

Dodge Center, Minn.

The annual Seventh Day Baptist Sabbath school picnic was held last Sunday at Ashland Bridge, as planned. A nice company was present and a bountiful dinner, supplemented by plenty of ice cream and lemonade, was enjoyed by all. The feature of the entertainments of the day was a ball game between the married and single men. The pleasure of the game was marred, however, by the accident which caused a painful ankle sprain to Wallace Greene, which brought the event to a speedy close.

Rev. R. J. Severance has sufficiently recovered from his enforced rest period to resume the series of meetings in the Seventh Day Baptist church. Mr. Severance is giving good messages and all are invited to be present at these services.

—Dodge Center Star-Record.

MARRIAGES

Bucher - Armstrong. — Miss Elnora Maxine Armstrong, daughter of Mr. and Mrs. Reuben A. Armstrong of Alfred, N. Y., was united in marriage with Rev. Glenn E. Bucher of Buffalo, N. Y., July 14, 1940, in the Alfred Seventh Day Baptist church, the groom's father, Rev. Grover E. Bucher officiating, assisted by Rev. Boothe C. Davis.

Frymoyer - Meathrell.—At the home of the bride in Clarksburg, W. Va., July 15, 1940, Charles F. T. Frymoyer of Coatesville, Pa., and Miss Freda I. Meathrell of Clarksburg. Rev. Harold R. Crandall, uncle of the bride, officiated.

Palmer - Woodbury.—At the parsonage of the Pawcatuck Seventh Day Baptist church, Westerly, R. I., June 29, 1940, by Rev. Harold R. Crandall, Josiah Carroll Palmer of Rockville, R. I., and Miss Marion Guild Woodbury of Wyoming, R. I.

Pierce - Finney.—Harrison M. Pierce, Jr., of Scio, N. Y., was united in marriage with Miss Linnette Finney of Alfred Station, at Wellsville, July 13, 1940, Rev. Carlin S. Fuller of Wellsville officiating.

The groom is a son of Dr. Harrison Pierce of Houghton, N. Y., who is a former Alfred Station man.

OBITUARY

Barber.—At the Westerly Hospital, Westerly, R. I., April 20, 1940, Orville G. Barber, aged 82 years.

Mr. Barber was born at Rockville, R. I., January 31, 1858, the son of John N. and Clarinda Burdick Barber. He was baptized by Rev. James R. Irish and united with the Rockville Seventh Day Baptist Church October 11, 1873. After the death of his first wife, Mary Teresa, he married Mrs. Anna I. Robinson, who died two years ago. He is survived by his brother, Erlo N. G. Barber of Rockville, two nephews, and two nieces. Mr. Barber was of a cheerful disposition, friendly, a good neighbor.

Funeral services were held on Wednesday afternoon at the Buckler Funeral Home and interment was in River Bend Cemetery. Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiated.

H. R. C.

Edwards.—In Cranston, R. I., June 12, 1940, George L. Edwards, aged 83 years.

Mr. Edwards was born in Hopkinton, April 7, 1857, the son of James R. and Emeline Kenyon Edwards. He was united in marriage with Clara Shaw, October 31, 1896. Two sons were born to this union: Leonard E. of West Warwick, R. I., and Leverett L. of Rockville, R. I., October 11, 1873. Mr. Edwards was baptized by Rev. James R. Irish and joined the Rockville Seventh Day Baptist Church. At the time of his death there were only two members of that church older than he.

He is survived by his wife; his two sons; a brother, Oscar Edwards of Canonchet; five grandchildren; and nephews and nieces.

Funeral services were held at the Avery Funeral Home, Hope Valley, Sabbath afternoon. Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiated. Interment was in Pine Grove Cemetery, Hope Valley.

H. R. C.

Lanphear.—At her home, 19 Beach Street, Westerly, R. I., May 6, 1940, Jennie Greene Lanphear, wife of George Herbert Lanphear, aged 77 years.

Mrs. Lanphear was born in Pawcatuck (Stonington), Conn., October, 1862. She was united in marriage with Mr. Lanphear March 30, 1881. She was baptized and united with the church March 25, 1893, during the pastorate of Rev. William C. Daland. She was a regular attendant of the services of her church and active in the affairs of the Woman's Aid society until failing health prevented. Her interest never waned. She is survived by her husband, and a niece.

Farewell services were conducted by her pastor, Rev. Harold R. Crandall. Interment was in River Bend Cemetery.

H. R. C.

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.

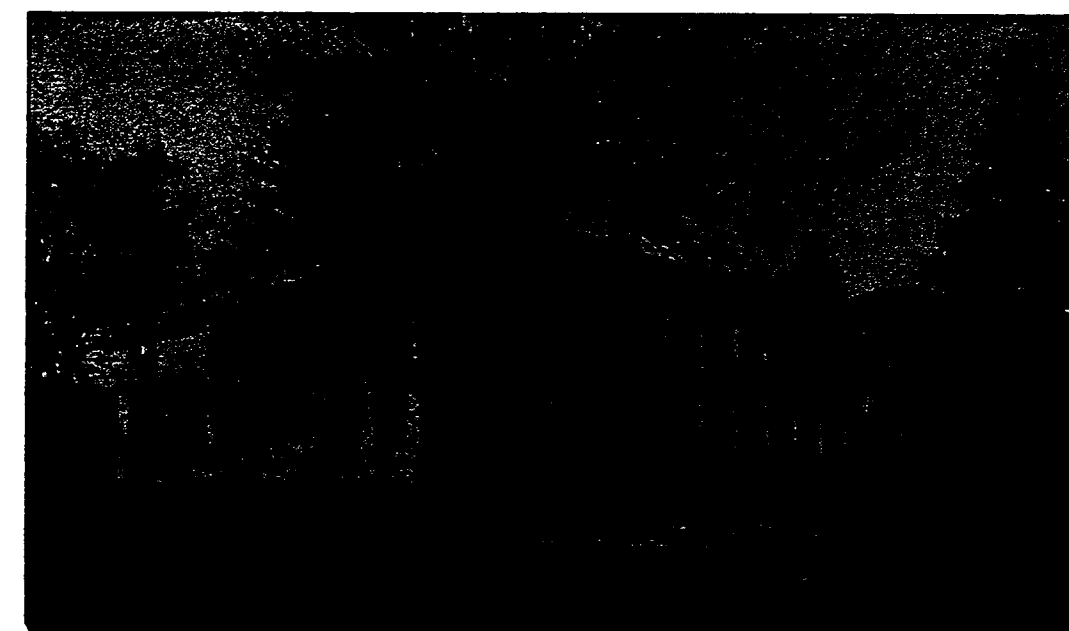
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The Sabbath Recorder

Vol. 129

PLAINFIELD, N. J., AUGUST 12, 1940

No. 7



Battle Creek College, Battle Creek, Mich.
Where the 1940 Seventh Day Baptist General Conference
will be held, August 20-25

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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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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

THE PREACHING NEEDED TODAY

It is not unlike the kind of preaching which an unsaved world always has needed, and always will need.

Preaching is the method of God for reaching the lost. The apostle uttered a truth as pertinent today as when spoken centuries ago, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." This fact will be true as long as the gospel is "the power of God unto salvation."

This being so—what kind of preacher and what kind of preaching is needed?

He will be one who so believes his message as to be on fire for it and for God. Fires burn low and lifeless in the listless preacher. No church will rise higher than its preacher in its fervor for lost humanity. If the churches are to be revived and become life-saving institutions, its preachers must be aware of sin; of man's lost estate who repents not and comes to God.

The days for revival are not past. From the days of Samuel, the prophets, Pentecost, it has been the sweeping power of God through revivals that real advancement of his kingdom has been made.

Recall the days of Chrysostom, John Wycliffe, Peter Waldo, Luther, Knox; of Jonathan Edwards, Finney, Moody, and later evangelists—outstanding examples of men who burned themselves out in the task, who glowed and burned for God. To such does the Church and Christianity owe much. Their zeal and devotion, their fire and conviction are needed today in our pulpits. "When

preachers have such a conviction that men are lost, that there will creep into their very blood and out into their words the certainty of what they preach, men will listen. If we preachers are not convicted, the world will not be; if we are not in red hot earnest, they will pass us by with a smile and a shrug of the shoulder."

