

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.

The Sabbath Recorder

Vol. 129

PLAINFIELD, N. J., SEPTEMBER 16, 1940

No. 12



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

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The Sabbath Recorder

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

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Terms of Subscription
Per Year.....\$2.50 Six Months.....\$1.25

Postage to Canada and foreign countries 50 cents per year additional.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

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

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

Vol. 129, No. 12

Established in 1844

Whole No. 4,894

EDITORIALS

THE BIBLE FOR TIMES LIKE THIS

"There Must Be No Bible Blackout Anywhere" is the subject of an appeal by Dr. Eric M. North, general secretary of the American Bible Society.

In the present staggering destruction of human life and organization of society, hundreds of millions of people exist in bewilderment, and know not where to turn for sympathy and help. The foundations upon which so many have depended are broken up. Security sought after by the refugees and the desolate is no longer found in the things which once seemed so sure. In such a time the hearts of the multitude are more open than in easier situations to the divine Word. The Bible now meets the need, as it ever does for those who will listen to its message. It knows the answer to the most perplexing questions asked in man's bewilderment:

"The earth is the Lord's and the fullness thereof; the world, and they that dwell therein"; and the words of Jesus himself, "I am the way, the truth, and the life"; "in the world ye have tribulation; but be of good cheer; I have overcome the world."

In such an hour as this the Word of God speaks a powerful message of hope, and points the way to reconstruction.

In this hour the American Bible Society needs help to meet special demands for the Scriptures. Dr. Robert E. Speer is chairman of a National Sponsoring Committee for the society, now engaged in raising an emergency fund of \$150,000 with which to meet the need, especially in providing Scriptures to those countries usually supplied by foreign Bible societies now drastically affected by war.

Three fourths of the world's missionary supply of the Scriptures has come from the British, Scottish, Dutch, French, and other European societies. Scriptures are immediately needed for refugees, prisoners of war, for soldiers, for the wounded in hospitals, and to maintain the supply to American, British, French, and other missionaries in Asia, Africa, the Near East, and Latin America.

Any help Seventh Day Baptists have to give will reach its goal by being sent to Morton R. Swinney, Niantic, Conn., marked for the American Bible Society.

CONFERENCE INTERESTS CONTINUED

Sabbath School Board

The program of the Sabbath School Board, given on Thursday morning, was presented by the president, Rev. John F. Randolph of Milton Junction, Wis. Following a period of silent prayer, conducted and closed by Mr. Randolph, Rev. Erlo E. Sutton of Denver, Colo., executive secretary of the board, was presented for an address on "Go, Teach All Nations." The theme was ably presented, as all would expect who know our able leader in religious education for the past fourteen years. No religion, he said, can meet the demands of the world today, a day in which the Church faces a period never more critical or challenging to service, except a religion that embraces all humanity and bows before the Creator of the universe. "Religions and morals alike that are bounded by national frontiers must pass." Only the Christian religion is sufficient. We can believe in the ultimate victory of our religion because the Christian faith contains universal truth and satisfies the

religious need of the world. In such confidence we can go forth to teach the things Christ has commanded us. The heart hunger of the world can be satisfied in the three great things of this religion: the Fatherhood of God, the Saviorhood of Jesus, and the friendship of the Spirit. Entrusted with such truths we are under the utmost obligation to give them to the world. For the fourteen years of his work with the Sabbath School Board, Mr. Sutton has been faithfully endeavoring to discharge the obligations to go and teach, in his organizational work, by the work of his pen and in vocalizing the message in evangelistic service.

An interesting symposium of three twelve-minute addresses followed Mr. Sutton's address: Religious Surveys, by Professor D. Nelson Inglis; Supplementary Lessons on Our History and Beliefs for Intermediate Classes of the Sabbath School, by Rev. Willard D. Burdick, a paper read by Rev. Jay W. Crofoot; and Available Extra-curricular Literature, by Rev. Carroll L. Hill.

The report of the board, in spite of lack of funds and of the divided attention of the director in religious education, showed an immense amount of field work accomplished at a comparatively low cost. Field activities, covering more than eight thousand miles of travel, were done at a cost of less than three and one half cents a mile.

The work of the board, now making its last annual report, is greatly to be commended. Men have given unsparingly of time and thought to this work. The work will now be continued as reorganized and developed by the new Board of Christian Education, Inc.

Young People's Work

The activities of the young people will be fully reported by others. Daily programs were carried out at the church in morning hours, at supper times, and on other occasions. There were many present, just how many numerically we do not know. We should say at least a hundred were constantly in evidence. At the close of the Sabbath school hour about one hundred of them came into the main auditorium and gave interested attention to the report of the president of the board, Professor Burton B. Crandall. Two worth-while projects have been sponsored by the board during the year—publication of the "Beacon," and promotion of summer camps. The carrying forward of these activities has proved highly successful and most helpful.

The Education Society

"This Conference will go down in history as of historic interest, in that this program will be the last at Conference to be given by the Education Society, which has been functioning for eighty-seven years." So spoke Rev. Edgar D. Van Horn, the president, who conducted the Education Hour on Thursday afternoon. Doctor Van Horn, however, went on to say that he believed a larger work would be done than ever before, by the recent consolidation of the board with those of the Sabbath School and Young People.

The eighty-fifth annual report—the last to be—of the Education Society, was read by the corresponding secretary, Rev. Walter L. Greene of Andover, N. Y. This report featured the essentials of the consummation of the merging of the three boards, Education, Sabbath School, and Young People, into one—The Seventh Day Baptist Board of Christian Education, Inc. This board will consist of twenty-one trustees, three at least of whom shall be of college age. The president newly elected of this board is now Rev. Edgar D. Van Horn, with Mrs. Dora Degen of Alfred as corresponding secretary. Rev. Walter L. Greene led in a discussion of the merger, clearing up questions that were in the minds of some.

Two addresses were given on the afternoon program. Rev. Neal D. Mills spoke on Education for Church Leadership, and Dr. Jacob G. Meyer, president of Milton College, on The Place of the Independent Christian College in Education. We feel sure his excellent address and fine spirit will heartily commend him to all interested in the college work. By his address we are deeply impressed with the conviction of the need and importance of the denominational school. We are pleased with this, his first appearance among us at a General Conference, and believe Doctor Meyer was pleased to meet so many of our people. His address and picture appeared in the September 9 issue of the RECORDER.

Sermons

On Thursday, Friday, and Sunday nights, the Conference sermons were preached by Rev. Leon M. Maltby, of White Cloud, Mich.; Rev. Everett T. Harris of Ashaway, R. I.; and Dean Ahva J. C. Bond of Alfred, N. Y. These sermons were strong messages presented quite typically of the men who preached. The first was strongly evangelistic in nature

and appeal, the second appealing in the nature of the power for witnessing, while the third was a strong word concerning the place and power of the Holy Spirit, the place and work of the Church, and the need and power of the Sabbath. Dean Bond's sermon appears in this issue of the RECORDER, and we hope to have the others later.

Other sermons were by Rev. Loyal F. Hurley on "Water for Our Neighbors," on Sabbath morning; "Climbing Sycamores," by Rev. Alva L. Davis; and "Open Windows," by Rev. Carroll L. Hill on Sunday morning. These sermons have been promised for publication.

Christian Stewardship

One of the strongest programs of the Conference was that on Christian Stewardship, conducted by Rev. Harley H. Sutton of Little Genesee, N. Y. Mr. Sutton is our representative on the National Stewardship Council and is himself considered by the council a leader and authority.

A helpful address on "God's Acre" was given by Rev. Neal D. Mills. The plan known as "God's Acre," he said, was first begun in North Carolina in 1926, and the plan is now being used by thousands of churches and groups. As its name suggests, the plan is the setting aside of a plot of ground, harvests from which are dedicated for use in God's work. The project may take on various forms, as of flocks of hens, farm animals, or some form of hand industries, and the like. Whatever the form, it is the returns from it that are used in the service of God. The plan is not meant to take the place of regular and systematic giving, but as supplementary. Some of the blessings accruing are sacrificial service; uniting the word of God with the work of God; increasing the income for work of Christ; training in Christian leadership; enabling worthy contributions in interest of service. A part of the address was occupied with showing how the plan works. It was discovered that at least three of our churches are working the plan, namely, Hebron, Dodge Center, and Yonah Mountain.

The young people gave the drama, "Thanksgiving Ann," in an impressive manner to lend emphasis to the importance of thoughtful, regular, and adequate giving; "systematics" Thanksgiving Ann called it.

