have a Loyal Temperance Legion soon.

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I have not written for a long time. My grandma has written to the SABBATH RECORDER a few times. She is Mrs. Hattie Lane.

We have a garden and have some very pretty flowers in it. There are cosmos, four o'clocks, snap dragons, and asters. The tomatoes are starting to ripen.

I have a poem book and I thought you would like to put one in the SABBATH RECORDER.

LITTLE THINGS

I like very little things,
Like little flowers and toys,
And wee, wee chairs with spindle legs
And very small doll girls and boys.

I like little china dogs
And a cunning little dish.
A doll house in a six inch yard
Is my very dearest wish.

I like to look at little things,
I like to hold them in my hands;
Oh, tiny, cozy little things
Are what I like and understand.

Yours truly,

Scottsbluff, Neb.

Donna Lane.

Dear Donna:

I like your poem very much and am glad you thought to send it. If we take care of little things and do little things well, we will succeed some time with big things.

As I haven't much more room and want to leave a place for Harriet's letter, I'll finish my letter to you in solving the "church name" puzzle in the RECORDER of August 19.

11. Heart of our forefather—Adams Center.
- 12 and 13. Two European capitals—London and Berlin.
- 14 and 15. Two cities of Italy—Syracuse and Verona.
- 16 and 17. Two farm lands—Plainfield and Brookfield.
- 18, 19, 20. Three hard ones—Boulder, Rockville, Stone Fort.

Here are some more churches:

- 21-24. Four Bible names—
25. A crossing—
26. Site of a fight—
27. You can't find it—

- 28 and 29. Two American rivers—
30. An African river—

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

You did not have many letters last time so I guess I will write. I suppose you have read in the paper that we have air mail in Scottsbluff now. I saw the first air mail plane come into Scottsbluff.

My grandmother and grandfather Hurley and my grandfather Lane are staying with us. My grandfather has built us a granary. He has built our neighbor a chicken house, too.

School will start in one week here, and I will be very glad. I am in the ninth grade this year and I will have my first man teacher, Mr. B. B. Harris.

I would like very much to have a "pen pal." I promise to answer any letters written to me.

Love,

Scottsbluff, Neb.

Harriet Rae Lane.

OUR PULPIT

THE PLACE OF THE INDEPENDENT CHRISTIAN COLLEGE IN OUR DEMOCRACY

(An address at Conference by Dr. J. G. Meyer,
President of Milton College)

No institution, except the home and the Church, is so deeply entrenched in our society as is the independent Christian college. Historically, the Christian college stems from the schools which were founded by the early Christians in Europe for the instruction of their converts. Our first American college, Harvard, founded in 1636 (three hundred four years ago), was started by church leaders who dreaded the day when illiteracy and ignorance might be the rule in the Christian ministry, when, as they themselves put it, "our present ministry shall lie in the dust." Harvard, of course, was modeled after the Christian colleges of England, and our Christian colleges were patterned more or less after Harvard. More and more of these Christian colleges have risen year after year as America developed. Today, according to the last Educational Directory of the United States Office of Education, forty per cent of the 1,686 collegiate institutions in the United States have a definite relation to the Christian Church. Through their influence on the hundreds of thousands of young people who attend

these Christian colleges each year, and through the lives of uncounted numbers of their graduates, these institutions of learning exert a tremendous power for good. Let no one doubt for an instant that the genuinely Christian college makes an invaluable and an incalculable contribution to the well-being of the community, the nation, and so to the world.

It is so easy for unthinking persons to belittle the Christian college, for unfortunately our colleges do not always put their best foot forward. We read in the newspapers of all the silly things that college students do. Unfortunately, the press does not give as much space to the constructive side of college life. If we were to judge our colleges by popular knowledge we would say that athletics and social occasions made up nine tenths of the students' activities, and *serious work* the remaining one tenth. Actually, it is the other way around, but the emphasis is not always justly placed.

The Christian college builds character by making character building a part of every phase of college life. Some, perhaps, have wondered why college administrators are so tolerant, even sympathetic, toward athletics. Why do independent, Christian colleges foster athletics when it has been shown that such competition is sometimes abused and commercialized? The answer simply is that athletics are more productive of good than of evil, that the total effect of athletic sports on young people is good. Play under proper conditions is one of the greatest character building agencies in our life.