There must enter into our preaching no satisfaction over the results of a lost condition. We will be struck with sorrow and pain. At the same time, our preaching will be enthusiastically joyful because of the saving power of the gospel which we preach, and the assurance of God that his word shall not return unto him void, but will accomplish his purpose in sending it forth.

The saving kind of preaching will be full of courage—not the kind that finds a wind-mill on every corner to tilt. But it is not easy to speak against the "sins that so easily beset us." Touch the pet sins and foibles of the people with a prophet's understanding of righteousness, and one soon experiences the penalties that world-conforming church people are ready to exact. The kind of preaching set on doing the will of God, regardless of cost, will soon enough discover the price its temerity will have to pay. In the midst of the things which intimidate and silence, it is easy to take the line of least resistance and become ineffective.

Let us encourage our hearts with the examples of Stephen and Paul, of John the Baptist, of John Huss and Savonarola, and countless others who for the love and sake of Christ preached dauntlessly and unafraid. Such preaching will be effective, and is needed

today. It is said, "they loved not their lives unto death." The gospel of the cross must be preached in love and longing—if we are to see men saved; indeed, if we are to see Christianity sufficient for a needy world. In love, let us make "Jesus Christ and him crucified" known to sinful, lost men.

AS OTHERS SAW SHANGHAI

The report before the Missionary Board at its July meeting, by the Misses Whipple—Mary and Bernice—of their visit at the Seventh Day Baptist Mission in Shanghai, was of keenest interest.

These sisters left the states early last February for an extended trip through the Orient, and landed in Japan as "refugees." Their experiences, interestingly told, held all present spellbound, and revealed something of the inner goodness and sympathy in much of humanity wherever need or appearance of need arises.

The description of our mission in Shanghai as a haven, or an oasis, struck many of us with the value of Christian missions in war-torn territory. The spirit reported of our workers carrying on, and of the quality and results of their work, should disarm criticism of those who do not believe in foreign missions, and greatly encourage those who do. We are grateful to these ladies for their charming and enthusiastic story of our work in China.

"STARVATION TAKES NO VACATION"

Stories of horror and suffering are heard daily over the radio, or are told in dailies and magazines. They are stories of suffering of men and women and little children throughout revolutionary Europe and in war-torn China. The stories need not be repeated here. Hearts are now torn and burdened with world suffering. Sensitive Christian conscience is not only being stirred but is distracted and confused by the very multiplicity of calls for help. In this confusion, as individuals and churches we are in danger of doing little or nothing.

However, Seventh Day Baptists are always willing to assume their share of burdens and responsibility.

China

After three whole years of war-at-its-worst, bombing and destruction continue in China almost daily. Millions have lost all possessions and have exhausted all personal resources. Ten to twenty million people today

are dependent upon outside help. Much has been done in many ways. But so much more is needed. What your dollar will do: "Sustain a life in China for a full month." Send contributions to *Church Committee for China Relief*, 105 East 22nd St., New York City.

Evangelical Christians in Europe Exiled and Destitute

Evangelical Christians are a hard pressed minority in some countries of Europe. Many have been exiled for years; others harassed by recent war development. Many whole families are now dependent for help whose only crime has been loyalty to their religious convictions. Our brethren in Europe need now our consolation and sympathy expressed in sacrificial giving.

Such aid can be extended through Central Bureau for Relief of the Evangelical Churches of Europe, 297 Fourth Avenue, New York City.

Field Relief in France

Contributions for aid to French, Belgian, and Dutch refugees in France—where your \$5 will feed over one hundred people for one day—can be made through American Friends Service Committee, Dept. F., 20 South 12th Street, Philadelphia, Pa.

Christian Refugees

Christians who are classified as non-Aryans and who will not yield one drop of their religious convictions, or Christian leaders with strong principles, devoted preachers, business men, lawyers, outstanding scientists—men and women—are refugees fleeing from one country to another. Some 4,500 of such now in this country are being cared for. The committee charged with this work is using every care to deal only with bona fide refugees. Recent developments have enormously increased the need of help. Send contributions to the American Committee for Christian Refugees, Inc., 287 Fourth Avenue, New York City.

Stranded Missionaries

We remember the emergency of some of our missionaries at the outbreak of the war in China. We are grateful for the help extended by others to them till our own board could reach them. Now missionaries in many lands are cut off from their base of supplies and support. Many are unable to be repatriated. Appeal is made to American churches for providing food for these workers

in Christ's kingdom. Your help can be carried through International Missionary Council, 156 Fifth Avenue, New York City.

These are some of the needs and agencies through which funds may be forwarded for relief, safely and cheaply. But help must come at once. Starvation cannot wait till fall. Not if it were your child or parent or sister.

We know things are being done: The Lord's Acre plan is being worked; women are knitting and sewing; collections have been taken; relief committees have been organized. Are you helping in these ways? Is any of this work being promoted in your church? Co-ordinate your work with state and local councils of churches. But do it! "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"PATHFINDERS OF COLORADO"

There has come to the editor's desk a reprint from the *Gunnison News-Champion* of an address given before the Rotarians of the city by Ray Clarke, retired U. S. Forester. Mr. Clarke is a cousin of the editor and a boyhood chum. Together we used to fish and play and scrap and go "swimming." He has served Colorado and the U. S. government well, brought up a fine family, and like a good Christian Seventh Day Baptist, pays for and reads the SABBATH RECORDER. Calls come for accounts of "our folks," so we reproduce some of this man's address, wishing we had room for it all.

It's a vivid story, as the *News-Champion* says, of the Pathfinders of the West, those hardy pioneers who blazed the first trails through the wilderness across Colorado. He laid the foundation of his address by accounting for his own interest in pioneering. His ancestry is traced back to the settlement of Rhode Island and the hardships and persecutions suffered in those early days. His great-grandfather pioneered in New York; his grandfather, in Wisconsin; and his father, west of the Missouri River.

An Inland Empire

But I believe the main reason the story of western pathfinders intrigues me as it does is because I like to think of that area west of the Mississippi River stretching westward over rich valleys, rolling prairies, mighty mountain ranges, inland empires to the golden shores of the Pacific Ocean; a vast area of over two million square miles; a billion and one-third acres, totally unexplored, unimpaired and undeveloped by the hand

of man; its richness of soil, of mineral, or timber, undetermined; its vastness filled with almost all kinds of land, aquatic and bird life; an area which in a few short years was to become the home of 40 million people. This, indeed, was a challenge to anyone with a spark of sense or imagination. Yet before it was explored, only a very few of the leading men of the nation could see its importance; the majority declared that the effort and expense of even taking a look were not justified.

Lewis and Clarke made the first official expedition west of the Mississippi in 1804. They ascended the Missouri, crossed the Continental Divide, descended the Columbia River to its mouth and returned in 1806.

Zebulon M. Pike sought the source of the Mississippi in 1806, and in that year and the year following made a reconnaissance from the St. Louis to the head of the Arkansas River, turned south and built a fort of sorts on the upper Rio Grande. He was soon discovered by a superior force of Spanish and was forced to become their guest and accompany them to Chihuahua.

Major Stephen H. Long in 1820 came up the Platte River to the Peak that bears his name, visited the Royal Gorge, and returned east by the Arkansas. In 1826 Benjamin Reeves, Major Sibley, and others laid out the famous Santa Fe Trail.

About this time General William H. Ashley equipped a party under Smith and Fitzpatrick which traveled the famous South Pass in Wyoming and then opened what some ten years later became the Oregon Trail.