The masterful address by Mr. Sutton on Christian Stewardship will not soon be forgotten. Christian Stewardship, he declared,

deals with attitudes rather than quantities, a good illustration of which is that of the widow commended by Jesus who cast her mites into the treasury, the whole of her living—a widow "concreting" her religion.

Stewardship is a commitment of life, beautifully illustrated by Miss Muriel Lester, who left her affluent home and identified herself with the girls, living in the east side slums of London. One's greatest investment is the investment of one's self in the kingdom of God. The great aim of stewardship is not to raise funds, but to raise the level of Christian people. It must not be forgotten that giving does something to the giver. Let "the tithe be the yard stick of our love." A call to consecration on the part of all to the great stewardship of life marked the close of the address. We trust every Seventh Day Baptist will read and ponder well this address when it appears in print.

COMMISSION'S REPORT

The Twenty-second Annual Report of the Commission, as revised and adopted by the General Conference at Battle Creek, Mich., is just at hand. It is a good report of the work done by the Commission during the year, and contains matters of interest and recommendations of vital significance to all our churches and people.

The report is a sixteen page pamphlet, almost as large superficially as the RECORDER, and obviously cannot be printed at one time in the RECORDER. Parts of it, however, will appear from time to time with editorial comment.

Copies will doubtless be in the hands of most of our people probably by the time they read this notice. The report should be carefully studied by all. Anyone not receiving the report from pastor or other church official can secure a copy by sending a 1½ cent stamp with request to Courtland V. Davis, 510 Watchung Ave., Plainfield, N. J., Corresponding Secretary, General Conference.

PLEASE CHECK YOUR BALANCE

There is an increasing number of checks returning to the treasurer of the Denominational Budget from the bank, labeled "insufficient funds."

The bank has been more than fair with us. On several occasions they have omitted service charges that could have been collected. Checks returned for any reason make addi-

tional work for the bank, the denominational treasurer, and the church treasurer. It is not unreasonable to expect that the bank will make service charges on our account if we continue to cause them this additional work, when checks must be returned to the maker.

Church treasurers and others who remit by check can control this situation if they will just check their balance in the bank before mailing a check. Morton R. Swinney.

MISSIONS

HAVE WE REACHED THE LIMIT?

Keeping in mind the many and great things in the field of missions brought about during the year, we should also remember that we have undertaken only a limited amount of the work which the Master asked us to do. Though the board is helping about one fourth of the churches support their pastors, there are several others needing help, and there are four requests now before the board which it has not been able to grant because of the lack of funds. Furthermore, new calls are coming from all over the world.

That which is required of individuals, churches, and denominations depends in a large measure upon their ability. Christ stated this truth when he said, "And to whomsoever much is given, of him shall much be required." Our responsibility in these matters depends upon what Christ has given us. We are not asked to do more than we can, but we are asked to go the limit of our ability. That the Christian Church is not doing this needs no argument. That Seventh Day Baptists might do two or three times what they are doing in promoting missions and worldwide evangelism is evident. While not belittling what has been accomplished in the past, as churches and individuals, we should not be satisfied till we have reached the limit of our ability.

People are dwelling on the calamities which have come upon the world. Almost every speaker mentions them, and we get tired of hearing such declamations; but we cannot ignore the fact that all Europe and Asia are aflame, that the lamp of human liberty is being extinguished, that the rulers that seem to be in ascendancy at present are antagonistic to Christianity, and that the wars which they are waging are striking terrific blows at Christian missions and threaten Christ's kingdom. This situation instead of discouraging us

should nerve us to greater activity, even to the limit of our ability. Miss. Sec.

DO IT!

Jesus' life and teachings make clear to us what to do, rather than what not to do. The "shalt nots" do not make the Christian; an act may be wrong even though we never read of its prohibition. Sin was sin before our Bible said, "Thou shalt not." The question now is not what do I think; it is what did Jesus say. Not conscience, but Christ tells us what is right; when we have learned what is right conscience says "do it." "Prove all things, hold fast," do right.

When Jesus says teach all nations the things he has taught his disciples, he means get his gospel to all people. Just that is mission work; and no one need misunderstand the plain teaching of Jesus. A. S. B.

THE PLACE OF WISE ADMINISTRATION IN MISSIONS

By Rev. Albert N. Rogers

(Address delivered during mission hour of the recent General Conference)

Something over a hundred years ago a group of students, hiking in western Massachusetts, were caught in a thunderstorm and sought refuge under a haystack. Their conversation turned to ideals in life work, and presently the group joined in prayer. This story is familiar to many, for out of that haystack prayer meeting came Adoniram Judson, the first great American missionary to the Orient. What many do not know is that the real leader of the group was Luther Rice. He is relatively unknown because he stayed in the homeland to raise the funds to support Judson and the enterprise in which they both believed. His was the less spectacular and often thankless job; but who shall say it was of lesser importance in the building of the kingdom?

We would probably all agree that the place of a wise administration in missions is to be the servant of the churches. A wise man said that government is best which governs least; we are not interested in building up a powerful mission board simply for its own sake. Judson and Rice, believing in their work and launching out empty-handed, are much more our types than Augustine and his brethren interviewing the king of Kent, backed by Pope Gregory, to evangelize our English an-

cestors. The important thing is *the work* and how it may best be done. The place of the administration in missions is to be the servant of the churches.

The place of a wise administration in missions, I submit to you, is also that of economic arbitrator or equalizer. Some hard and true statements are being made these days about British and American imperialism—the search of capitalism for world markets. Be it added to the credit of that system (and I am not passing judgment upon it) that it has supported foreign missions. Joseph Lawrence of New London, Conn., owned ships which brought him a fortune from Hawaii, the southern Pacific, and China; but a part of that fortune is today invested in Doshisha University in Japan, and this story could be duplicated ten thousand times in the Western Hemisphere.

Home missions, from the economic point of view, have been largely our attempt to compensate for the lack of spiritual privileges in our hinterlands, in the burnt-over and back-water areas. Let no one feel I am reflecting upon the churches of Arkansas or northern Wisconsin or southern Illinois—they are the fountain springs of Christian leadership from which flow the vitality of many of our stronger churches. It is because they are so priceless that we must keep them flowing; you and I who have economic advantage by reason of geography must share with them the ministry of Seventh Day Baptist churches! The place of administration in missions is to be the economic arbitrator or equalizer, between those parts of Christendom that "have" and those that "have not."

Again, the place of wise administration in missions is that of ecumenical leader. Seventh Day Baptists have had a part in the organization of the World Council of Churches; they share in the longing for a world brotherhood of Christians which the word "ecumenical" designates. But Seventh Day Baptists, along with other denominations, have been building the ecumenical church for almost a century through missions. Furthermore, the International Missionary Conference at Madras proved that missions is no longer a West-to-East process, but rather a West-and-East conflict with demons and darkness which are as dangerous in the United States or England as in China. It is now the Changs and Dzaus together with the Burdicks and Crandalls. We are becoming conscious that this Christianity of ours is a cosmic thing instead of

the comic thing that it is when confined to one little group of souls. The place of administration in missions is to be leader in nurturing the ecumenical mind.

Finally, the place of a wise administration in missions is that of spiritual adviser—I might almost say bishop. Reminding my hearers of my first proposition that the administration should serve rather than dominate, I assert that those charged with the administration of missions should be regarded as spiritual advisers in the work. I am not implying that any missionary or missionary pastor has been unwilling to grant this; I am saying that we Seventh Day Baptists are guilty as a whole in this regard. We are often too independent to welcome advice.

It is no accident that our missionary secretary is chairman of our Conference Committee on Ministerial Relations. He is well fitted personally for that work, and also his work as a home missions administrator often deals in the field of pastoral relations. Churches languish and die because of unsatisfactory pastoral relations, not to mention the high human cost to the pastors and their families. In this often delicate matter we need to put more trust in the value of seasoned impartial advice.

My closing thought I express as a comparative new-comer to the Board of Managers of our Missionary Society: I believe the men and women of our missionary administration are worthy of the confidence of every field worker as well as every church in the whole denomination. This summer I have carried with me a picture of the board, taken some years ago, standing before the old Pawcatuck church in which their meetings are held. As I have looked at that picture on my desk I have come to feel as I have not before, that they are men and women to whom I could well look for advice on many problems related to Christian leadership. There are deacons and Sabbath school teachers, farmers and skilled workers, as well as those more familiar to you, the officers and the clergy members. They stand back of Seventh Day Baptist missions with their money, their prayers, and their experience.

The place of wise administration in missions, to my mind, is to serve the churches, to equalize economic opportunities in the whole of the denomination, to express the ecumenical side of our faith, and to guide and direct, as God enables, the building of his kingdom in all the world.

