

the performance of a certain round of external services, the repetition of set forms and phrases, the observance of outward ceremonies.

While in our complex humanity spiritual life must take some form, still it must be evident to those who think, that a system which is form, and nothing else, can do nothing to benefit the soul. Form is valuable only when life has vitalized and ennobled it, and this can be only when God is given proper recognition and place in life. To seek for that which the soul needs in ritualism alone is like seeking for the living among the dead, and to attempt to improve our spiritual life by such means alone is to begin at the wrong end, for it is character of soul that gives quality to ceremony, and character comes by having God in life.

It is the spirit of the worshiper that gives value to the worship, and not the correctness or lavishness of the worship that gives regeneration to the heart. The root of evil is in the soul itself, and no mere outward ceremony can touch that. Baptism in water alone cannot cleanse the spirit, nor can the taking of bread and wine by the body change the character of the soul. These are outward expressions of an inner life that has been created by giving God his place in life. Kneeling in prayer can no more influence the heart than the bending of the arm, and the repetition of a creed or a form of prayer, merely as such, has no more beneficial effect upon the heart than the repeating of other good words. Forms have their place, but they are but garments in which the spiritual life arrays itself. Forms may whitewash the sepulcher in which the spiritually dead lie. It needs Christ to come with his life-giving power and cry, "Lazarus, come forth," and then, when the quickened one appears, the garments of the tomb of sin are laid aside for the raiment of a living man.

There is something attractive in contemplation, and there is something, too, at once romantic and poetic in dwelling apart from the hum of the busy world; but beautiful as it is in theory, it is useless in practice, and being apart from other men cannot regenerate the soul. Besides, the whole system of seclusion is one of cowardice. That which the soul needs is a dynamic power in life that can cast out evil under the ordinary circum-

stances of life and make every difficulty minister to its strength.

What we need for the noblest service of our generation, and the highest development of ourselves, is not withdrawal from the world, but the disposition to stay in the world, give God his place in our lives, and conquer the world for the Lord. Jesus said to his first disciples, "Follow me," and they left their occupations for his service. Later he prayed, not that they should be taken out of the world, but that they might be kept from its evil. In exceptional instances God may call us to leave our occupations and give our entire time to special religious work, but he is more likely to call us to give the proper place in life to him and follow him while we continue in our several vocations.

The salvation which we need is that which fits the soul for service in any sphere, and not the miserable selfishness which seeks to keep itself aloof from men, caring only for its own interests, and utterly indifferent to the welfare of others. True Christianity is not self-denial for the sake of self-denial, but self-denial for the sake of God. Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Proper self-denial consists in the crucifixion of self and a complete surrender of self to God, and there is but one thing that can accomplish that, giving God his place in life.

Recognizing God's place in our lives and giving him that place gives certainty where before was doubt, and peace where formerly was despair. It gives life and significance to worship and service, and makes the desert and the crowded street alike of little difference, if we may therein serve God. It puts into our hearts music, the undertone of which is independent of any circumstance; it opens up within us a fountain which flows on alike in the marts of business and at the communion table; and we begin to know the meaning of the blessed assurance given us by the Son of God, "Who so drinketh of the water that I shall give him shall never thirst; but it shall be in him a well of water springing up to everlasting life." With God in his place in our life, the soul finds peace and joy. The lost excellence, the sense of which was slumbering within like a faintly remembered melody, and the longing for which was our deepest and most constant yearning, is realized.

The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., SEPTEMBER 14, 1942

No. 11

PSALM OF PRAISE

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness; come before his presence with singing.

Know ye that the Lord he is God; it is he that hath made us and not we ourselves; we are his people and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him and bless his name.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

—Psalm 100.