(To be continued)

DENOMINATIONAL BUDGET Statement of Treasurer, July, 1940

Receipts		July, 1940
Alfred, First		\$ 55.85
Boulder		23.20
Daytona Beach		23.60
Denver		14.00
De Ruyter		12.00
Dinuba		11.30
Edinburg		6.00
Friendship		8.25
Gentry		1.00
Hebron		5.36
Independence		26.00
Individuals		358.97
Little Genesee		29.65
Little Prairie		2.00
Lost Creek		128.70
Middle Island		3.00
Milton		215.00
Milton Junction		52.91
New York City		15.00
Pawcatuck		256.50
Plainfield		130.24
Richburg		37.50
Ritchie		1.17
Riverside		82.10
Roanoke		5.00
Rockville		19.50
Salem		30.00
Verona		13.45

Waterford	3.40
White Cloud	9.95

Comparative Figures

	1940	1939
Budget receipts—July	\$1,281.48	\$1,492.57
Special receipts—July	299.12	2,105.51

Disbursements

	Budget	Special
Missionary Society	\$ 542.40	\$261.14
Tract Society	138.00	7.50
Seventh Day Baptist Building	102.00	
Sabbath School Board	84.00	
Young People's Board	18.00	
Woman's Board	12.00	
Ministerial Retirement	72.00	30.48
Education Society	78.00	
Historical Society	9.60	
General Conference	144.00	

Morton R. Swinney,
Treasurer.

Niantic, Conn.

MISSIONS

QUARTERLY MEETING OF THE BOARD OF MANAGERS

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held July 28, 1940, in the Pawcatuck Seventh Day Baptist church.

The meeting was called to order by the president, Rev. Harold R. Crandall, and prayer was offered by Rev. Herbert C. Van Horn.

The members of the board present were:

Karl G. Stillman, Corliss F. Randolph, John H. Austin, Rev. William L. Burdick, Robert L. Coon, James A. Saunders, George B. Utter, LaVerne D. Langworthy, Rev. Harold R. Crandall, Mrs. Clayton A. Burdick, Mrs. Elisabeth K. Austin, Dr. Anne L. Waite, Rev. Everett T. Harris, Rev. Herbert C. Van Horn, Elston Van Horn, Asa F. Randolph.

The guests present were: Mrs. Elston Van Horn, Mr. and Mrs. John Loughhead, Mrs. Allen C. Whitford, Mrs. Mertie Loofboro, Arthur Mills, Mrs. John Champlin, Mrs. Harold R. Crandall, Mrs. John Austin, Miss Louise Ayers, Miss Bernice Whipple, Miss Mary Whipple, Miss Luella Worden.

The annual report of the treasurer, as audited by Loomis, Suffern, and Fernald, was approved and adopted as the annual treasurer's report of the Board of Managers of the Missionary Society.

Miss Bernice and Miss Mary Whipple, who had recently returned from a trip to the Orient, told of their visit to the mission at

Shanghai. They were able to make an inspection of the mission schools and property in Liuho.

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

As corresponding secretary I would report for the quarter that a large part of the time has been given to field work. Immediately following the last regular meeting of the board, I commenced to make arrangements for the trip to Jamaica, B. W. I., which the board had requested at a special meeting held March 24. I sailed May 1 and arrived in Kingston, Jamaica, May 5. The day of my arrival Pastor Luther W. Crichlow and I began a series of meetings in Kingston. During the stay of twenty-nine days I visited twenty-five Seventh Day Baptist churches and groups and preached to all of them except four. Pastor Crichlow took me to these appointments with his auto, and led most of the meetings. In doing this work we traveled over one thousand miles and I delivered twenty-eight sermons and two addresses. Besides this, numerous conferences were held with individuals and groups. I was entertained in a fine way by Mr. and Mrs. Crichlow. The entire expense of this trip, which covered between five and six weeks, was \$284.55. This included railroad fares, passport, steamer passage, and traveling expense at the rate of about five cents per mile while on the island.

Since returning from Jamaica I have attended the Eastern Association at Ashaway, R. I., the Ministers' Conference at Alfred, N. Y., and the South-eastern Association at Salemville, Pa.

During the quarter in addition to the activities mentioned in the foregoing paragraphs, I have conducted the correspondence of the society, given considerable attention to the Ministerial Relations Committee of the General Conference, supplied one Sabbath for a pastor conducting a Preaching Mission in a sister church, and prepared the annual report of the Board of Managers. Material has been furnished for the Missions Department of the "Sabbath Recorder," but in my absence from home this was made possible by five pastors who furnished articles and by Mrs. James G. Waite, who had charge of the office work during my visit to Jamaica.

Respectfully submitted,

William L. Burdick,
Corresponding Secretary.

Ashaway, R. I.,
July 28, 1940.

The Ninety-eighth Annual Report of the Board of Managers was presented.

Voted that the annual report, prepared by the corresponding secretary, and the treasurer's report be adopted as the Ninety-eighth Annual Report of the Board of Managers to the Missionary Society.

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

John H. Austin, chairman of the Missionary-evangelistic Committee, made a verbal report, and said there had been some correspondence with the Chicago Church about the employment of a pastor. The corresponding secretary also mentioned letters from Fouke, Ark., asking for help for the employment of a pastor.

Although the American Tropics Committee had not met, the chairman, Rev. Everett T. Harris, reported that the secretary had given a detailed report of his visit to Jamaica at a meeting of members of the board and pastors at the time of the Eastern Association held at Ashaway.

The secretary gave a short report of his recent visit among the Jamaica churches.

Voted that the board express to the corresponding secretary the appreciation of the board for his recent inspection tour in Jamaica. The feeling is that much good has been done.

The chairman of the Ministerial Relief Committee reported on the Ministerial Relief Fund, which was ordered approved and recorded. The report follows:

Payments of \$10 per month have been continued throughout the quarter ended June 30, 1940, to Mrs. George P. Kenyon and Rev. R. R. Thorngate. During the Conference year ended June 30, 1939, we used up accumulated income and incurred a deficit of \$7.06. This year an added deficit of \$19.07 resulted. These deficits have been advanced out of Permanent Fund income and eventually should be restored. However, the committee at this time recommends no change in its policy.

Respectfully submitted,

Karl G. Stillman,
Chairman.

Karl G. Stillman for the Investment Committee rendered a report. It was approved and ordered recorded. It follows:

During the quarter ended June 30, 1940, we received the sum of \$1,000 from the executors of the estate of Susan M. Burdick, which has been added to Debt Reduction Funds in accordance with the standing vote of the board.

An additional loan of \$400 has been made to Annie V. Benson under a real estate mortgage, increasing the total amount to \$1,500.

Upon the advice of investment counsel it was deemed wise to make certain changes in investment holdings to keep abreast of constantly changing world conditions. We sold the remaining \$3,000 Pere Marquette Ry. Co. 4½s 1980, purchasing in their stead \$3,000 New York, Chicago and St. Louis Railroad Co. 4½s 1978. Later we sold our entire block of \$5,000 of this latter security at a small profit to the society. We also sold 50 shares of Great American Insurance Company capital stock, purchasing with the proceeds 10

shares of Aluminum Company of America common stock. This new investment is in a company which is operating profitably at present and it is further believed that it will continue so to our advantage, because of heavy demands for aluminum by industry. Our 50 share holding of Flintkote Co. common stock was sold and exchanged for 100 shares of Pure Oil Company common stock. Here again the change was considered wise, since oil stocks should benefit from the expanding demand for petroleum to a greater degree than can be expected from residential building materials, which is the main product of Flintkote Company.

The remaining transaction to be reported consists of a sale of 10 shares of Columbia Gas & Electric Co. 5% convertible preferred stock, and the purchase of 55 shares of Electric Bond & Share Co \$5 preferred stock. The funds received from the sale of \$5,000 N. Y., Chicago and St. Louis Railway Co. 4½s 1978, reported above, helped to provide the balance of funds required. Public utility stocks such as the Electric Bond & Share Co. now command investment attention because of improved conditions prevailing in this industry.

A repayment of \$500 on account of the steeple loan to the Pawcatuck Seventh Day Baptist Church has been made as well as an amount of \$50 on the Mary S. Damerel mortgage note for \$3,280.00.

The Permanent Funds of the society are invested as follows:

Stocks	\$43,790.76	44.73%
Mortgage notes	38,429.58	39.26%
Bonds	9,967.04	10.18%
Real estate	4,088.94	4.18%
Cash	1,614.89	1.65%
	<hr/>	
	\$97,891.21	100.00%

Respectfully submitted,

Karl G. Stillman,
Chairman.

The Budget Committee report for the 1941 budget to be recommended to Conference was made by Karl G. Stillman.

Voted that the recommendations of the Budget Committee be adopted as the tentative budget for 1941, to be recommended to Conference.