As in athletics, so in other extra-curricular activities, the college man and woman are encouraged to develop attitudes and dispositions that lead one to be honest, to be fair, to be loyal, to be co-operative, to have the will to give and to serve, to develop a passion for fine workmanship and manly and womanly skills, to be courteous and refined, to be appreciative and thankful, to do one's full part and shoulder responsibility. In a Christian college, one learns to live as a Christian. The Christian colleges by and large are succeeding in reaching worth while objectives.

Our thinking about our Christian colleges and about our obligation to support institutions of higher education is likely to be confused by the presence in our educational system of the great number of state colleges and universities. To understand the relationship of church-supported and state-supported in-

stitutions, it is necessary to recall that elementary and secondary education had their beginnings under Christian auspices. Long before we had public schools, the education of our young people was exclusively directed by churchmen.

All our early colleges — Harvard, Yale, Williams and Mary, and the rest — were founded and maintained during their early years by Christian churches. As our country grew, the spirit of democracy expanded and equal educational opportunities for all were increasingly demanded. The church schools and colleges were no longer able to meet the rapidly developing needs. As a result the state stepped in, and established public schools on all levels. The first public high school in America was opened only a little more than a hundred years ago. Later on, the state made provision for higher education through tax-supported colleges and universities.

It was only about seventy-five years ago when the rise of state colleges and state universities began, that the non-public Christian colleges commenced to take second place in our higher educational program. Even so, for a number of years thereafter the state colleges drew their teachers from the Christian colleges and even today the administrators of state colleges and public schools prefer teachers who have been trained in our Christian colleges. These Christian leaders sought the truth, that it might make them free. The transition of education from the church to the state, therefore, has been gradual, so gradual indeed that many a person has failed to be aware of the shift of emphasis from Christian to secular education.

During the last few decades, however, we have become increasingly aware that our state colleges, and unhappily many of our so-called Christian colleges, are being manned by a new breed of leaders who seem to lack stamina to pursue their ideals, or else lack ideals worth following. In this situation our Christian colleges face the challenge of supplying Christian teachers and leaders who are prepared by their training and by their force of character to stay the spread of harmful materialistic influences, and to foster the more ennobling way of life and the Christian point of view.

If there ever was a need for Christian leaders, and if Christian colleges were ever faced with a great opportunity, that time is now. The dearth of righteous leadership is a sad phenomenon of our age. It must be obvious

to all who think deeply about the situation in which civilization finds itself that our greatest need is for upstanding Christian leaders. We sorely need ministers of the gospel who are able to preach the Word clearly and courageously. We need teachers, school and college administrators, who by precept and example inculcate the Christian way of life in the consciousness of the young people in their charge. We need business men who practice the teachings of Christ in their everyday life, and professional men who are not merely ethical but deeply religious. Most of all, perhaps, we need parents who are able through their influence to mold properly the lives of their children. If our colleges are godless, what chance is there for the development of Christian leadership? In the training of our young people for right living in a world of confusion, the Christian college is our greatest hope. Important as they are, the home and the church are not enough. What a challenge for the Christian college! What an opportunity for church members to give encouragement, moral backing, and financial support.

Where can leaders for a better democracy be found, if our Christian colleges fail to produce them? And how can our Christian colleges train such leaders unless we keep these colleges adequately Christian? And unless we are willing to influence our high school graduates to go to those colleges where a Christian influence prevails, there is bound to be a dearth of Christian leaders. Shall we allow the state colleges to have all the wheat, and send only the chaff to the church colleges?

What is the situation in the Seventh Day Baptist Church? The trend has been discovered by means of a questionnaire which Dr. Edwin Shaw recently sent out to sixty-five churches. Forty-three pastors or clerks replied very kindly and fully to these questions: *How many young people of your church were graduated from high school this year, and what are their individual plans for continuing their education?* The questions were necessarily general, as were the replies. But the information that was gained is interesting and useful to us all. Here are the findings: In the forty-three churches from which reports were received, a total of seventy-one young men and women were shown to have been graduated from high school in 1940. Of this number twenty-nine, or almost one half, have as yet no plans for going on to

college. Only twenty-one of the seventy-one high school graduates are planning more or less definitely to go to a Christian college. The remaining twenty-one are planning to go to a state college or some other non-church-related institution. Thus we find that of our 1940 high school graduates less than one third have plans for continuing their education under Christian auspices.