Contents

Editorials.—New Tract Series.—This is Nazism.—The Chaplaincy.....	186
War to the Finish: Then Peace.....	187
Missions.—Good News From the Mill Yard Church, London.—A Special Day.—Supporting Smaller Churches. — His Plan. — Preaching Missions. — Treasurer's Monthly Statement.....	188
Nazi Propaganda Through South American German Churches.....	190
Woman's Work.—Latin America.—List of Books Suggested for Mission Study 1942-1943.....	192
Denominational Budget.....	192
A Day in Army School Camp.....	193
Children's Page.—More About Arkansas.....	195-198
Our Pulpit.—Shall We Improve Our Talents.....	198
Seminar Paper.....	200
Denominational "Hook-up".....	200
Obituaries.....	200

The Sabbath Recorder

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

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Vol. 133, No. 11

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EDITORIALS

NEW TRACT SERIES

For some time we have been waiting the appearance of the new series of Seventh Day Baptist tracts upon which the Committee on Denominational Literature has been patiently working. The work of the committee has been long and arduous. From it, by the character of its very personnel we expected a scholarly and dignified presentation of matters relating to Seventh Day Baptists. In this we have not been disappointed. So far as the series has been completed and printed there is little to be criticized. We trust that when the series is completed the claims of Christ and the Sabbath will have been compellingly presented. Because of this message we are a distinct and separate people. For this the American Sabbath Tract Society exists.

The series, which when complete will embrace thirteen six-page folders of a size to slip into an ordinary envelope, aims to cover very briefly the history, work, aims, and doctrine of Seventh Day Baptists. Each tract has on its first page in canary color background the picture of the Seventh Day Baptist Building.

The theme of the series is Seventh Day Baptists. The material is grouped under "History," "Beliefs," "Organization," "Missions," "Work," "Publications," "Education," and "Other Lines of Work." No. 1 deals with "Who They Are; What They Are"; No. 5, with "Christian Baptism"; No. 6, "Their Place in History"; No. 7, "Do You Know"; No. 8, "Evangelism"; No. 10, "Rela-

tions With the State"; No. 11, "Education and Educational Institutions." These subjects are dealt with clearly and succinctly. Every individual tract is interesting and full of information and should encourage ourselves as well as letting the public know about us—which has an important bearing on our work.

A package of these tracts is being sent to every pastor, or church clerk where the church is pastorless. More can be had on request. No price is printed on the tracts of this series. But churches, or individuals ordering them in quantities, should send an offering which will materially aid in the cost of printing and distribution.

THIS IS NAZISM

No doubt many war bulletins exaggerate. It is always likely to be so. But a statement issued by the Nazis on June 10, 1942, is probably believable, as it is an official announcement. It has to do with the fate of Lidice. The statement in part reads:

All male adults of the town were shot, while the women were placed in a concentration camp, and children were entrusted to appropriate educational institutions. The township was leveled to the ground and the name of the community extinguished. The inhabitants of Lidice, near Kladno, numbered 483.

Editor Shieler of the Churchman—from which we quoted the Nazi statement—pertinently asks: "Do you remember what America is fighting for—and against? Do you know why church people, who hate war, declare that this war must be won by the Allies?" Much as we hate war, we Americans, church people and all, must not forget Lidice.

THE CHAPLAINCY

According to a bulletin from the War Department there were one hundred fifty-one army chaplains who received diplomas at Harvard University, September 5, in token of the successful completion of their course at the Chaplain School. They are now ready for assignment for active service, if not already on duty.

In the list of fine men who have been inducted into this important work we find Methodists, Christian Disciples, Catholics, Congregationalists, Episcopalians, Lutherans, Baptists (Northern and Southern), Presbyterians of various groups, United Brethren, and Evangelical (Reformed).

We admit feeling a bit disappointed that no Seventh Day Baptist has yet enlisted. We understand some are thinking of the matter. We know our churches need our pastors who are of an age to be acceptable for army and navy service. But we also owe a service here in these colossal times. We know our young men hesitate in this matter from sincere reasons. That we had no chaplains in the former World War was due to the rejection of some of us who were rejected because of the age limit. We did do service overseas and at home in Y.M.C.A. and other forms of enlistment.

Our young men now in service are writing to know if any of our ministers are in, and expressing a longing to see one of our own pastors. Naturally, it could not be expected that we could serve our own men among the millions. Yet it would be of encouragement for them to know the ministry of their faith were willing to share the same kind of service entailing absence from home and opportunities for personal advancement, which they are compelled by draft to experience.