The report of the committee to prepare a program for missionary session at Conference was approved. The committee said it "has a program well under way."

Voted that recent letters from Rev. G. D. Hargis be referred to the president, the treasurer, and the secretary.

Voted that the board express to the New York Church its appreciation of the services of its pastor for work in the home field during the summer months.

Voted that the corresponding secretary write the churches of Jamaica, thanking them

for the fine spirit and appreciation shown at the recent visit of the corresponding secretary.

Voted that the secretary be requested to convey a message of condolence to Albert S. Babcock, who is unable to attend the meetings of the board.

The meeting adjourned.

George B. Utter,
Recording Secretary.

DR. XENIA E. BOND

Dr. Xenia E. Bond—see obituaries—was one of a family of nine children to be born and grow up in the home of Boothe and Rebecca Bond on Hacker's Creek, ten miles from the Lost Creek Seventh Day Baptist church, where the family were members and regular attendants.

Early in life she had the ambition to be a nurse, and the vision of service either in countryside or as a missionary.

With an A.B. degree from Salem she entered Chicago Women's College, and after two years' study there enrolled in the College of Physicians and Surgeons at Illinois University, from which institution she received both her Master's and M.D. degrees.

She at once established her practice in Salem, 1905, the fifth woman doctor in the state of West Virginia. In her early practice it was not unusual for Doctor Bond to walk twenty miles or more a day on her medical missions in village and countryside. No call ever came to her in vain.

In later life she became a member of the Seventh Day Church of God, whose pastor, Rev. W. W. McMicken, conducted the farewell services at the Gray-Davis Funeral Home, Clarksburg, assisted by Pastors James L. Skaggs and Eli F. Loofboro of the Salem and Lost Creek Seventh Day Baptist churches. She was buried in the family burying lot at the Brick Church cemetery. The sisters and brothers remaining are Mrs. F. Lee Bond of Roanoke; Miss Elsie of Salem; Mrs. Erlo S. Davis of Jane Lew; and Mrs. Roy F. Randolph of New Milton; Samuel B. of Lakeland, Fla.; O. Austin of Holcomb, N. Y.; and Otto R. of Orondo, Wash.

The editor of the Salem *Herald* pays to the memory of this good angel of the Lord a tribute as follows:

Salem Loses Her Best Citizen

The life and activities of the greatest humanitarian we have ever known were stilled last Sunday

morning when death claimed Dr. Xenia E. Bond at the age of sixty-nine. Not only do we personally feel that Salem has suffered the greatest loss in its history, but everyone with whom we have talked about her this week wholeheartedly agrees that she was Salem's most valued citizen.

We must try not to grieve for Doctor Bond, for it was often her expressed wish that, when affliction halted her ability to serve the sick, "the time would not be long to wait." We cannot, however, suppress the selfish thought of how much she meant to us all, and how she will be missed in the community. There is no one to take her place.

When we think of the more than a thousand births she has attended in this community during her years of medical practice here, and never lost a mother, and of how as many as three generations in Salem have depended on her and blessed her, we cannot be blamed for feeling so keenly the great loss in her passing from us.

Many people have lived longer than Doctor Bond's sixty-nine years, but we never have known any who filled each year with so much unselfish devotion to the service of God and man as did she.

She did not serve for money. She delivered hundreds of babies, cared for them, and never received a penny. We heard of one appreciative mother who insisted that though she did not have any money then, she surely was going to give her something when she could. Later she proudly gave Doctor Bond a nickel for her services.

For many, many years her set charge for a maternity case was ten dollars—if the parents had it. For that ten dollars she gave the expectant mother pre-natal care and watchful attention, including medicine or analysis, delivered the baby at birth, and returned to the home each morning for ten days afterward to give her own personal medical and nursing care to the mother and babe. As we said, she never lost a mother. During recent years her price for the foregoing services had been raised to \$17.50 for those who had the money with which to pay.

She wanted to be a missionary, and as a young girl was eager to enter that field of service. Although never listed on any denominational record as such, so far as we know, she surely gave her life and service to God's children as few missionaries have ever done.

WOMAN'S WORK

O Master, let me walk with thee,
In lowly paths of service free.

—Mary Simpson Chenault.

SCRAPS

Scrapbooks have become synonymous with the word "hobby," and both terms are overworked to the point of triteness. However, if really valuable material is preserved in one

of those handy little books, our interest will never lessen.

In the *Sunday School Times*, an article by Olive Sherwood gives many ideas for conserving and classifying articles for permanent use. Articles, stories, pictures, and cartoons from the SABBATH RECORDER and other religious periodicals can be used to give inspiration to prayer meetings, Sabbath school lessons, woman's programs, etc.

Miss Sherwood tells of a minister's wife who seemed to have a scrapbook complex, but she always protested, calling it instead a service. To begin with, she made her newly-married daughter a wedding present of ten scrapbooks. The young husband was just entering the ministry and he told his new mother that her gift would mean more in his life than any other of their wedding gifts.

First came the green book dedicated to missions and giving. What a gold mine it was, for the young pastor's wife would use it in the children's meetings and Sabbath school teaching. Then there was the brown book of "Children at Home"—missionary stories. Number three, a bright blue, was filled with stories concerning the Word of God and Prayer. The next book was black, and it dealt with Sin, Judgment, Eternal Punishment, and the like. A white one was given over to the Lord's Second Coming and the Glory of Life to Come. Another book was allotted to Salvation. A brown book contained Temperance material, for with four lessons a year devoted to self control, much fine material was needed. Of course, there had to be a book of cartoons, because in teaching juniors and intermediates one picture which fits the case drives home a point more effectively than many words. The picture of a boy who sat sniveling with green-apple stomach-ache, but who kept his pockets filled with the forbidden fruit just the same, exemplifies forcefully the teaching of repentance.

The second green book, with "Comfort and Encouragement" penned on its cover, would often give consolation to the young minister and his wife. And having been comforted themselves, how glorious would be their ministry to others who were suffering! Number ten was just a miscellany of topics: Worship, Sabbath Keeping, Faith, Obedience, and the like.

The new bride herself would add a music scrapbook—articles about Sanky, Bilhorn, Ga-

riel, and other composers, and the songs they have written.

The benefits of such a service as the one just described are limitless, as the reading necessary to this service so fixes in the memory illustrations, nugget sentences, and Bible verses that the worker's own mind becomes enriched beyond belief.

From Shiloh Ladies' Benevolent Society,
(Mrs.) Lillian D. Harris,
(Mrs.) Lora S. Harris,
Committee.

DAILY MEDITATIONS

(Prepared by Rev. Albert N. Rogers)

Sunday, August 18

1 Samuel 17: 15—But David went and returned from Saul to feed his father's sheep at Bethlehem. (Read verses 12-15.)

It sometimes falls upon most of us that, when everyone else has gone to the ball game or to the Sabbath school picnic, we must stay home to feed the sheep, or to mend fence, or to tend store, or what have you. Just now when some disappointed hearts are staying home while others go to Battle Creek for the General Conference, it is worth while remembering David's later accomplishments which depended upon his years of patient, imaginative training. And moreover, Bethlehem has become a much greater name than King Saul's battlefield.

Prayer—We pray thy fellowship, Lord, upon all who share responsibility for thy universe, especially those who work alone; and may they in turn remember before thee all those who seem to have privileges denied to them—that no bitterness may unfit them for the distinct mission thou art hammering out for each of thy sons. Amen.

Monday, August 19

Mark 15: 51—And there followed him a certain young man. (By all means read verses 43-52.)

Those with a flair for clues claim that this young man was John Mark, who later wrote the earliest of our gospels modestly leaving this character anonymous. Whatever his name, he was a "young" man, as was also the other John, "whom Jesus loved"; and together they cherished their ideals and rounded them out to maturity in churchmanship. There will probably be some like them in the young people's Pre-Conference meeting at Battle Creek this afternoon.

Prayer—We pray thy idealism, Lord, upon all who have found thee while young, that the claims of men's lower ideals may not draft them to service among those other "young men" who laid hold violently on Jesus and crucified him. Amen.

Tuesday, August 20

Nehemiah 8: 10—Eat the fat and drink the sweet . . . for the joy of the Lord is your strength. (Read Luke 5: 33-35; 11: 38-42.)