DAILY MEDITATIONS

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

Let us spend this week in meditation upon the superlative gift of love.

Sunday, September 22

In Paul's analysis in 1 Corinthians 13, other gifts without love are valueless. Eloquence of the highest order, prophecy of the keenest discernment, faith of such strength as to remove mountains, and the most unselfish benevolence are all without value unless love is the background moving spirit in all these activities. Read 1 Corinthians 13: verses 1-3. Love in the heart of God moved him to make the supreme sacrifice—the gift of his only begotten Son for the salvation of the world. Nothing less than love, moving the activities of his followers, is acceptable to him.

"Love divine, all love excelling,
Joy of heaven to earth come down;
Fix in us thy humble dwelling,
All thy tender mercies crown.
Jesus, thou art all compassion,
Pure unbounded love thou art,
Visit us with thy salvation,
Enter every trembling heart." Amen.

Monday, September 23

The perfection of love is observed in the things it does not do. It is free from pride and envy; it does not indulge in unbecoming conduct; is not quick tempered; is not suspicious; takes no delight in crooked dealings. But, better than that, it is seen in what it does in a positive way. It bears injuries and provocation with long endurance; it is kind where others are cruel; it is patient; it has unswerving confidence in all good things; is optimistic; and stands up under the strain of hard tasks. Read verses 4a-7.

Prayer—Our Father, look upon us in thy compassionate patience as we try to measure up to this high standard of excellence that appears before us here. We know it is unattainable apart from our blessed Lord.

Tuesday, September 24

Love is dependable as compared with other dependable things that are so regarded. Prophecies—religious teachings—will cease to be needed; in the perfect life beyond there will be no diversities of tongues; "they shall cease"; our boasted scientific knowledge will fade into insignificance in the presence of omniscient God; "it shall vanish away." Read verse 8.

Prayer—O Lord, how insignificant are our personal attainments and how vain is our ability to interpret language, and how limited our knowledge will appear as we come into the presence of love. Warm our hearts, and may all our faculties be awakened to a response to the pleadings of divine love.

Wednesday, September 25

There is promise of a time of completeness when love has dominion. Imperfect knowledge and imperfect teaching and imperfect vision of the future must characterize the present state of society. But when love shall control all social, political, and economic relationships, then partial and imperfect judgments and conclusions shall be no longer exercised. Read verses 9 and 10.

Prayer—Dear Lord, we are longing for that time when love shall have undoubted sway in all the domains of human life. Help us to yield all that we have and all that we are to the gentle persuasions of thy matchless love. Amen.

Thursday, September 26

There is manliness in love—the love which is the subject of 1 Corinthians 13. There is no true manhood without this kind of love. "When I became a man," verse 11 says, "I put away childish things." The reason for childishness is imperfect vision and imperfect knowledge, characteristic of childhood. "But when that which is perfect is come," that is, when love in full development controls conduct, manhood, full-grown, is the result. How ashamed we ought to be, in full physical, adult development, to show the traits of undeveloped little children, selfish, quarrelsome, without self-control.

Prayer—Lord, may we all pay such care to the cultivation of love that we, "in the unity of faith, and of the knowledge of the Son of God, attain unto a perfect man, unto the measure of the stature of the fullness of Christ." Amen.

Friday, September 27

We have been making a hasty review of the greatest piece of literature, next to the Sermon on the Mount. If it were mere literature we would marvel at it. But it is far more than literature. It concerns human liberty and human happiness to an extent undreamed of. When such love as is described here becomes the sole motive of human conduct, the prayed-for peace will envelop the earth. God is love. Then we may read in the forty-sixth Psalm, *Love instead of God*. "Love maketh wars to cease unto the ends of the earth; love breaketh

the bow and cutteth the spear in sunder; love burneth the chariot in the fire."

Prayer—O Lord, we come on this preparation day for the Sabbath, asking that divine love may warm our hearts, and we shall come to the sacred hours with longing for this supreme gift. May love with its tender, illuminating rays shine in our hearts in its blessed fullness. Amen.

Sabbath, September 28

"And now abideth faith, hope, love, these three, but the greatest of these is love."

Here is the faith of which Jesus preached to his disciples when he said, "If ye shall say unto this mountain, Be thou removed, and be cast into the sea; it shall be done." Here is hope, which Paul says is the "anchor to the soul." But surpassing both of these is love.

Prayer—Our Father in heaven, may this Sabbath bring us to clearer, more satisfying revelations of thy love, this superlative gift. Forgive us for ever having resisted its pleadings. May we, in the coming week, let it sway our lives, so that our conduct will be convincing evidence of thy redeeming and saving and keeping power.

WOMAN'S WORK

BUILDING A NEW NATION

By Mrs. Frank J. Hubbard

In these days when nation after nation is falling like a house made of cards, and one listens with bated breath for the rumbling noise, more or less distant, of an approaching invader, it is refreshing, it is stimulating, it is faith-heartening to hear and to know of a new nation's being born. This new nation was born, and is now nurtured, on a foundation geographically and ethnologically as "old as the hills," spiritually—new—"as broad as the sea."

China, attacked and overcome within a few years, on the coastal region, by the Japanese, a group, organized and led by Chiang Kai-shek and his gifted Christian wife, (educated in America) established a new nation, with a new spirit, in West China, with its capital at Chungking. There the newest in the world is combining with the oldest in the world—for it was in that region that China began fifteen, sixteen, or some say, even seventeen centuries before Christ. With vast mountains as citadels she fought her way, during the centuries, against the northern vandals and produced not only wealth but *men*—men of learning in science, in literature, and in philoso-

phy, whose names remain with us today. True—dark ages came, territory was extended to a huge extent, but back to the locale of this ancient civilization has come the new empire—with its determination to exist and to grow—but with a new vision of life.

Can this government—so different in its foundation principles from former Chinese regimes, and so vital to the enlarged conception of life and opportunity in China—yes, in the world—stand the onslaught of militaristic encroachments of Japan and the ever-increasing complications resulting from the European situation? Should we be silent onlookers only to their struggle for existence?

Gordon Poteat, teacher and writer, formerly on the faculty of the University of Shanghai, says, "It is possible that what is happening in the Orient today may have more to do with our future destiny than the outcome of the war in Europe." He continues, "Few Americans realize how intimately the United States has affected the modern resurgence of China. Europe has exerted an unceasing influence upon us, but we have exerted no comparable influence upon Europe. We have not trained the prime ministers of European states. Our culture has not modified to any great extent the culture of Europe. But we have been a major influence in the making of New China.

"American missionaries were pioneers in establishing the schools that gave to Chinese youth the ideas that produced the Chinese renaissance. Thousands of Chinese young men and women have come to the United States and Canada to study in our universities. Many of the highest positions in the present-day government of China and in the professions are held by graduates of American colleges. The revolution that overthrew the Manchu dynasty and set up the Chinese Republic was inspired by the American experiment in democracy."

Our Dr. Grace Crandall while in this country expressed great interest in this New China and great hopes for it.

It is this recent trend of events toward which the mission study, this year of China, is mostly directed and on which subject most of the books suggested by the Missionary Education Movement have been written.

All previous reading and study of China will lend itself to the better understanding of the present situation. Our former study of China about seven years ago will be helpful

to us, yet *that* was not 1940 China. During the intervening years there is a story of adventure, of courage, of Christian service, of marvelous engineering skill, of education, of rehabilitation—which will stir the mind and heart and hold the attention of every boy, young or older man, and of every girl and woman. It will make us question what is our responsibility toward this new nation on which we have already exerted a "major influence."

Most of the interesting changes and developments are told in the books on the list appended: "China Rediscovered Her West"; "Stand By for China"; "The Amazing Chinese"; and others for youth and adult. For the tiny tot of four or five years, "Lan Ying's Birthday Story" is appealing, while the pictures suggested for coloring are fun. The boy or girl a little older will understand the problems of real boys and girls in "Five Stories About China." From our own local libraries, also, from magazines and daily papers there is a storehouse of knowledge at hand which will give us not only background information but up-to-the-minute happenings in this amazing attempt to build a new nation on the foundation of the old and on a foundation of Christian principles—a new nation which claims our interest and challenges our cooperation.

LIST OF BOOKS SUGGESTED FOR MISSION STUDY 1940-1941

Building a New Nation—CHINA

Young People and Adults—(Paper Copies)

China Rediscovered Her West, a symposium edited by Yi-fang Wu and Frank W. Price, 60c.

Stand by for China, by Gordon Poteat, 60c.