WAR TO THE FINISH: THEN PEACE

By Herbert N. Wheeler

It seems a bit paradoxical that conscientious objectors, appeasers, and peace-at-any-price people should object to fighting in this war. It is generally recognized now that we are fighting for God and Christ against the powers of evil that would destroy the Christian religion and relegate us back to

the barbaric way of living. If the Axis powers win, we shall have no more democracy; the Magna Carta will be a dead letter and all the wars for freedom of action and the right to worship and live as we please will be destroyed. We shall be but the serfs of morally degenerate overlords. We know from the many books and articles that have been published that the ideals of our would-be conquerors are far below those of our great democracy. We are supposed to be a Christian nation. It is probably true that more than fifty per cent of our citizens have not accepted Christ as a Savior and been redeemed from sin, but the great majority believe in the teachings of Christ. Some believe that is all that is necessary to save them. We know that is not true, for we believe Christ was divine and his teachings are true. He pointed the way to salvation and that procedure must be followed. But we, as a whole people, know that a democracy is the best form of government there is for the individual to have liberty, life, and happiness, and for the maintenance of the Christian way of living. We cannot maintain these rights by appeasement, by passive resistance, or by going into conscientious objectors' camps. This war was not of our wanting, but it is here and now we must see it through. Agencies are working for a satisfactory peace for all the people, when the conflict is over, but that is not for you and me to use our brain power on now, and thus dissipate our mental efforts when the conflict is not yet over. We must use all our physical and mental energy to win the war. These enemies must be completely vanquished and so crushed that they will not rise again to destroy Christianity and the democratic way of life. When the war is over, it will still be necessary for the United States to maintain an army of one million men or more and a navy with about as many more. We must have a hand in the peace and be able to help maintain it. The peace-at-any-price people, the appeasers, and the conscientious objectors will have nothing or very little to say about those peace terms. The rights of the conquered as well as those of the conquerors must be fully respected. But the peace terms must not jeopardize the principles we have died to preserve.

Washington, D. C.

MISSIONS

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

GOOD NEWS FROM THE MILL YARD CHURCH, LONDON

A letter enclosing the statistics of our Mill Yard Church, London, was recently received and brings encouraging news. The letter was written by Mrs. Gertrude E. Richardson, whom many readers of the Sabbath Recorder will remember as a delegate to the General Conference held in Adams Center in 1932. Mrs. Richardson states that London is very full, and though she was not there at the time of her writing, she hopes "to be back before long." The letter states that all our church members are safe and well, and the annual report shows that the number of members is larger than last year.

W. L. B.

A SPECIAL DAY

In the Missions Department June 29, attention was called to the World Wide Communion, which this year, for Seventh Day Baptists, will be October 3. Material regarding this special service was sent to our pastors and church leaders three months past. The General Conference, upon recommendation of the Commission, adopted a resolution approving its observance.

One of the chief purposes of the World Wide Communion is to encourage and strengthen Christian people by bringing them into closer touch with Christ who said, "Lo, I am with you always." To accomplish this it is recommended that a special effort be made to get a large attendance at this service.

Pastorless churches can observe the World Wide Communion by appointing some one of their members to act as administrator—that is, to serve the communion table by breaking the bread and blessing the emblems.

It is not necessary that pastorless churches neglect the Lord's Supper at any time, and they should not. According to Baptist and Seventh Day Baptist church polity, it is the prerogative of the church to instruct someone (a deacon or someone else) to administer the ordinances. If pastorless churches

would do this, they would honor their Lord and Master and find it a source of great strength to the entire church. The World Wide Communion is a good time for the pastorless churches which do not observe the communion service regularly to begin this custom.

W. L. B.

SUPPORTING SMALLER CHURCHES

Recently a writer in one of the leading religious periodicals raised the question as to whether the smaller churches were worth saving, and others occasionally make the same inquiry. There can be only one answer to this question, and that is that they should be supported, by all means.

One reason why small churches should be supported is the fact that they are furnishing most of our ministers. It seems strange that most of the larger churches do not produce ministers; but it is true. They depend upon the smaller churches to furnish the undershepherds. The majority of our pastors today are the product of the smaller churches; and had it not been for these churches, the larger churches would be pastorless.