"What knitting severed friendships up" when the first session of a Seventh Day Baptist Conference is dismissed! Cousins, classmates, former pastors, neighbors of years gone by, acquaintances of another Conference or of a teen-age camp—the heart of the good Lord must be warmed by it all, as well as that of strangers in the midst. High seriousness will follow as problems are faced and differences acknowledged. But for today may we not believe that the joy in renewal of priceless ties is a symbol of the Community of Love which included both Greek and barbarian, Radzinowitz and Rogers.

Prayer—We pray thy blessing, Lord, upon the sessions of the General Conference, and also upon those informal groups and the quiet talks of friend with friend beyond the range of the speaker's voice. Amen.

Wednesday, August 21

Ruth 1: 16—Entreat me not to leave thee . . . thy people shall be my people . . . where thou diest will I die, and there will I be buried. (Read the whole book tonight; reading time ten minutes.)

Paralyzed by the idea of spies and fifth columnists, our country needs more than ever to hear the story of Ruth, on which modern Christian missions is based: that men and women are loyal to those who are kind and just to them, and that the accidents of geography or language cannot destroy the solidarity of the race. We are less than a church of Christ if we fail to make this known in the U. S. A. as well as in China, Jamaica, Germany, and the Netherlands.

Prayer—We pray thy tirelessness, Lord, upon all who work to reconcile man to man, neighbor to neighbor—especially upon Christian missionaries and those who advise and support them. Amen.

Thursday, August 22

John 8: 32—Ye shall know the truth, and the truth shall make you free. (Read verses 31-36.)

Christians of the last century took this verse to heart: they established academies and colleges, they founded periodicals, they demanded a trained ministry and the right to

disagree in politics. Some of this continues today, but for many the first thirst for truth is quenched. Christian education and Christian journalism have a heavy responsibility in the freeing of minds and souls chained by the worship of things made in factories and the hatred of those who are supposed to be their enemies.

Prayer—We pray thy wisdom, Lord, upon leaders of thought and spiritual growth, especially within our branch of the Christian Church, that they may rightly divide the word of truth.

Friday, August 23

Matthew 25: 21—Well done, good and faithful servant. (Read chapter 11: 16-22.)

An untold amount of volunteer labor is given annually to the Church of Christ. Executives, secretaries, trustees, treasurers, committeemen, even errand boys—they do their part and usually in good grace. The Third Republic of France fell, in the judgment of some, because of the breakdown of morale to the self-seeking of aristocratic families and the irresponsibility of persons in high authority. We do not expect the cold efficiency of a corporation, thank God, but we do find it a discipline appropriate for those who are of the Way that they share in the work of the Christ.

Prayer—We pray thy integrity, Lord, upon men and women who are agents and representatives for their fellows; and pray that they may be found faithful even as we ourselves desire to be. Amen.

Sabbath, August 24

Luke 19: 3—And he sought to see Jesus . . . and could not for the press. (Read verses 2-10.)

On Sabbath morning at Conference, one gets a sense of the magnitude of faith. Here are a thousand believers, or more perhaps, and out through the churches are thousands of others worshipping with them. Television is a mere gadget compared to the utter reality of these voices singing together, or these hearts lifted up in prayer. But a crowd of worshipers is not the proof to the greatness of Jesus Christ; rather the fact that he steps through a crowd—which may under certain circumstances be an army or a mob—and to one person he speaks the words of salvation.

Prayer—We pray thee, Lord, that in the times of our darkest solitude we may know thou art near, as well as when we mingle with the company of those intent on praising thee; and may all men, in whatsoever attic, or hospital, or concentration

camp, know thee as the Kinsman of their Way.
Amen.

Hymn—
Lead, Kindly Light, amid . . .
I was not ever thus . . .
(Newman-Dykes.)

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear RECORDER Boys and Girls:

For the past two weeks we have been making a study of the Sabbath that God in love and wisdom has given us, for rest, worship, and service, the seventh day of the week. This week, in answer to the following question, "Why was the Sabbath made?" I am giving you this Scripture passage: Exodus 20: 11, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." But our Sabbath lesson comes to you in a different way this time—not from me but from three thoughtful intermediate boys of the Plainfield Church: Kenneth Davis, son of Mr. and Mrs. Courtland V. Davis; and John and Alfred Hunting, sons of Mr. and Mrs. Everett Hunting. Their Sabbath school teacher, Mr. Frederik J. Bakker, requested the members of his class to write a composition on "What the Sabbath Means to Me," and has kindly sent these compositions to me for publication in the RECORDER. I am sure you join me in thanking both Mr. Bakker and the boys for these very helpful statements of Sabbath truth as to its meaning to them.

General Theme: What the Sabbath Means to Me

Kenneth Davis

I think that the Sabbath or seventh day of the week should be kept as the one holy day of the week, after our God. In the beginning God created the earth and every living thing that roams the earth, in six days. The seventh day he rested. The Sabbath day, without any doubt, he kept holy and restful. We can forget our weekly troubles, go to our Father's house and thank him, and pray, and let him take our burdens.

The Sabbath, the day of rest, is the only day our Lord would have us keep; should we not keep it the way he would have it kept? And should he not ask us to help him convert others? Let us lead better lives from now on.

John Hunting

The Sabbath is a day of rest and worship, a day which is different from the other days in the week. The Sabbath is mentioned numerous places in the Bible, but it is always the seventh day. God made the earth in six days or periods and rested on the seventh day, and he blessed it and sanctified it.

Jesus kept the Sabbath all during his life and so did his disciples.

Some Christians keep Sunday (the first day of the week), because Jesus Christ rose from the dead in the early part of the first day; but Jesus kept the seventh day, and even his disciples do not say to keep any other day except the seventh day.

I keep the seventh day because God blessed and sanctified it and Jesus Christ kept the Sabbath day.

Alfred Hunting

To some people, the Sabbath is merely one day each week set aside by God only to go to church and to do only the necessary work around the home. In the body, they are perfectly right in doing only that, because that is about all which God requires from the physical side of keeping the Sabbath. However, if our entire denomination took that attitude toward the Sabbath, our religion would soon disappear and our denomination would soon collapse.

Realizing this, I try to keep the Sabbath in spirit also, trying not to let the sermon go in one ear and out the other, but trying to understand it and apply my understanding to my everyday life. For the Sabbath is not something to hang up on a hook like a coat on Saturday night, and then forget all about it until the next Friday night, but something to use and apply to every one of the other six days of the week also.

I think this is a splendid theme: "What the Sabbath Means to Me," don't you, dear RECORDER boys and girls? And I am just wishing right out loud that some of the rest of you would tell us what the Sabbath means to you. I have already told you what the Sabbath means to me and doubtless will tell you many more times, but I am especially anxious to hear what you think about it, for from you is to come the future strength of our denomination, God willing.

And don't forget that I am looking every day for contributions for our page from my

RECORDER children—letters, stories, compositions, poems, jokes, etc. How many of you have guessed the names of the churches I asked you about last week? I'll tell you the correct answers soon and then you can see how many you have right. Then I'll give you ten more churches to guess.

Sincerely yours,

Mizpah S. Greene,
(Mrs. Walter L. Greene.)

Andover, N. Y.

A WARNING TO CHRISTIANS

By Louis Fatato

(A member of the Schenectady Mission, and one of its enthusiastic workers.)

I have often wondered how many Christians understand the Jewish question. From many contacts with Christians, I have come to realize that very few of them appreciate the meaning of the Jew in this world.

The Jews, as most everyone knows, have been the most persecuted people on the face of the earth. Many, many times they have been nearly exterminated from the earth, and yet after centuries of persecutions and being dispersed to the four corners of the earth, they still exist. The great hosts of enemies of the Jews have been unable to destroy them. Why has this been so?

A common, natural man of the world may not understand all this, because the world at large, I believe, does not know or understand the plan of God for his chosen people Israel.

But what about the Christians? Should there be any ignorance among Christians as to God's plan for his chosen people? Surely there should not be, for they have the Bible (the Word of God) at their disposal.

The Bible is filled with promises from God that he will finally restore his people to their own homeland in the Palestine which was given to them thousands of years ago. This we see being fulfilled before our very eyes. How true God's Word is.