Discussion and Program Suggestions on China, by Katherine V. Silverthorn, 25c.

The Amazing Chinese, by Willis Lamott. (Excellent short, concise information in pamphlet form) 25c.

Heritage of Beauty, by Daniel J. Fleming (Section on Chinese Architecture). This book will be loaned and circulated for the payment of postage. Apply publishing house (see address below).

Junior

Five Stories About China, Selected, 10c.

Panel Posters of China, 50c.

Picture Map of China, 50c.

Primary

Lan Ying's Birthday, by Nina Millen, 25c.

Wen Bao's Birthday Game, 20c.

Around the World Drawings (China), 15c.

China Paper Dolls, 15c.

(These books for Junior and Primary are exceptionally good)

Valuable Help for Missionary Presentation in any age Group:

The Missionary Education of Young People, by John Irwin, 50c.

Also of America's Shifting Populations—Mission Study

They Starve That We May Eat, compiled by Edith E. Lowry, 35c.

On Trek With the Migrants (Outline program), 10c.

Children of the Harvest, by Gertrude Chandler Warner. (Very interesting and fine for children) 50c.

Order from: American Sabbath Tract Society Publishing House, 510 Watchung Avenue, Plainfield, N. J.

Any further information and assistance will gladly be given by the publishing house.

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.

Let another man praise thee and not thine own mouth; a stranger, and not thine own life.—Proverbs.

CONFERENCE RESOLUTIONS

Be it resolved that the Seventh Day Baptist General Conference restate the position as opposing the growing menace of the use of intoxicants and narcotics and call upon its constituency to combat this influence by every means available, that temperance and sobriety may again be established in our land. We commend to our youth a crusade against this evil, in personal conduct and in conversation and by use of every means that they may have at their disposal.

Be it resolved that the Seventh Day Baptist General Conference, assembled in session at Battle Creek, Mich., do extend to the Conference of the Seventh Day Baptist Churches of Jamaica, to be held in Kingston, Jamaica, September 19-23, 1940, Christian greetings and prayers for a most successful and helpful Conference; also we would assure the Conference in Jamaica that we are remembering their cause in that island by most hearty support.

Be it further resolved that we do hereby record our interest in and endorsement of the campaign to control and eradicate the so-called "social disease," and pledge ourselves to *preach* and *work* for social purity as a firm basis for combating the evil.

Be it further resolved, much as we love liberty, and loyal as we are to our nation, and willing as we are to give our lives, if need be, for her and the ideals for which she stands, we hold as even more precious our relationship with God and our duty to him to obey his commands; and in case of conflict between these two duties, we say with the apostles of old, "We must obey God rather than men."

We therefore beseech our government to provide an alternate service to that of military training and service, not necessarily devoid of danger, that shall provide a means of service to our country in her time of need—a type of service not connected directly with the military service—through which conscientious objectors among us may express their loyalty and devotion to their country.

Furthermore, be it resolved that we hereby express our thanks and appreciation to the people of Battle Creek for their generous hospitality. Our needs, as guests, have been thoughtfully and amply provided for and in so kindly a manner that our stay has been most pleasant. We thank each individual and each committee, the church, and all civic

organizations that have co-operated for the comforts that we have enjoyed and the courtesies which have been rendered.

The music has been beautiful and inspiring. We thank those responsible for it. Also the Roat Music Company for use of the Organ, which has added so much to the music.

We thank the Battle Creek College authorities for the use of this commodious building, which has so well served the Conference needs.

Professor Ben Crandall has given unlimited time and effort to make this Conference valuable to us. We heartily thank him for what he has done.

Expression of appreciation is given to Miss Ada Keith for her gracious and helpful services to the boys and girls in attendance at General Conference.

Realizing that the teachings of Jesus Christ are the guide not only to personal conduct, but also to states and nations, we as Seventh Day Baptists record our endorsement of the work of the American Bible Society to print and distribute this greatly needed message, and urge our people to support this cause as means may allow.

YOUNG PEOPLE'S WORK

Dear Seventh Day Baptist young people, this week we have a message from one of our China missionaries who was taken with tuberculosis while working in our China Mission. She is Miss Miriam Shaw, now convalescing in the hospital at Mt. Morris, N. Y., where she has been for over a year. She says that it is hard to write while in bed, and difficult to concentrate when her cure includes relaxation of mind as well as of body. She also speaks of time going much faster now since she can go out of doors for fifteen minutes twice a day.

I am sure that her time would go much faster even than it does if every Seventh Day Baptist young person and also those who are "less young" would drop her a letter or card of greeting. Why not make it a shower of greetings, bearing appreciation for the message from her which follows here.

CAPTURED IMAGINATION

By Miriam Shaw

Christ has so gripped the imagination of many Oriental Christians that they often tell of him speaking to them in their dreams.

Though the human features may be indistinct, they feel his loving presence and recognize the white robe—the symbol of cleansing and glory.

One Sabbath evening when our crowded prayer meeting in Shanghai was opened for testimony, a shabby refugee rose and witnessed most enthusiastically, all the while gesticulating with a folded paper. He had been fleeing from the war in the north, when he was seized at the old walled city of Khum Shon and imprisoned with others accused of guerilla activity. Day after day the prisoners expected their grilling and torture to end in execution. The pleas that he was an ignorant Christian refugee were of no avail. Night after night was spent in prayer and fear, until one night when he had dropped asleep he saw Christ in a gleaming robe and heard him say, "Sleep peacefully, my child, and fear nothing." The next morning he awoke much refreshed and met his captors with no fear.

He was as amazed as the others when the officer in charge handed them all slips of paper saying, "Here are your passes. You may proceed at once to Shanghai. Last night in my dreams a man in a white robe came to me and said, 'You have some of my children here. Let them go in peace.'"

May Christ so capture the imagination of every one of us that he can guide us and free us from our fears.

Hospital,

Mt. Morris, N. Y.

THE LANGUAGES OF THE BIBLE

By Mrs. Erma Van Horn

A language is born by thoughts and comes into being as sentences. Then as the mind develops, thought is developed, and with it the language. The language continues to grow with the culture of a people. Language is the product of the human soul, as are thoughts and emotions; and therefore it depends upon the nature of that soul, the historical experiences of the family or race giving birth to it, and especially upon the stages of development in civilization, religion, and morals that have been attained. It is molded by thought and emotion, by experience and culture. It becomes the historical body in which the experiences of a race are organized. In many nations which have perished, and whose history is lost in primeval darkness, their language gives us the key to their history and experience.

Although the divine revelation was designed for all races, yet, as it was delivered through advancing historical development, certain particular languages had to be employed as most suitable for the purpose. There are no languages which could so adequately convey the divine revelation in its simplicity, grandeur, fullness, variety, energy, and impressiveness, as those selected by Divine Providence. Belonging as they do to the great families of speech, the Shemitic and the Indo-German, which have been the bearers of civilization, culture, and the noblest products of human thought and emotion, they are themselves the highest and most perfect developments of those families.

The Hebrew language was long supposed to be the original language of mankind, but this view is no longer held. The Hebrew bears traces of a long previous literary development. The Hebrew belongs to the Shemitic family, which is divided into four groups: (1) the Southern or Arabic, (2) the Eastern or Assyrian, (3) the Western or Hebrew, and (4) the Northern or Aramaic.

The Arabic group includes one of the most primitive families of human speech. The Arabic is spoken by many millions at the present time. It is to be ranked with the greatest languages, such as Greek and German. The oldest forms of the Shemitic family are often found in the Ethiopic language spoken in ancient Abyssinia. The Assyrian group is next in its stage of development. It is of inestimable value to Biblical scholars. The Hebrew embraces the Phoenician and a number of dialects of the Hebrew. The Hebrew itself is more extensive than the Hebrew of the Bible. The Bible Hebrew has several stages of development and also dialects. The Aramaic group is divided into eastern and western families. The early Palestinian Christians seem to have used a dialect of the western Aramaic.

These languages have given us a considerable literature. They were spoken by the most cultivated nations of the ancient world, mediating between the great centers of primitive culture—the Euphrates and the Nile. Everything seems to indicate that they all emigrated from a common center in the desert on the south of Babylonia.