Do the parents of today's high school graduates or the pastors of their churches give serious thought to the matter of the selection of the college to which their charges are to go? This question is raised not with the view of creating in any mind an antagonism against the state-maintained college, for we realize full well that in many cases the state college has the funds and equipment to offer specialized training that the church college cannot furnish. Each type of college, the state-supported and the private or church-related, has its place in the educational pattern. To many students, however, the choice between a school where the Christian spirit is strong and one where such a spirit does not exist is a crucial one. To a young man or young woman whose faith is faltering, a season in a college where Christian thought and living are not uppermost may mean the loss of his faith. Every parent and each pastor should give most serious thought to the selection of the colleges which their group of young people are to attend.

Looking at the problem of the Christian college from a realistic point of view, this conclusion is self-evident: If Christian parents do not send their children to the colleges which are maintained by, or affiliated with their church, these colleges cannot continue to exist. Or if they exist, they are bound to lose their Christian identity. A college, like any human institution, takes its character from the individuals who compose its personnel. The colleges which are maintained by the Seventh Day Baptist Church will not retain their identity if the members of this church send their children in great numbers to other colleges.

After all, the colleges that are related to this church represent an incalculable investment—an investment in land, buildings, equipment, and endowment, much of which has come from those members of the church who have given of their fortunes in the belief and full confidence that the church would carry on the work of higher education. These

colleges also represent an investment of lives of many great and good men and women who have given and are still giving their best years to the cause of Christian education, with little regard for the slight remuneration they derive. Many of these fine, experienced teachers in our Christian colleges are getting lower salaries than beginning teachers in the local high schools. They carry on without complaint or self-pity. Some of them, I happen to know, have repeatedly turned down offers to go to state colleges and universities at greatly increased salaries. Why? Because they from their own experience know that the sacrifice they are making in remaining in the independent, church-related college is worth while.

Is all this great investment in lives and in money to be lost? Shall we allow the Christian college to be entirely eclipsed by the larger and more ambitious institutions of learning? The challenge faces us as never before. The destiny of the Christian college is in our hands. Every time a Christian parent decides that his children shall "by-pass" the Christian college in gaining a higher education, the cause of the Christian college is weakened. The Christian college needs our prayers. It needs our support and our continued faith. It has been said of a certain Presbyterian in the State of Michigan, who prayed for Alma College and sent his children to the State University, that he might better have sent his children to Alma and prayed for the State University.

What is the future of the Christian college? Is it not a dying institution and a losing cause? In reply it may truthfully be said that the future of the Christian college is as secure as the future of Christianity. The index of the strength of any Christian denomination may be seen in the condition of the colleges it maintains. Even the most superficial observer must realize that the Roman Catholic Church is not letting down in its efforts to provide facilities for its youth. That church realizes, as we all must, that as the youth is directed, so will the man develop. Why should the Protestant Church let down its efforts? Why, specifically, should the Seventh Day Baptist Church relinquish its faith in education of its young? We cannot fail to remember that, even though a small church, it has always asserted its belief in education and has backed up its belief with its dollars, its prayers, and the lives of its consecrated

teachers. Have the results over the years indicated that the efforts of Alfred, Salem, and Milton Colleges have been in vain? Have the lives of hundreds and thousands of men and women who have been educated there been such that we may say that our efforts have been in vain? Can we lean back and say that our job is done, that the need for Christian education is no more?

Let us ever remember that the future of the Christian college is in our hands, in the hands of each and every one of us who professes to the faith. Our prayers, our dollars, our support will make it possible for the agencies of Christian education to continue. Every time a Christian young man or woman comes to one of our colleges, our cause gains. Every dollar we give to maintain one of our colleges is a sound investment in its future. Every prayer we offer for the continued well-being of these institutions strengthens the cause. Let us have faith, as our fathers did when they laid the cornerstones of these colleges; let us give, as they did, to their upbuilding. With such faith much will be accomplished in our time, as it was in theirs.

POSITIONS WANTED

Positions as practical nurse, home keeper, clerk, stenographer, office assistant, high school teacher, grammar school teacher, mechanic, draftsman, farm help, librarian, research chemist, ceramic engineer, beauty parlor operator, electrical mechanic, auto mechanic.

All the friends wishing the above positions desire to locate in a community where they can keep the Sabbath, and in some cases have young people they wish to enter in our college.

If you know of any present or probable openings along any of these lines, the Vocational Committee will gratefully appreciate the information.

Vocational Committee, Box 523,
Alfred, N. Y.