But what a pity it is that many of the Jews' enemies are those who profess to follow Christ. How can any Christian, knowing the words of Jesus, who said that we must love all men, even our enemies, nourish any hatred in his heart toward the Jews? How can anyone read the wonderful words of Jesus contained in the beatitudes found in the fifth chapter of Matthew, and the thirteenth chapter of First Corinthians on love, and still hate the Jews, whom God loves so much?

In my personal contacts with some Christians I have tried to make them see how God's children should take a different attitude toward them. But some have been quite strong in denouncing the Jews, and the more I talked with them, the more bitter became their feelings toward them. Some have gone so far as to wish for them the same persecutions that they have experienced in Germany and other European countries.

I would like to give a warning to Christians who are so unfortunate as to nourish any such hatred. First, I would like to mention just three instances in the Bible, that took place many centuries ago. They are recorded in the Old Testament. The first is found in the twelfth chapter of Genesis. Here we see that God called Abraham, a Hebrew, and promised him that through his seed all the families of the earth would be blessed, and God also promised him that he would through his seed make a great nation. He said, "I will bless them that bless thee, and curse them that curse thee." How can we expect God's blessing if we hate and persecute the Jews?

The second reference I would like to mention is found in the third chapter of Exodus. Here we find that Moses is keeping the flock of Jethro, who was his father-in-law. It was at this time that God called Moses and made known to him that he was chosen to be a leader for his people. He was to lead the children of Israel, who were at this time slaves in Egypt. God used a very meaningful method to draw Moses' attention. While standing near a bush, as he watched his father-in-law's flock, Moses noticed that the bush was on fire. This, of course, drew his attention, and he noticed that the bush kept right on burning, but somehow it seemed never to be consumed. As he continued watching the bush, he turned aside to do some investigating, and as he did so, he heard a still, small voice. It was the voice of God calling him. God then made known to him that he had been chosen to lead his people out of Egypt, who were being terribly persecuted at this time. God wanted Moses to know that, although the children of Israel were going through the fires of affliction they would not be consumed, nor ever would be, any more than the bush was consumed, although it kept burning constantly.

The third reference is found in Jeremiah 31: 35-37. Here God has promised that as

long as the stars, moon, and sun remain, so long shall Israel remain. He says that if these ordinances cease from this universe, then Israel shall cease from being a nation before him. In Jeremiah 33: 24 it is recorded that there were people in those days who said that God had cast off the two families which he had chosen. Today, we have many who are saying that God has cast off his people forever. But God is saying the same today that he did in Jeremiah's day, that Israel will never cease from being a nation before him so long as the hosts of heaven remain. We still have them, and we still have the Jews. God said in reference to such people, that they do not know the mind of the Lord. These promises are repeated over and over by the Lord in reference to the eternal existence of the Jews.

Someone might ask the question, "Why is it, then, that Israel is not a nation at the present time?" It is true that Israel is not a nation at the present time, but they are in dispersion for rebelling and rejecting their Messiah, Jesus Christ; but they will not always remain so. In the third chapter of Hosea it says that Israel will abide many days and many years without a king, and without a prince, without a sacrifice, without an image, and without an ephod or teraphim. But afterward they will return and seek the Lord, their God, and David their king, which is fulfilled in Christ.

One could multiply texts on the eternal existence of the children of Israel. If God so loves his people Israel, and is bringing to pass what he has promised, shouldn't all Christians do the same?

I have this to say to all Christians who hold bitter feelings toward the Jews, to take warning lest they bring the wrath of God upon themselves. Let us love them and pray for them. Let us by our lives and contacts with them point them to Jesus, and God will give us his blessing.

OUR PULPIT

STATEMENT OF BELIEF

(Given by Wayne Rood, at his ordination, Riverside, Calif.)

God

I believe that God is basic to all religion, for he is the One to whom all men pray and from whom they derive their power to be. God is fundamental to Christianity because he is the Father of Jesus Christ, in whose life

and works Christianity had its beginning and finds its reason for existence. God is essential to life, for it is he that pours meaning into life, who in a single breath determines its destiny and origin. God is not a cold, philosophical concept, or a transcendent person remote from the world of men. To me God is a spiritually perfect personality, infinite in his love and power, yet able to be directly concerned with me. He is a personal spirit, approachable by us, and seeking perfect relationship with us.

Our "Father which is in heaven is perfect"; he is unlimited except by his own holy nature. God is a spirit unlimited by time, who was in existence before the creation of the universe. He is the great "I am"; before time began, he was, and after time ceases to be, he will be.

I believe in God as Creator, by whatever method the process may be called. Two things I know: (1) God created the universe in accordance with what we now term natural laws; (2) "In the beginning, God —."

I believe in God as sustainer in holy love of that which he has created. "Thou hast been a comfort to the poor, a strength to the needy in his distress, a shadow from the heat." He tenderly cares for his own. It is the love of one who is unspeakably holy. It is a yearning, suffering love for each individual.

He is my spiritual Father, by his own choice and mine, and loves me with a redeeming love which he tenders to all mankind. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

I believe in God, the one personal, perfect, and eternal Spirit, Creator, and Sustainer of the universe, our Father, who manifests a holy, redeeming love toward all men.

Jesus Christ

I believe that Jesus Christ is the Son of God, and as such was God in human flesh. He was an actual human being, born of a woman, but his life gainsaid the fact of his human origin. He was neither God nor man, but God-man. "The word was made flesh and dwelt among us, full of grace and truth." Beset by all the temptations and weaknesses of men, he lived the perfect life.

He is my Savior because of his life in the world and his redeeming death on the cross, and because I have accepted his sacrifice in love and conscientious obedience to his com-

mands. Jesus came to save the world. That purpose was realized when Christ died voluntarily, offering himself as the supreme sacrifice for sin. By his death he became mediator between God and men, because he was both God and man.

Jesus was the Teacher of truth, and his principles are binding for all who carry his name as Christians. From him we can learn the way of life. He was also a Guide, leading men by perfect example to their destination in life. As incarnate God and Savior and Teacher and Guide, Jesus Christ "draws to himself all men who will come to him in love and trustful obedience."

The Holy Spirit

I believe in the Holy Spirit as the living God in the soul of men, the eternal presence of our Lord and Savior with men. Upon Christ's ascension, the Holy Spirit was given to men to accomplish the results that are sought in the mission and work of Christ.

Jesus said, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." Every man's soul is in need of comfort in the face of sin, discouragement and human weakness; the Holy Spirit is a Comforter.

"When the Holy Spirit is come he will reprove the world of sin and righteousness and of judgment." But destructive criticism alone is not the Spirit's method. It also has a positive purpose. The Reprover is also the Instructor, teaching and reminding us of the ways of Jesus, which might otherwise have been forgotten. "When he, the Spirit of Truth, is come, he will guide you into all truth." The Spirit reproves sin and instructs in righteousness.

The Holy Spirit also empowers for witnessing and service. It is the motive power of the indwelling God. It is the promise: "But ye shall have power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me." The Holy Spirit is active today in the surrendered hearts and minds and lives of men.

Another of the things for which I believe the Holy Spirit responsible is the inspiration of Scripture. "The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Men in whom the Spirit of God was active wrote the Bible.

I believe in the Holy Spirit, the indwelling God, the inspirer of Scripture, the Comforter, active in the hearts and minds and lives of men, who reproves of sin, instructs in righteousness, and empowers for service.

The Bible

The Bible, I believe, is the inspired record of God's will for man. It is a progressive revelation by God of himself, a revelation of which Jesus Christ is the supreme interpreter, and the Holy Spirit the chief instructor.

God so moved in the hearts and lives of men that when they wrote out the record of their struggles, their hopes, their ideals, they left to us a heritage directly from God. God inspired men to write the Bible.

Since God is a living, vital force in the world, he must have some way to communicate his will to men. In the Bible we find the most complete record of God's revelation.

Standing at the culmination of centuries of progressively complete revelation of God, Jesus Christ is the supreme interpreter of the Bible. "God hath in these last days spoken to us by his Son whom he hath appointed heir of all things."