Although we have in the Old Testament little, if any, literature which may in its present form be ascribed to Abraham, Moses, and other fathers of the old covenant religion, yet

they gave the language and literature their essential spirit and genius. They made the language a religious language and the literature a religious literature. This religious language has several prominent characteristics. It is remarkably simple and natural. There is a striking correspondence of the language to the thought. The form and artistic expression are to the Hebrew a small affair. The idea, thought, and emotion flow freely. The Hebrew has wonderful dignity and sublimity, due to the religious background and materials. It is extremely rich in synonyms. The Hebrew literature is not so extensive as the Greek, being confined to history, poetry, fiction, oratory, and ethical wisdom; but in these it presents the grandest productions of the human soul. The language is remarkable for its life and fervor, owing to the emotional and hearty character of the people. It is transparent as glass, so that we see through it as into the souls of the people. Four fifths of the Bible is in this tongue.

As has been stated, the Hebrew language is the language of religion, and molded entirely by religious and moral ideas and emotions. The Greek and the Aramaic are of an entirely different character; they were not, as the Hebrew, cradled and nursed, trained from infancy to childhood, armed and equipped in their heroic youth with divine revelation, but they were molded outside of the realm of divine revelation, and only subsequently adapted for the declaration of sacred truth.

The children of Judah, having been carried into captivity and violently separated from their sacred places and the scenes of their history, gradually acquired the commercial and common language—the Aramaic. So it became the language of the Hebrew people. Even in the books of Ezra and Daniel, considerable portions were written in Aramaic. It continued to be the language of the Jews and was probably the common speech of Palestine in the times of Jesus, although it had long ceased to be the language of commerce and intercourse—the Greek having taken its place. It is the providential significance of the Aramaic language that it thus prepared the body for the thought of our Savior. It is a language admirably adapted by its simplicity, precision, and definiteness, for the associations of everyday life. The office of the Aramaic language was to mediate between the old world and the new—the Hebrew and the Greek; for the Greek language was the one

chosen to set forth the divine revelation in its fullness.

The Greek language was born and grew to full maturity outside of the sphere of the divine revelation, and yet was predestined "as the most beautiful, rich, and harmonious language ever spoken or written" to preserve the gospel for all generations. The Greek is complex and artistic, in contrast to the Hebrew. It is characterized by its attention to the form or style of its speech and was thus beautiful and finished, with remarkable strength and vigor.

The writings of the New Testament are not all on the same level of style and language. The gospels of Matthew and Mark and the Epistle of James and the Apocalypse have stronger Hebraic or Aramaic coloring. Truly a new world was disclosed by the Greek language and the literature of the New Testament, as the Hebrew and Aramaic and Greek combined their energies and capacities in the grasp of the divine creating and shaping Spirit, who transformed the Greek language and created a new and holy Greek literature.

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, August 11, 1940, at 2 p.m., with Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Frederik J. Bakker, J. Leland Skaggs, Mrs. William M. Stillman, Asa F. Randolph, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Everett C. Hunting, Hurley S. Warren, and L. Harrison North, manager of the publishing house.

Corresponding Secretary Herbert C. Van Horn submitted the following report which was accepted:

Besides usual correspondence for the board, the secretary prepared and had mimeographed a letter to the lone Sabbath keepers, which was mailed with a tract order leaflet and self-addressed envelope to 762 people.

A mimeographed letter to 193 pastors and other church officials was prepared and mailed July 26, with enclosure of "Building on a Sure Foundation." This letter carried an expression of appreciation on the part of the Tract Board for co-operation of pastors and churches in the Sabbath Rally Day program and pulpit exchange.

The secretary visited and carried a message to the Irvington Church, July 20, and attended the quarterly meeting of the Missionary Board, at Westerly, R. I., July 28.

A notable shipment of 4,150 tracts was made July 25, to Dodge Center, Minn., to be used in a Sabbath-evangelistic campaign by the Christian endeavorers en route to the Battle Creek General Conference.

On the date of this report, the secretary is leaving the office for a three weeks' vacation before Conference.

Treasurer J. Leland Skaggs reported that Mark Wiley of Chicago, Ill., had become a life member of the American Sabbath Tract Society by payment of \$25.

The Committee on Young People's Conferences and Summer Camps reported through its chairman, Franklin A. Langworthy, receipt of the following letter and report:

I wish to report that Mrs. Bond and I were in the young people's camp in the mountains near Riverside, Calif., June 23-30, and in a camp in the Rockies near Boulder, July 12-21. In the first camp I taught a course in Beliefs of Seventh Day Baptists, and conducted the daily chapel. Mrs. Bond and I both rendered other service in the camp. This camp had a good staff headed by Pastor Loyal F. Hurley. You and other members of the Tract Board will be glad to know that a former employee of the Board, Miss Bernice Brewer, was on the staff. Twenty-five young people attended this camp.

In the Colorado camp I taught two courses, one in Seventh Day Baptist Beliefs, and another, at the request of Pastor Ralph H. Coon, on the Sabbath. Mrs. Bond taught a course in Family Relations. Here I conducted chapel services, alternating with Pastor Coon, and we both helped in other ways in the camp. I chopped much of the wood and Mrs. Bond helped in the kitchen among other things. We enjoyed the experience and feel very sure that this is an important work which should be continued and enlarged.

Sincerely yours,
A. J. C. Bond.

The report was accepted.

The Budget Committee reported through its chairman, J. Leland Skaggs, as follows:

We feel that the work as outlined in the proposed budget is essential to the effective operation of the board. If reductions are necessary, it will be at the sacrifice of such work.

The board desires to co-operate with the suggestions of the Commission, but to undertake less work than outlined in the proposed budget would be to curtail work essential to the accomplishment of the objects for which the society was incorporated.

The Auditing Committee through its chairman, Irving A. Hunting, reported as follows:

Your Auditing Committee would report that Mr. J. W. Hiebeler has satisfactorily audited the reports of the treasurer for the past year and is willing to continue the auditing for another year.

The report was accepted with the implied understanding that Mr. J. W. Hiebeler would be employed as auditor of the treasurer's books during the next fiscal year of the board.

The Program Committee reported finally as follows:

At the Tract Society hour at the General Conference to be held at Battle Creek, Mich., the following program has been arranged:

Devotionals
Address by Secretary Herbert C. Van Horn
Address by L. Harrison North
Sermon by Claude L. Hill
President's address by Corliss F. Randolph.

The report was adopted.

It was voted that the annual reports of the corresponding secretary, the leader in Sabbath Promotion, the manager of the publishing house, and the treasurer, with a preamble prepared by the corresponding secretary, be adopted as this board's Annual Statement to the Seventh Day Baptist General Conference and its Annual Report to the American Sabbath Tract Society; and that they be printed for those purposes together with the suggested budget and a form for bequests and legacies.

It was voted that the Tract Board postpone its September meeting to Sunday, September 15, 1940, at 2 p.m., to coincide with the time of the convening of the corporate meetings of the Tract Society.

The minutes were read and approved.

Corliss F. Randolph,
President,

Frederik J. Bakker,
Assistant Recording Secretary.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Harriet:

We, too, have air mail privileges, but so far I haven't been in such a hurry to send a letter that I could not wait for the regular mail, though I believe I did send one air mail letter just for fun. It must have been quite exciting to see the first air mail plane come into Scottsbluff. You ought to set that down in your diary, if you have one. I had one at your age and for many years after. I still keep it as a keepsake. My daughter Eleanor read it one time and declared it was almost like a story.

Last Sunday morning, Pastor Greene and I, with Eleanor and her two little girls, started for Bridgeton, N. J., to spend a few days with our son, Dr. Claire Greene, and his wife, Jean. It was a very pleasant trip but we were a little later in reaching Bridgeton than we had expected, because of flood waters. Two Bridgeton bridges had been swept away and low lying country round about was under water. By going quite a number of miles out of our way we found one bridge that was passable, though one side of it had been swept away; a heavy cement bridge it was, too. On our return home Thursday morning we passed over the same bridge and found men busily repairing the broken part.

I hope you will be able to find a "pen pal" among our RECORDER children. Several of our RECORDER girls have made pleasant, lasting friendships with girls who have begun that friendship as "pen pals." If someone does not write to you, why not select some RECORDER girl and write the first letter yourself?

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I like to read the Children's Page.

I was on my summer vacation with Rev. Marion C. Van Horn camping at Berea, W. Va. I had a good time at camp. There were eleven boys and nine girls. We went swimming three times a day. We played soft ball and other games. We went to church three times a day.

We are having a church picnic September 8. The two Seventh Day Baptist churches are going together.

Well, I had better close.

Yours truly,
New Enterprise, Pa. Esther Boyd.

Dear Esther:

I think a Seventh Day Baptist summer camp is a splendid thing, and I am glad you had a chance to attend one this summer. I wish all our Seventh Day Baptist boys and girls could have the same opportunity every summer, don't you? You could have no better leader than Pastor Marion C. Van Horn. I hear that the boys and girls from Alfred, Alfred Station, and Little Genesee who went to vacation camp at Eggleston Park this summer, under the efficient leadership of Pastor Elmo Randolph and others, had a wonderful

time, too. A year ago two of our Andover church young people were able to go.