DENOMINATIONAL BUDGET

Statement of Treasurer, August, 1940

	Receipts	
	August, 1940	Total for 2 mos.
Albion	\$ 24.72	\$ 24.72
Alfred, First	86.95	142.80
Alfred, Second	38.90	38.90
Associations, etc.		211.00
Southwestern Assn.	6.00	
General Conference	205.00	
Battle Creek	55.25	55.25

Boulder	23.20	23.20
Brookfield, First	25.50	25.50
Daytona Beach	4.10	27.70
Denver	9.00	23.00
De Ruyter	25.00	37.00
Dinuba		11.30
Edinburg	6.00	12.00
Friendship		8.25
Gentry	1.00	2.00
Hebron		5.36
Independence	9.00	35.00
Individuals	80.00	438.97
Jackson Center	4.00	4.00
Little Genesee	20.84	50.49
Little Prairie	37.00	39.00
Los Angeles	5.00	5.00
Lost Creek	minus 46.10	82.60
Marlboro	38.30	38.30
Middle Island	2.43	5.43
Milton		215.00
Milton Junction		52.91
New Auburn	7.00	7.00
New York City	10.00	25.00
Nortonville	10.00	10.00
Pawcatuck	250.00	506.50
Plainfield		130.24
Richburg		37.50
Ritchie		1.17
Riverside	5.00	87.10
Roanoke		5.00
Rockville		19.50
Salem	25.00	55.00
Shiloh	171.08	171.08
Verona		13.45
Waterford	10.00	13.40
White Cloud		9.95

Comparative Statement

	This year	Last year
Budget receipts—August	\$1,115.75	\$1,504.89
Special receipts—August	10.22	32.66
Budget receipts—2 months	2,397.23	2,997.46
Special receipts—2 months	309.34	2,138.17

Disbursements

	Budget	Specials
Missionary Society	\$ 497.20	\$ 8.00
Tract Society	126.50	
S. D. B. Building	93.50	
Sabbath School Board	77.00	2.22
Young People's Board	16.50	
Woman's Board	11.00	
Ministerial Retirement	66.00	
Education Society	71.50	
Historical Society	8.80	
General Conference	132.00	

Morton R. Swinney,
Niantic, Conn. Treasurer.

DENOMINATIONAL "HOOK-UP"

Waterford, Conn.

During the absence of Earl Cruzan and wife at Conference, Rev. S. S. Powell supplied the pulpit here, to the mutual pleasure of both the Powells and the Waterford people.

Correspondent.

Hammond, La.

The Hammond Church feels greatly blessed and encouraged in having had the association with us.

We are much pleased with the coming in our midst of Mr. and Mrs. Roderic Davis and six children.

Pastor Verney A. Wilson and family were away through July because of sickness in their son's home in Ohio.

Rev. O. S. Mills of Attalla, Ala., who was here visiting his brother, R. J., and relatives, filled the pulpit for three Sabbaths.

At the close of the association Pastor Wilson tendered his resignation to this church, because of financial reasons. We all feel much grieved to give them up. We need a shepherd, a leader. Perhaps there is someone or a family who would like to spend the winter South and would preach for us. They could have free use of the partly furnished parsonage. Anyone interested in this may get further information by corresponding with the church clerk, Mrs. R. J. Mills, 500 E. Merry Ave., Hammond, La.

Correspondent.

Salemville, Pa.

These have been busy summer days for us all at Salemville, and several months have passed by since the RECORDER readers have heard from the church.

A social was held by the young people at the home of Carol Kagarise on Sunday evening, May 5.

In exchange of pulpit for Sabbath Rally Day our pastor preached to a union congregation in the Plainfield and Piscataway churches, while our pulpit was filled by Deacons Albert C. Blough and Sherman Kagarise in the absence of Rev. Herbert L. Cottrell of Marlboro, N. J., who could not be with us on account of illness.

Our church night and business meeting was held June 16. Before the services we all enjoyed several dishes of homemade ice cream and cake, followed by a program including a play and pantomime conducted by Mrs. Frances Kagarise and Carol Kagarise, after which the moderator, Orlo Blough, took charge and various business of the church was discussed and planned. The call was extended to our pastor for another year, which he accepted, expressing his appreciation of the hearty cooperation of the people and also great hope for future achievement.

The pastor and Mrs. Van Horn spent ten days at Alfred, N. Y., while the pastor attended the ministers' conference and visited with friends. During the pastor's absence the congregation met with the members of the First Seventh Day Baptist Church for worship.

It was with great pleasure and expectation that on Thursday evening, July 4, we Salemville folks enjoyed the opportunity of giving welcome to the folks from different states who met with us for the Southeastern Association. We had been looking forward to this association for a year. We feel as if all our efforts and time put forth in our homes and church were worth while. We all received many blessings from the inspiring messages in words and songs.