The Bible has not realized its full value if it does not mold lives in the pattern laid down by Jesus. John wrote, "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

I believe that the Bible is the final authority in all matters of faith and conduct, subjected to the free and conscientious interpretation of each individual Christian. It is a source of limitless inspiration for preaching and living, and should be a subject of consecrated study. The Bible's own testimony is: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; for the man of God may be perfect, thoroughly furnished unto all good works." The Bible is all things to all men.

Man

It is impossible for me to hold a pessimistic view of the nature of man. I believe that man is the crowning act of creation, purposed for divine Sonship. Man was made in the image of God, in his spiritual nature and personality. "And God said, Let us make man in our own image, after our likeness . . . so created he him."

Man is not a "worm in the dust." The Psalmist asked himself, "What is man that thou art mindful of him, and the son of man that thou visitest him?" and he answered himself in the same breath, "Thou has made him a little lower than the angels and hast crowned him with glory and honor."

To say that man is the crowning act of creation is not at all to say that he is perfect. Man is by nature subject to natural laws. He has a body of a certain kind and shape that he must carry through life with him. He is constantly beset with temptations. But man has latent within himself possibilities of the nature of God.

God gave to man the supreme responsibility of moral choice. He made man responsible for the things he does, so we must inevitably suffer for our wrong choices. But it is God's will that we make the right choices.

Paul wrote, "We are his workmanship, created in Christ Jesus unto good works, which God hath ordained before that we should walk in them." Man was created by God to have fellowship with God. But man fails to recognize that fact. He is disobedient to the divine will for him; therefore he needs a Savior, one who will cause him to realize that he is disobedient, and help him to turn about to a new life.

(To be continued)

WHY NOT?

Several things have been brought to my mind lately, maybe not to the advantage of anyone, maybe, at that, to some. These have been brought to me in various ways.

One was a complete study of the SABBATH RECORDER of June 10, 1940, compared to some of earlier dates. Another was a further study of the cards sent to Seventh Day Baptists in regard to, shall we say, a better RECORDER. Still another was a remembrance of the Sabbath Rally Day leaflets sent out for May 18.

I have been a Seventh Day Baptist all my life—and I am proud of it; and yet, all too often I felt an alien in my own faith. In most cases, doubtless it is my own fault. And yet, I cannot feel that all the blame can be upon my shoulders.

I have heard it said that Seventh Day Baptists are a clannish people. Certain it is, that in times of trouble or need we rally to each other. Aside from that, a whole lot of

us feel decidedly left out. We feel that we are able and willing, yet while we say, "Here am I, use me"—or words to that effect, our pleas are turned aside. We have no desire to be in the limelight; yet we are taught that each has at least one gift that he should use. How can we if we are not given an opportunity?

It is said the way to get one interested in an organization is to "give him a job." In a denomination of our size, with all the work that should be done, it does not seem unreasonable to believe that there should be enough work for all. I do not mean personal work—the letters or the kindly words or the altar flowers. I mean the presidents, the secretaries, and the trustees.

Organization is the life of anything, and organization means plenty of work. Who knows but some new ideas might help, too? The old sayings, "It has always been done this way" and "We never did it that way before," really have no place nowadays. Things are happening too quickly; we must change with the times. If we do not, then we cease to grow.

Why could not some system be arranged for pastors, with a list of the names of their members, the work they would like to do in the organization, and the work they are fitted for?

A business should have a filing system. Why not one for those of us who go about the King's business?

If I had my way, I would cease to devote so much time and space to our long lost leaders and churches. Granted the leaders were wonderful people and doing more than was required of them. As such they should be earnestly revered and loved. They are. But young people today, who soon will be the church leaders, really have no time or place for so much of past history.

I have heard it said that the Seventh Day Baptist people live too much in the past, that they sacrifice the present and the future for the days gone by. It might be that if more of the present be utilized, there would be more chance for the future.

It is for that reason that I liked the June tenth issue of our denominational paper. It was up to the minute, filled with articles of interest at the present moment—"The Sabbath in Time of War," "Peace," Rev. H. S. Warren's article of practical value, Daily Meditations for all of us, and news items.

I love the news items, which tell what we as a people are doing. That shows, to my idea, that we are alert and at work. I believe, and know, that in order to keep alive, we must work.

I have worked with young people, much. They are the life of our future, but we are losing them. I would put them to work, and if necessary would invent jobs, for I do not think that those who are forty need to be relegated. I would open the church as a meeting place, and a worship place, for all ages.

We have a right to feel that we have many among us who have outstanding talents. I wish that as a denomination we could use what we produce ourselves. For instance, why not use the little plays, pageants, and programs produced by our own people instead of getting those written by "outsiders"? And, also, why cannot we have some of these same programs spoken of through the RECORDER, for all to see? Most of these writers would charge little or nothing at all, just to get their names before the public.

I could go on—and I insist, as I have said before, I am practical, at least I hope I am. But above all, I am a Seventh Day Baptist—I know that I am—and being a Seventh Day Baptist, I want to work. How else can we prove that ours is a live denomination? Or, can we?—Contributed.

DENOMINATIONAL "HOOK-UP"

Shiloh, N. J.

The men of the Brotherhood of the Shiloh Seventh Day Baptist Church were entertained by Pastor Lester G. Osborn and Mrs. Osborn at the parsonage Tuesday evening, July 30. The time was spent in games, contests, music, readings, and "believe-it-or-not" stories told by the men present. Refreshments were served by the hostess with Mrs. Thurman C. Davis assisting.

A series of three lecture-sermons on the Jewish situation and the future of the Jewish race will be given in the Shiloh church auditorium by Pastor Osborn, beginning Friday evening, August 2. The topics of the lecture-sermons are: "Can the Jew Be Exterminated?" "The Glorious Future of the Chosen People," and "The Jew—God's Timepiece." Special music and other numbers will be featured each night.

Shiloh Female Mite Society

The one hundred twenty-sixth annual meeting of the Female Mite Society was held in the Shiloh church Sabbath afternoon, July 20.

The book, "Women of the Way," which has been studied at the regular meetings of the Benevolent Society, was reviewed by some of its members.

The women, in costume, told the story as given by women of some of the foreign countries: Mrs. Lillian Harris, China; Mrs. Letha Gibe, Korea; Mrs. Martie Hitchiner, Japan; Mrs. Nellie Bivins, Africa; Mrs. Ira Lewis, North America.

Special musical numbers consisted of an organ and piano duet by Misses Margaret Randolph and Jean Bonham; a vocal trio by Misses Ethel Davis, Betty Parvin, and Gertrude Dickinson, with Mrs. Esther Swing accompanying; and a selection by the ladies' quartet, comprising Mrs. B. B. Sheppard, Mrs. Elden Hitchiner, Mrs. Judson Harris, and Mrs. Belford Harris.

The obituary of Mrs. Ella Bonham, who was ninety-one years of age and the oldest member of the Shiloh Church when she passed away, December 10, 1939, was read.

A motion carried that the money received from membership dues be sent to the Denominational Budget.

Among the outstanding personages who supported this society for many years was Mrs. Hannah Wheeler, mother of the late Rev. Samuel Wheeler. Mrs. Wheeler earned considerable money making lace, and gave \$5 annually to the Mite Society from the receipts of her sales. The society, wishing to perpetuate her memory, established the Wheeler Memorial Fund, and each year at the regular meeting of the society a collection is taken to be applied to that fund.

All of the old officers of the society were re-elected for a term of two years: president, Mrs. Clarkson Bonham; vice-president, Mrs. H. L. Cottrell; secretary, Mrs. Mortimer Du Bois; treasurer, Miss Eleanor Schaible; obituary committee, Mrs. Annabel Bowden.

There were fourteen names presented for membership. Correspondent.

Schenectady, N. Y.