Another reason why small churches should be supported is that they are bringing the gospel, the truth, Christ, and his way of life to many communities which are not otherwise reached. There are 240,000 churches in America. A few of these are large churches, numbering 10,000 or more; but the most of them are small groups of Christ's disciples. If we let the small churches die, we are destroying the larger part of the working force of Christ's kingdom.

Still another reason why we should support small churches is the fact that seldom is a church large at its beginning. They are like the plants in our gardens. Unless we care for and nourish the small churches, there will never be any large ones.

The great question is not how long a church will exist. The principal point is that the work of the Master be done and that all be brought to the knowledge of eternal life. Because the prospects are that a church will not exist centuries is no reason why one should not be organized and supported. Paul and the apostles established small churches in all parts of the Roman Empire. The most of them died as the centuries rolled by; but their influence still survives and our churches today are the

TREASURER'S MONTHLY STATEMENT

July 1, 1942, to July 31, 1942

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

Dr.	
Cash on hand July 1, 1942	\$3,114.26
S.D.B. Memorial Fund income	411.27
Reta I. Crouch, Albuquerque, N. M., for H. E. Davis, China Relief Fund	2.00
First Hopkinton, R. I., Church	10.00
Verona, N. Y., Church	20.00
White Cloud, Mich., Church	22.00
Stonefort, Ill., Church	13.00
Gentry, Ark., Church	4.25
Riverside, Calif., Church	25.00
Riverside, Calif., Church, for native Jamaica worker	5.00
Plainfield, N. J., Church, for ministers' salaries	5.00
Mrs. Ella B. Burdick	418.36
Denominational Budget	261.12
Permanent Fund income	70.62
	\$4,381.88

Cr.	
Russian War Relief, Inc., gift, Plainfield, N. J., Church	\$ 10.00
Rev. Luther W. Crichlow:	
Salary	\$83.33
Rent	20.83
Native workers	39.59
Riverside, Calif., for native worker	5.00
	148.75
Rev. Earl Cruzan	25.00
Rev. Clifford A. Beebe, salary \$25; traveling expense \$16.38	41.38
Rev. Orville W. Babcock	25.00
Rev. Verney A. Wilson	16.67
Rev. Marion C. Van Horn	25.00
Rev. Ellis R. Lewis	25.00
Rev. Herbert L. Polan	10.00
Treasurer's expense	20.00
Rev. Wm. L. Burdick:	
Salary	\$112.50
Rent	25.00
Office supplies	7.22
Clerk	33.33
	178.05

China payments:	
Rev. H. E. Davis, salary	\$75.00
Principal Boys' School	25.00
Boys' School	12.50
Incidental Fund	18.75
Dr. George Thorngate, salary	75.00
Children's allowance	37.50
Dr. Rosa W. Palmberg	30.00
Dr. Grace I. Crandall	31.25
	305.00
Heinrich Chr. Bruhn, work in Germany	41.67
Interest on notes	59.07
Debt Fund share July Denominational	
Budget receipts	36.32
Interest saved on notes transferred to Debt Fund	33.75
Cash balance July 31, 1942	3,381.22
	\$4,381.88

Accounts payable as at June 30, 1942, as follows:	
China field	\$1,102.44
Germany	1,041.67
Holland	1,150.00
	\$3,294.11

SABBATH SCHOOL LESSON

FOR SEPTEMBER 19, 1942

Judah: An Example of Self-Sacrifice. Scripture—Genesis, Chapters 42-44.
Golden Text—1 John 3: 16.

result of the influence. Paul says, "I am debtor." We are debtors to the churches which went out of existence long ago. Let us support those of today.

W. L. B.

HIS PLAN

Some things are seen better in a cloudy day than in the dazzling sunlight; when under clouds, experience teaches us some valuable lessons, otherwise unlearned. After darkness we always look for light, and never yet were disappointed.

Beyond this present life of ours the new day will greet us.

Yesterday, today, tomorrow; good, better, best; yes, for so our Father has planned it.

Find happiness in his service today; welcome his tomorrow.

"Thou shalt guide me with thy counsel, and afterward receive me to glory."