Did you ever ride on a ferry boat? Our little Joyce Ann had her first ride on one, on our way to Bridgeton a week ago today. She could hardly believe at first that she was on a boat, and kept saying, "Where is the boat? Where is the boat?" Her grandfather had to take her off of the car and close to the side of the boat before it seemed like a boat to her. On our return trip she could hardly wait to get on "that ferry boat" again.

Sincerely your friend,
Mizpah S. Greene.

Dear RECORDER Children:

For our Bible lesson on the Sabbath this week we will study some Bible verses which answer the question, "Did Jesus' disciples keep the Sabbath after Jesus' death?"

I'll give you the following verses which I hope you will all commit to memory: Luke 23: 56, "And they returned (Jesus' disciples), and prepared spices and ointments; and rested the sabbath day according to the commandment." "And on the sabbath we (the disciples) went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16: 13.

How can we doubt, even without these Bible words to prove it, that Jesus' disciples kept the Sabbath as long as they lived and taught others to keep it? They could not be true disciples of Jesus unless they had kept the Sabbath faithfully, as he had taught them to keep it by his example and by his teaching. We also as Jesus' disciples should faithfully keep the Sabbath, the seventh day of the week, as he would have us keep it.

Sincerely yours,
Mizpah S. Greene.

Andover, N. Y.

MORE RECORDERS WANTED

Clean RECORDERS, post-paid, are wanted by Mr. Frank Jeffers of Racine, Wis., for personal distribution. Mr. Jeffers has distributed thousands of RECORDERS during the past ten or more years. He will still welcome and distribute any you will send. Address him at 1223 Franklin Street, Racine, Wis.

"There is no such thing as a little sin."

OUR PULPIT

A REALM UNSHAKEN

(Conference Sermon by Dean Ahva J. C. Bond)

Text: Devout men buried Stephen and made loud lamentations over him, but Saul made havoc of the church by entering one house after another, dragging off men and women, and consigning them to prison. Acts 8: 2, 3.

Now those who were scattered went through the land preaching the gospel. Acts 8: 4.

That phrase, once again, denotes the removal of what is shaken (as no more than created), to leave only what stands unshaken. Therefore let us render thanks that we receive a realm unshaken; and in this way let us worship God acceptably. Hebrews 12: 27, 28.

Stephen is dead—Stephen who was full of grace and power. Elected a deacon, he quickly demonstrated his ability as an evangelist. Accused of talking against Moses and God, the temple and the law, he was haled into court, condemned through false testimony, and stoned to death. Stephen, full of the Holy Spirit and wisdom giving promise of the leadership that was needed to establish the Christian Church, was forever silenced. He had made a brave defense, not of himself but of the gospel. But he is dead now.

Saul's star is in the ascendant—Saul, conservative, orthodox, educated, brilliant. Consenting to Stephen's death, he would now become more aggressive in stamping out this little sect with its weak doctrine of self-sacrifice and love. Jesus their leader has been crucified, refusing to come down from the cross to take the scepter of power and lead the forces of religion against Caesar's hosts. Stephen is dead, and Saul will make quick work of the other leaders in this new soft religion of human brotherhood, which would reckon all people alike the children of God!

"Now those who were scattered went through the land preaching the gospel." What have we here? Scattered through the land on account of the persecution of the leaders and Saul's havoc in the churches, humble and unnamed followers of the Master went everywhere preaching the gospel. Something had happened in this old world. Men with a mission and a message would not be silenced. A power had been released in the earth, which persecution could not stay. The wrath of Saul burned itself out against a spreading truth which could not be stopped. His zeal

expended in persecuting Christians was turned to the defense of the gospel.

At the very time when it seemed that the world must suffer a black-out in the extinguishing of the light of Christianity even before it had fairly blazed; at such a time its flame leaped up wherever these Christians went, driven by the hand of persecution.

The world has not yet learned the lesson that Saul learned. It is hard to kick against the goads. Indeed the Church itself is slow to recognize and to use the power made available through the atoning death and the victorious resurrection of Jesus Christ.

Confronted by hostile forces under the leadership of men moved by a pagan philosophy and in the face of a defeatist attitude on the part of many Christians, I am here to speak a word of encouragement. I hope it may prove to be a word of challenge. I wish to say three things—three things fundamental to the life of the Church, and to the future of Seventh Day Baptists. These three things which I present to you were present in the early church, and they are available to us today. If we listen and take heed, these three things will vitalize our life and set us on the road to a larger life and a greater service to this needy world of ours.

The Holy Spirit

My first thought is concerning a new appreciation of the presence and power of the Holy Spirit, and a fuller use of this divine help in personal living and in Christian service.

Personal contact with Jesus when he was on earth did something to men. Everyone who knew him personally, by that knowledge classified himself. Among those who came in contact with him there were just two classes: those for him and those against him. And those who followed him found a new life, leading not into a blind alley, but into a joyous way which led on in the hope of life eternal. And this became in the followers of Jesus not a theory, but an experience. As men walked with Jesus through the grain fields of Judea, by the Galilean lake, or in Perea desert, they felt it great to live, and received strength and inspiration to achieve their best. The power of men who companioned with Jesus to live the good life in an evil world is the most real thing in human history. The coming of Jesus and his presence in our earth gave greater promise for mankind than anything that had happened up to that time. But a greater opportunity is with us. It is

true this promise of a new day comes because Jesus lived and died and rose again. But whereas that power that was in him was localized because limited by the flesh, now in the Holy Spirit that same power is everywhere and is available to every man in all this earth. A new conviction of that fact is what we are needing, and a new experience.

This summer we were in camp with young people and their leaders on mountains a mile high, less or more, in California and Colorado. In both camps we sought the presence of the Holy Spirit, and felt him near because of our surroundings and our situation, which included altitude. Equally with others, possibly, I experienced the presence of God on the Pacific Coast and in the Rockies. But repeatedly I reminded myself and assured the young people that the presence of God could be just as real in the valley or on the plain as on the mountain. On the mountain is a good place to be, but because of the world's need, not a good place to stay. It is a good place to have been when life's walk becomes weary and its burdens heavy. But let us never think for one moment that there is a single spot on the earth where men are that the Holy Spirit is not. There is no need in our lives that he cannot meet, no service to be rendered where he is not present to help and strengthen.

One Friday evening, some years ago at Lewis Camp in Rhode Island, I sat with the young people looking up to the wooded hill as the twilight deepened. We were all facing in the same direction, but I was sitting a little way behind the others, silently sharing their Sabbath eve vesper service. As I sat there it occurred to me that I should not be surprised to see Jesus come walking out of the sunset clouds down over the treetops and sit down among those sincere Christian young people.

Do you know what was wrong with that picture? My mistake was in thinking of Jesus as being so far away. If he had come as I imagined he could have done, he would have been farther from that group of young people than he actually was at that moment. And that is what I mean, my friends, by the presence now in our lives of the Holy Spirit, Jesus' other self. We stand staring into the heavens, waiting the return of Jesus to bring us peace or to save a waiting few, when he is here more intimately than he could ever be when localized in a body of flesh. He did appear in the flesh, revealing to us God in the terms of a human life. And then he went

away, not removing that presence, but in order that the Holy Spirit might come and abide with men. When the Holy Spirit came he came not clothed in flesh, which would have confined him to a single place. He came to each one of his disciples, waiting expectantly. From that time—I say it reverently—each disciple became a Christ. What I mean is, each man became one in whom the Holy Spirit took up his abode, and through whom God could speak his message of life. This is a profound truth, past our understanding, but as an experience it is simple.

When in the play, "Our Town," Emily asked whether human beings ever realized life while they live it, the Stage Manager replied, "No—saints and poets maybe—they do some." Saints and poets! The Holy Spirit finds easier entrance to the simple life.

Sometimes one is so rash as to come up to you, perhaps rather briskly, and ask you if you are saved. And he will proceed to tell you how you can be sure. Often it is a matter of belief which no one clearly understands. Remember how in the description of the last judgment Jesus pictures the surprise of those who found a place on his right hand, and the disappointment of those on the left, who were so sure. Those on the right had been busy in loving deeds; those on the left were scrupulous about certain observances. The fruits of the Holy Spirit are love and helpfulness, tenderness and mercy. The quality of such a life proves its kinship with Christ through the Holy Spirit, which is man's unbreakable link with the eternal God.