The Schenectady Mission observed Children's Day on Sabbath afternoon, July 20, at which time the following program was given:

- Object lesson—"Look Unto Jesus" Mrs. H. Pearson
All the children
- Poem—"As to the Years of My Life" Eugene Fatato
- Song—"Wonderful Words of Life" (Poem written by Mrs. Isabelle G. Millard)
Piano solos—"A Little Waltz," "March" Alice Fatato
- Song—"I Want the Lord to Have His Way" Pearson children
- Vocal duet—"Back of the Clouds" Dorothy Moore and Isabel Prati
- Violin solo—"Holy City" Eugene Fatato
- Vocal solo—"A Little Talk With Jesus" Esther Fatato
- Poem—"There Is a Green Hill Far Away" Ralph Fatato
- Violin solo—"Lead Me to Calvary" Gordon Kilts
- Poem—"The Earthen Vessel" Isabel Prati
- Bible reading from Proverbs Gordon Kilts
- Song David Pearson
- Poem—"Consecration" Peter Fatato
- Piano solo—"Slumber Song" Anna Fatato
- Accordion solo Fred Pearson
- A Story—"True to God Always" Alice Fatato
- Song Fatato trio
- Poem Anna Fatato
- Poem—"The True Jehovah" Walter Moore
- Poem—"Righteousness" Dorothy Moore
- Song—"Onward, Christian Soldiers" All the children
(Audience join in on last chorus)

Shanghai, China

Doctor Palmborg writes of affairs in China: "Our mails in both directions are farther between than they used to be, and those coming this way seem to get lost on the way, often. I suppose you know that Miss Reta Crouch is planning to come back with Dr. Grace Crandall. She is an old girlhood friend of mine. It has been so dry that all the foliage in the mission compound has been thick with dust. Only recently we had a little welcome rain. But we are well off for water to use, as our water comes via the great Yangtse River. Those parts of the country not supplied with rivers are suffering severely with drouths. . . . Most of the rice in the country is diverted to the island empire east of us, and the rice producing provinces have no water. The price of rice is soaring every day. Before the war, it was \$10 a picul (about two bushels); just a few days ago it was \$50; yesterday's price was \$75. In some places it is \$130, and a pair of shoes (native) \$100. It simply means famine for hundreds of thousands of people. And one can help so little! All the money I can get, above my own needs, goes to those who are caring for orphans and other needy people right here. . . . Eling came in on her way to class. She

is giving examinations now. Rodney is taking examinations now, so he does not come to me to study English. He and Rosaline are growing so fast. Rosaline is thirteen, tall like her mother, but slender like her father. Her face is like her father's, but Rodney is more like Eling. . . . I have not heard anything about Charles or John, so I suppose they are yet living somewhere in the interior. It is very hard to get mail through. . . . This week is the last of school till September. Two months of comparative quiet! One thousand children can make a lot of noise."

—North Loup Loyalist.

OBITUARY

Bond. — Dr. Xenia E. Bond, daughter of Boothe C. and Rebecca Van Horn Bond, was born September 28, 1870, at Hacker's Creek, W. Va., and died July 21, 1940, at Clarksburg, W. Va. (See extended obituary on another page.)

Hemminger. — Glen Hemminger was born in Grand Rapids, Mich., March 9, 1887, and died in Riverside, Calif., June 3, 1940.

Mr. Hemminger was a veteran of both the Spanish American and the World War. He joined the Seventh Day Baptist Church in Boulder, Colo., in the spring of 1926. On December 18, 1926, he was married to Miss Gladys Coon.

He is survived by his wife; two children, Glendale and Alice; a married daughter by a former marriage, Mrs. Jessie Snell; and a sister, Mrs. Ella Townsend of Grand Rapids, Mich.

L. F. H.

Hurley. — Chas. F. Hurley was born at Welton, Iowa, on October 17, 1862, and died in Riverside, Calif., July 9, 1940.

He was raised in a Christian home, and early in life became a member of the Seventh Day Baptist Church of Welton, Iowa. He devoted much time and effort to music in the churches and communities where he has lived. For the past seventeen years his church membership has been in Riverside.

He is survived by his daughter, Mrs. Alta Grieshaber, of Riverside; two sons, Ernest E., of Yakima, Wash., and Kenneth E., of Los Angeles; one sister, Mrs. Mary Clement of North Loup, Neb.; nine grandchildren; besides many nephews and nieces.

L. F. 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.

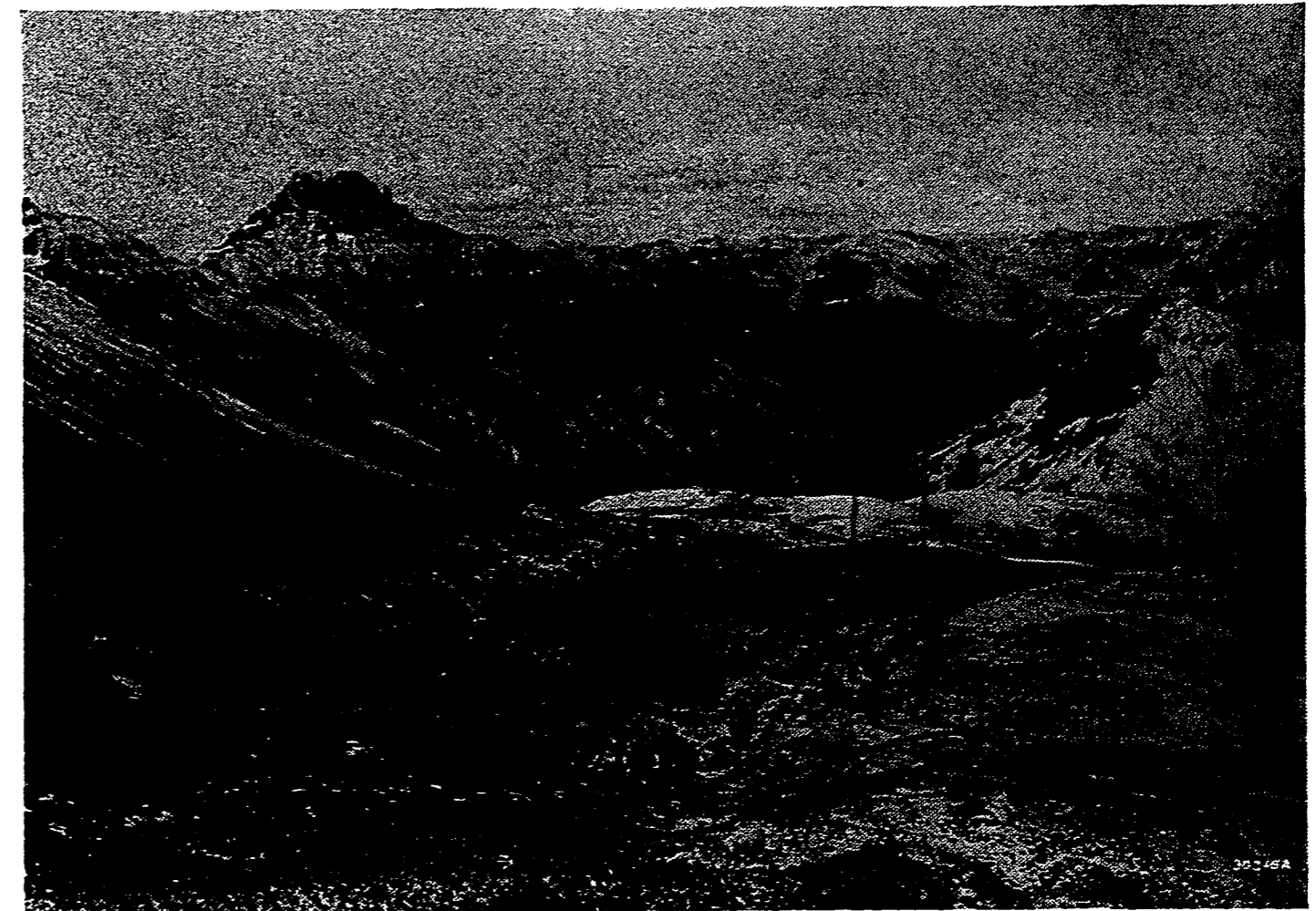
WANTED—A boy between the ages of ten and twenty to help with garden and other home duties in return for a Christian Seventh Day Baptist home, near to church and good school. Alena M. Bond, Nortonville, Kansas. 9-2

The Sabbath Recorder

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No. 8



Uncompahgre Forest, Colo. View of Yankee Boy Basin and San Juan Mountains—Potosi Peak 13,763 feet.

—Photo by U. S. Forest Service,
Courtesy of H. N. Wheeler.

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