A. S. B.

PREACHING MISSIONS

Throughout its history the Missionary Board has made a special effort to promote the evangelistic spirit and work. The last six years, one of the methods used has been what at first was called the Preaching Missions. These meetings have been used every year by many of our churches. They have taken on different forms. Also they have been of various lengths. Some have been held two weeks and some only two or three days. Their object has been to encourage active Christians, revive the discouraged, secure new decisions, and vitalize the church. For a number of years the secretary has secured regional directors for the various sections of the United States, and these usually have co-operated in a splendid way.

The question arises, What of the future? Shall we continue the missions in some form? If we do not, what shall take their place? Some weeks past the secretary asked the regional directors their opinions regarding this subject. Their replies speak well of the missions and their influence, and indicate that something of the kind should be continued.—Taken from the Annual Report of the Missionary Society.

A BIBLE READING

The Security of Believers

(Prepared for the Sabbath Recorder by Rev. Everett T. Harris, Alfred, N. Y.)

When a sincere believer in Christ has accepted him as personal Savior, has found forgiveness and newness of life through him, has prayed for guidance for each day's task, and, receiving it, has gone out to serve to the best of his ability, then he may have the assurance that God will not fail him in any time of need. He may have confidence that "He which hath begun a good work in you [or himself] will perform it until the day of Jesus Christ."

This assurance is not likely to cause indifference in personal conduct or to social need when it is renewed daily through meditation, prayer, and personal contact with Christ our Lord.

It is true that we must work out our own salvation with fear and trembling, but it is equally true that it is God that worketh in us both to will and to do. If we do our part, we may depend upon him to do his part in the complete and full salvation of a Christian believer.

I. Our Part

- 1 Peter 1: 1-5. Kept by the power of God through faith.
 1 Peter 2: 1-5. Desire the "word" that we may grow.
 Isaiah 40: 31. Wait upon God for renewal of strength.
 Jude 1-25. Shun those who destroy faith.
 Matthew 25: 37-46. Service to the "least of these" is service to Christ.

II. God's Part

- Psalms 121: 1-8. "He that keepeth thee will not slumber."
 Isaiah 41: 10-13. God's promise to be with us.
 Deuteronomy 33: 26-29. Underneath are the everlasting arms.
 John 10: 27-30. No man can pluck us out of God's hand.
 Romans 8: 35-39. Who shall separate us from the love of Christ?
 John 17: 1-26. Christ's prayer for the preservation of his disciples.
 Philippians 4: 7. The peace of God that passeth all understanding.

NAZI PROPAGANDA THROUGH SOUTH AMERICAN GERMAN CHURCHES

It is well known that the Nazi party endeavors to exploit to the full overseas German churches as centers for Nazi propaganda among Germans and non-Germans alike. In charge of all this is the Nazi-appointed Bishop

Heckel, who is reckoned as the Evangelical Bishop of all Germans living abroad.

The German communities in South America are very considerable. In one state alone two Evangelical German communities number between them some 80,000 adherents. In party publications issued at Stuttgart the Protestant pastors in southern Brazil are mentioned as the chief factor in maintaining German racial feeling. For this reason the Nazis have treated the pastors in a way directly opposite to that followed in the Reich itself. Free vacation trips to Germany were assigned to the pastors in turn as an inducement to keep to the party line. These pastors were well treated in Germany and came back to South America strangely ignorant of the facts of the German Church struggle.

Following the instructions of Bishop Heckel, pastors of the Brazilian German churches have kept silent on the German Church conflict. Very few of the lay members of these churches know anything of Niemöller and his stand.

One church needed an organ and the German consul volunteered to present one. The church agreed to accept it, but, to the embarrassment of the pastor, the consul followed his gift by a request to speak a few words in the church every Sunday, and there seemed nothing to do but to comply.

Some pastors have been the object of government attention because of their vigorous Nazi sympathies. It has not been unknown for a pastor to be about to be deported, and suddenly to re-appear as a member of the German consulate staff, thereby gaining diplomatic immunity.

The German churches have been certainly hampered by a regulation according to which all services were to be in the local vernacular of Portuguese. They have overcome this by adding to the Portuguese sermon a summary in German, and often the summary exceeds the sermon in length.