The Church

My first thought is one concerning the need in our lives of the presence and power of the Holy Spirit. My second word is a word with reference to the Church. I am not sure but what George Main was right when, at the Shiloh Conference three years ago, he asked for a separate statement of our belief concerning church polity. We have it in the introduction of the statement adopted there. But he was afraid the introduction might be omitted in the printing some time, and this important statement be lost. It is a significant fact that our new statement of belief does include a statement of our belief about the church. This was never included in any previous statement. And so far each printing has carried the introduction with its paragraph on polity.

We take for granted many things that have been achieved through great struggle and sacrifice by men of the past. Taking them for granted, we too often miss their significance and value. The independence of the local church is a case in point. Central authority in the church fosters ecclesiasticism, with all its evils. For the authority of God, through the Holy Spirit in each individual life, is substituted the authority of man. Religion is a very personal matter. God deals directly with every human soul. The life and power of the church, therefore, depend upon the life-contacts of spirit-led people co-operating in service in a given community. Perhaps we have been sufficiently zealous in maintaining the rights and the authority of the local church. We are always more ready to defend our rights than to accept our obligations. What I would emphasize here is the responsibility of the local church in its task of evangelism and religious education. We emphasize local church autonomy in government. What is our conviction as to local church responsibility? I am pleading for a new awareness on the part of each church of its responsibility for the spiritual health and moral growth of all members of the community.

In exalting the local church I am not encouraging a rebellious attitude toward the Conference or the boards which we have created as our agents to do the wider service. We can easily get too independent here. No, not that. We should give these agencies better support. But the gospel of Jesus fits itself best into a program which calls for first hand, man to man contacts, and which recognizes the fact that the Holy Spirit cannot inspire or direct machinery or organizations, but men, individual men, the humblest as well as the highest. And each one must come in humility.

I have a daughter who has taught school for four years, and another daughter who has a contract to teach her first school this year. The one who has never taught school is somewhat disturbed at the prospect of trying to prepare pupils to pass New York state regents in English. In a conversation between them the other day, which I overheard, I heard the older sister say to the other: "You don't have to teach them everything. They learn some things." It would be well enough if the leaders in the churches recognized the fact that church members, the humblest of them, have direct access to divine things and do not

necessarily need to wait upon word from those in authority.

Who could measure the growth, yes, in numbers, but certainly in spiritual apprehension and sensitivity, if all the members of our churches present at this Conference were to go back to their church with a new vision of the character and power and office of the local church, and with a new determination to make the church of which he is a member a potent influence in the community, actively engaged in all proper ways in bringing man into a vital relationship with God.

The doctrine of the Holy Spirit as projected by the Master himself has been too long neglected. The practice of the Spirit's presence, which gave power to the early Christians, has been passed up for doctrines which emphasize the remoteness of God. To be specific, Maryolatry in the Roman Catholic Church, and the doctrine of the soon coming of Christ on the part of many Protestants, both alike have removed from the Church the presence of God revealed to us in Jesus Christ, whose presence since Jesus' day has been continued through the Holy Spirit. Worshiping God before the crucifix, the dead body of Jesus on the cross, and the doctrine of the mass which sees in the elements of communion the real flesh and blood of Jesus, dims the doctrine of the Holy Spirit as God present in our lives today, and in his Church. Equally effective in destroying a keen perception of the presence of God now equal to every personal need, and sufficient for his Church, is the doctrine that drives us to despair of any success for Christianity until Jesus returns. I have no desire to enter here upon any argument with reference to the early return of our Lord. My only plea is that we hold no doctrine and follow no practice that will weaken any one's conviction concerning the presence now of the Holy Spirit, continuing now the work which Jesus came to do. Let us not by belief or action deny the presence of God in our world. How could he be more present than he was in Stephen and Paul? And he is just as available to us. The Church must return to that early belief and to that primitive and simple practice of God's presence in the Holy Spirit.

The doctrine of the Church as held by millions of Christians, Roman Catholic and Protestant, bars from its life the power which comes through a free flow of the divine life in and through its members. Jesus refused

the power of empire as a temptation of Satan, and disappointed the leaders in religion by declining political preferment and position. These methods which Jesus declared were contrary to the plan of God for his Church and would thwart his purpose to win the hearts of men through love, these methods destructive of God's purpose revealed in Christ and fostered by the Holy Spirit, the Church has adopted. Until the Church returns to this primitive belief and practice concerning the Holy Spirit and the Church of Christ, God working in the lives of men to build his kingdom of love in the earth, it can have no power to build on earth a kingdom of love and brotherhood.

The Sabbath

My first word is a word concerning the Holy Spirit. My second is with reference to the Church. You may or you may not have guessed that my third word is a word about the Sabbath. If you have correctly guessed my third point just because you think that because I am so used to talking on this subject of the Sabbath I must get it in somewhere, then I am sorry. If you think it is done as something fitting in a closing address in an annual Conference of a Sabbath keeping denomination, again I am disappointed. I am pleased with your guess only if it means that in considering the place and the potency of the Holy Spirit in our lives, and the program and the power of the local church, you think of the Sabbath as necessary to the increasing awareness of the Holy Spirit, and to the greater effectiveness of the Church.

Seventh Day Baptists will do well to maintain these doctrines concerning the Holy Spirit and the Church, and to practice them more consistently and more fully. Their greatest asset in helping the Church to recapture its lost radiance is the Sabbath.

The custom of observing the seventh day of the week with the practice of Sabbath worship is a spiritual asset and an aid to Christian living, because it is Biblical.

The Sabbath first appears at the end of the first creation story in Genesis. God who made the world for beings created in his own image set the Sabbath at the end of the week in order that men might contemplate the universe and worship the Creator.

At the beginning of Hebrew history, through whom the laws of right living were given to the race, the Sabbath was given a central place in the moral code for mankind.

The preaching of the prophets marks the highest point reached in the religious life of Israel, and while condemning ceremony and formality in religious worship they exalted the Sabbath and called men back to its observance as a means of obtaining the blessing and favor of God.

When Jesus came, the final revelation of God, to be continued through the Holy Spirit, he thought enough of the Sabbath to strip it of all accretions of Pharisaism, proclaiming himself its Lord and attending worship regularly on that day. The Sabbath is Biblical.

The history of the Sabbath throughout the Christian centuries attests its power to build Christian character and to hold men true to what is high and noble. Scattered abroad on account of persecution, Sabbath-keeping Christians went everywhere keeping the Sabbath. For centuries the Christians of Scotland and Ireland observed the seventh day of the week. It is quite likely that St. Patrick, who was never at Rome, was a Sabbath-keeping Christian, as was his successor, St. Columba. He was never canonized by the Roman Catholic Church, and is therefore a saint of the whole Church, Seventh Day Baptists perhaps having a special claim on him. The Reformation in England resulted in bringing many of the finest spirits of that day to the Sabbath. When a Baptist minister said the martyrdom of John James was enough to perpetuate Seventh Day Baptists for a thousand years, he made a discerning statement. On that count alone we still have seven hundred years to go. And what shall we say of Ann Trask, Theophilus Brabourne, Edward Stennett, Francis Bampfield, and a host of others who suffered for this faith in the days of the founding of our denomination. Sabbath keepers in this country have had an inspiring history, in Rhode Island and across the country.

Sabbath keeping is a practical religious experience for our time. The Sabbath comes unfailingly at the end of every week, this Sabbath of the Bible and of Christian history, and bids our labors cease in order that God may have a chance in our lives. It comes as a spiritual opportunity, and becomes a test of our loyalty to the Lord of the Sabbath.

And how much the Church needs to make use of every means available to build up its spiritual life against the power of this new paganism which exalts the material and uses the discoveries of science to destroy the things of the spirit. We need more poetry in life

and more room for the imagination to soar to heights of truth not reached by mere facts. The Sabbath offers this opportunity.

Someone asked a young man, not long ago and in my hearing, what makes the sky blue. The answer was supposed to include reference to the density of the atmosphere, the refraction of rays of light, etc. This young man replied, "The sky is blue because blue is a beautiful color." Then he volunteered this further information, "Stars are silver because silver looks beautiful on blue." These poetic feelings about the color of the sky and of the stars are just as true as are the scientific facts. They are just as true, and more important. They are not in conflict, and one might be familiar with both sets of facts. But we have let the scientific overshadow and even blot out the poetic. And the latter gives the Spirit a better chance with us. Here the Sabbath can help us if we will let it.