Sabbath forenoon, June 29, after worship services a number of our folks gathered at the river bank and felt the presence of one who is always near to us and willing to help us in time and trial while our pastor baptized two converts to the Sabbath. These were Mr. and Mrs. John Snoberger, who have been meeting with us for some time. And again on Sabbath afternoon, August 3, we gathered at the same place with rejoicing and felt a newness in life when four young boys were baptized, expressing their willingness to make a new start in life. These young men were Orlo Boyd, Paul Boyd, Bobby Dimond, and Bobby Kagarise.

A very successful Bible school was held from July 22 to August 2 in the church of the Brethren with Rev. Marion C. Van Horn as supervisor. He with four other teachers and two musicians and Mrs. Van Horn as worship leader for the little ones made up the faculty. Eighty pupils attended the school. Four churches co-operated in the school this year, and we were well pleased that our school with the one held at New Enterprise served every church in our township. A demonstration of their work was given Friday evening, August 2.

The Ladies' Aid with some help from the Sabbath school purchased new carpet for the aisle and platform in the church. The men's class purchased the wall paper for the church, while the women's class bought the paint for the ceiling. All of these add new beauty to the church and make a cool atmosphere for our worship. A new addition to our Com-

munion table is a pair of silver candlesticks given by Pastor and Mrs. Van Horn.

Our midweek services have been changed to Friday night prayer meeting. These are not very well attended but are helpful to those who do attend.

Sabbath day, August 17, in behalf of the church, Pastor Van Horn extended the right hand of fellowship to the four boys, and they were received into the church. Mr. and Mrs. Snoberger were received into the church on July 6.

Pastor and Mrs. Van Horn directed the Southeastern Association's young people's camp at Berea, W. Va., August 4 to 11. During the absence of Pastor and Mrs. Van Horn at camp Friday night prayer meeting was in charge of the two deaconesses conducted by Mrs. Mary Blough. The worship services for Sabbath day were conducted by Deacons Lawrence Kagarise and Sherman Kagarise.

Correspondent.

MARRIAGES

Burdick-Butler. — On August 22, 1940, Miss Nancilu Butler, daughter of Mr. and Mrs. Robert L. Butler of Woodville, Ala., was married to Mr. Victor A. Burdick of Little Gene-see, N. Y. The wedding took place at the home of the bride's parents, the vows being read by Dr. Clay I. Hudson of Nashville, Tenn., who was the officiating minister at the marriage of the parents twenty-five years ago.

DeLand-Lewis. — LeRoy DeLand of Milton, Wis., and Arabeth Lewis of Battle Creek, Mich., were united in marriage in the Battle Creek Seventh Day Baptist church on August 19, by Rev. Carroll L. Hill of Milton, assisted by Rev. Edward M. Holston of Battle Creek. The bride and groom both expect to do graduate work at the University of Wisconsin this school year.

Lusic-Davis. — Mr. Albert Lusic of Colorado Springs and Miss Juanita Davis of Boulder were joined in marriage August 3, 1940, at the Boulder Seventh Day Baptist church. Rev. Ralph H. Coon performed the single ring ceremony. Mr. and Mrs. Lusic will live at Twin Falls, Idaho.

North-Bumgarner. — David A. North of New York City and Thero J. Bumgarner of Janesville, Wis., were united in marriage at the Seventh Day Baptist church of Milton on August 17, 1940, by Rev. Carroll L. Hill. The new home will be at 40-11 Morgan St., Little Neck, L. I., N. Y.

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Centennial Committee of the Pawcatuck Seventh Day Baptist Church, Westerly, R. I., 1940. For personnel see "Hook-up"

Contents

Editorials. —The Bible for Times Like These.—Conference Interests Continued.—Com- mission's Report	186-188
Please Check Your Balance	188
Missions. —Have We Reached the Limit?—Do It!—The Place of Wise Administration in Missions	189
Daily Meditations	191
Woman's Work. —Building a New Nation.—List of Books Suggested for Mission Study 1940-1941	192
Annual Meetings of American Sabbath Tract Society of New Jersey and New York	193
Conference Resolutions	194
Young People's Work. —Captured Imagination.—The Languages of the Bible	194-196
Tract Board Meeting	196
Children's Page. —Our Letter Exchange	197
Our Pulpit. —A Realm Unshaken	199-203
Denominational "Hook-up"	203
Marriages	204
Obituary	204