The world is in a sorry plight, and men everywhere are filled with fear. But only that is being removed which can be shaken. There will still be left what stands unshaken. Therefore let us render thanks for the Holy Spirit, the presence of God in our world; for the Church, the body of Christ through which the realm unshaken, the kingdom of God, is built in the hearts of men; and for the Sabbath, our heritage from the past, a present means whereby the Holy Spirit in the Church can take the things of Christ and make them known. In this way let us worship God acceptably.

DENOMINATIONAL "HOOK-UP"

Westerly, R. I.

Dear Mr. Van Horn:

In accordance with the wish expressed by you at the time of the recent meeting of the Missionary Society, I am enclosing a glossy print of the Centennial Celebration Committee of the Pawcatuck Seventh Day Baptist Church.

Perhaps you know the names of the individuals but risking repetition, they are as follows, reading from left to right:

Back row: Howard M. Barber, John Gavitt, Dr. Edwin Whitford, Lewis R. Greene, Stanton C. Saunders, George B. Utter.

Second row: Mrs. Edgar P. Maxson, Mrs. LaClede Woodmansee, Mrs. Harold S. Hamilton, Miss H. Louise Ayers.

Front row: Mrs. Lewis R. Greene, Carroll W. Hoxie, Rev. Harold R. Crandall, Karl G. Stillman, Elston H. Van Horn, Miss Mabel Saunders.

The make-up of this committee is as follows:

Pastor, Rev. H. R. Crandall; church trustees, George B. Utter, president, Carroll W. Hoxie, clerk, Elston H. Van Horn, treasurer, and Howard M. Barber and Karl G. Stillman; representatives of the Woman's Aid Society, Mrs. Edgar P. Maxson, Mrs. LaClede Woodmansee, Mrs. Lewis R. Greene; S. D. B. Society, Mrs. Harold S. Hamilton, Miss H. Louise Ayers, Miss Mabel Saunders; Men's Club, Dr. Edwin Whitford, Lewis R. Greene, Stanton C. Saunders.

K. G. S.

[A cut of the print, above mentioned, is on the front cover of this RECORDER.—Ed.]

Hopkinton, R. I.

Rev. Wayne Rood preached his first sermon as pastor of the Second Hopkinton Seventh Day Baptist Church Sabbath afternoon. The sermon was filled with many truths and inspiration for all. Special music was furnished by Lewis F. Randolph and Arling Kenyon. A large number from the Second Hopkinton Church met with the members of Rockville in their parish house, where a reception and a miscellaneous shower were given Mr. and Mrs. Rood.

With Rev. and Mrs. Rood in the receiving line were the deacons and officers of the two churches; Rev. and Mrs. Earl Cruzan of Waterford, Conn.; Rev. Harold R. Crandall, and Mrs. Crandall of Westerly; Rev. Everett T. Harris and Mrs. Harris of Ashaway; Rev. William L. Burdick, secretary of the Missionary Board; and A. S. Babcock, the oldest member of either society.

After the reception of guests with its informal pleasantries, Mr. Crandall in a happy vein welcomed the new pastor and wife to New England and its people. Mr. Crandall, being born and reared in Rockville, was able to give reminiscences from his childhood on, to later experiences. Following this a greeting from the two churches, written in rhyme, was given by Mrs. Walter D. Kenyon, welcoming them to the homes and hearts of the members and to the gifts which had been arranged inside a gaily colored tepee by Miss Marian Crandall and Mrs. Lucy Armstrong.

A variety of useful home furnishings was received by the young couple. After the packages were opened, Miss Elizabeth Crandall played several accompaniments, while Mr. Rood entertained with songs which all enjoyed.—*Westerly Sun.*

Salem, W. Va.

E. Grant Nine, who comes to Salem as the new dean at Salem College, brings with him a background of training and experience that fits him well for the position. He comes here from Arthurdale schools in Preston County where he has been principal.

State and national educational leaders give him a very high recommendation as a leader in the field of education, which he has demonstrated during his teaching career. — *Salem Herald.*

Milton, Wis.

Mrs. G. E. Crosley, Milton, suffered a fracture of the left leg above the knee Monday in an auto collision south of Walworth, on highway 14. She is in Mercy Hospital, Janesville.

Mrs. Crosley and Miss Dorothy Maxson were returning from Battle Creek, Mich., where they had attended the Seventh Day Baptist General Conference. Miss Maxson, who was driving the Crosley car north on highway 14, saw a car approaching from her left. The other driver, R. A. Hustad of Chicago, stopped but did not wait for the Crosley car to pass.

Rev. and Mrs. Carroll L. Hill arrived home from Battle Creek, Mich, late Monday. The last ten miles to Milton over county trunk M, they pushed the car in which the Misses Dorothy and Lorna Payne of Dodge Center, Minn., were driving to Milton. The girls passed the Hills in Chicago, but our Wisconsin "showers" were too much for their car, which would not start until it was dried out in a Milton garage.—*Milton Junction Telephone.*

Dodge Center, Minn.

Last Sabbath service consisted of short reports given by each of the group who were privileged to attend General Conference.

Pastor Thorngate gave the principal points of the outstanding sermons which he heard during the late General Conference.

At the C. E. session last Sabbath afternoon, various projects and plans were brought up and discussed—one of them being plans for a sunrise consecration service the Sunday morning of the semi-annual meetings; also a project to raise money to repair the broken blocks in the sidewalk in front of the church.

Pastor and Mrs. Thorngate wish to thank the Sabbath school and others who furnished the means and made it possible for them to

have this wonderful trip and experience in attending the meetings in Battle Creek, Mich.

Star-Record.

North Loup, Neb.

Reports of Conference were given at the morning service Sabbath day. Lois Barber spoke of the music, Junior Maxson of the young people's activities, Darryl Barber of the Teen-Age conferences, and Pastor Ehret spoke briefly on some of the new plans presented during the business sessions.

The vesper service was led by the Sabbath school class of girls taught by Mrs. R. O. Babcock. A nice program of music and devotionals was arranged by the girls.

Latest reports from Mrs. George Thorngate of Shanghai, China, assure anxious relatives that she is recovering nicely from her recent operation. Dr. Grace Crandall writes that after several days of suffering the clips were taken from the wound, and relief was given.

—*Loyalist.*

MARRIAGES

Ehret-Wiard. — Miss E. Mildred Wiard of Hastings-on-the-Hudson and Rev. A. Clyde Ehret of Alfred, N. Y., were united in marriage on June 25, 1940, in the Judson Memorial Church, New York City. Rev. Albert N. Rogers officiated.

OBITUARY

Stillman. — At his home in Alfred, N. Y., August 29, 1940, Charles Addison Stillman, in the eightieth year of his age.

Mr. Stillman was born at Fabius, N. Y., August 23, 1861, and was the son of Orsemus G. and Mary Jane Ostrander Stillman. The family removed to Richburg, and later to Hornell, where Charles grew to manhood. He followed the trade of his father, who was a pattern maker and carpenter. He married Julia M. Burdin, who died eleven years ago. He is survived by a daughter, Doris, who is the wife of Clayton Erskin. There are two grandchildren. He is also survived by a sister Mary Lee, and a brother Stanley, all of Alfred, N. Y.

Brother Stillman had been a devout Christian for about seventy years and for more than forty years a deacon of the church—first at Hornell, and now for many years the senior deacon of the First Alfred Church.

A farewell service was conducted by a former pastor, Rev. George B. Shaw, who was assisted by Dean A. J. C. Bond and by a quartet consisting of H. E. Pieters, H. O. Burdick, L. R. Polan, and A. J. C. Bond.

G. B. S.

The Sabbath Recorder

Vol. 129

PLAINFIELD, N. J., SEPTEMBER 23, 1940

No. 13

MY GUIDE

By ROBERT J. BURDETTE

There is no path in this desert waste
For the winds of the shifting sands;
The trail is blind where the storms have raced,
And a stranger I, in these fearsome lands,
But I journey on with a lightsome tread;
I do not falter nor turn aside,
For I see his figure just ahead—
He knows the way—my Guide.

There is no path in this trackless sea;
No map is lined in the restless waves;
The ocean's snares are strange to me
Where the unseen wind in its fury raves,
But it matters naught, my sails are set,
And my swift prow tosses the seas aside,
For the changeless stars are steadfast yet,
And I sail by his star-blazed trail—my Guide.

There is no way in this starless night;
There is naught but cloud in the inky skies;
The black night smothers me, left and right,
I stare with a blind man's straining eyes,
But my steps are firm, for I cannot stray;
The path of my feet seems light and wide;
For I hear his voice—"I am the way,"
And I sing as I follow him on—my Guide.

Watchman-Examiner.