Even the refugees who have arrived in South America "from Nazi oppression" include in their number some who are Nazi agents. The Roman Catholic committee for helping Catholic refugees disbanded because it discovered that five per cent of all the Catholic refugees coming into Brazil turned out to be Gestapo agents. Some spies are thought to have entered South America as American Lutherans. It is believed that the

rule preventing missionaries entering Brazil during the present emergency is aimed not at any one religious group, but at the infiltration of Nazi agents in missionary disguise.

—From the Spiritual Issues of the War.

WOMAN'S WORK

Mrs. Okey W. Davis, Salem, W. Va.

LATIN AMERICA

Latin America! Newspapers and magazines abound today with references to some Latin American country—Chili, Brazil, Mexico, Costa Rica—or to some city—Buenos Aires, Rio de Janeiro, Guatemala—a conference here, a conference there, with representatives from Latin and North America.

Think back, if you can, only ten years, or look in your attic if you are still hoarding good magazines—to compare the "then and now" of news from these southern lands. The paucity of articles then is astounding. One just doesn't find the material. Why now the wealth of material, showing a more unified interest? Why the difference? What has brought about the change? Why then was the appellation South America, Central America, North America more common, and now the Americas? It is answers to just such questions as these and many more one finds in the books suggested for mission study, this year, of Latin America.

Why, again, with so much reference to these countries in the current press of today is it necessary to bother with the mission study books?

Two reasons, at least, come instantly to mind: First, one finds that in them is presented in concise, convenient form, history, peoples, conditions, politics, which form a background for better understanding of present situations and news presentations. Second, the reference to religion, which plays such an important part in the destiny of men and nations, is largely absent in the press of today, but is found, clearly given, in some of the mission study books.

It is interesting to note that home and foreign mission organizations have united on the one subject for study, this year—Latin America!

Books are suggested for all age groups, for reading and studying the same subject, in channels best suited to each age.

Alluring stories are available for tots of four, five, and six years of age which will make the Latin American children seem like near neighbors and "just like us"—thus creating an understanding which ought to project itself favorably into future diplomatic relations.

Mexican paper dolls and cut-out colored wall pictures show the dress and activities, both in work and play, of the Latin American children and adults, which will prove very interesting to a group just under junior grades. For this group also, "Sugar Is Sweet" will be found most acceptable, while "The Traded Twins" is suggested especially for junior high school age. "Readers of all ages will find it difficult to put down the book (The Traded Twins) before they have finished it. Here is the story of Tag and Tess who are traded by their parents for the summer. Through an exciting series of adventures . . . Tag discovers some of the overwhelming needs of the Mexican people. This fast-moving story carries with it a deep spiritual message."

For young people and adults W. Stanley Rycroft in his "On This Foundation," "after a historical outline gives major emphasis to the growth of the Evangelical enterprise, showing the need of character-building literature and education and analyzing social problems. His final chapter places squarely upon the Church at home responsibility for seeing that inter-American relations are founded on spiritual understanding."

Particularly handy, instructive, and concise are three so-called head-line books put out by the Foreign Policy Association. "The object of this series is to provide sufficient unbiased background information to enable readers to reach intelligent and independent conclusions on the important international problems of the day." These fairly small booklets, if ever the men would look at them, would be found invaluable to them, as well as to us, as a basis for clearer understanding of current Latin American situations—and all to be found in a nut-shell. By the way, these booklets are only 25 cents each.

Has anyone ever outgrown the urge of baby days, when one's greatest thrill came when allowed to "dress-up" in mother's long dress, trail around and pretend to be a person one longed to be and was not; or to don a gay blanket, skull cap, and anything

available to become in spirit a true Indian—war whoop and all. This interest finds expression in older years through dramatics—the most effective way to present a picture or a truth. Several plays are listed below which show Latin American background.

What of the future of the Americas? No one, of course, at the present time, can give a final answer. Unquestionably, however, the building of a better America, perhaps even the very existence of the Americas, will largely depend on a more complete understanding of the individual needs of each section and our mutual dependence upon and respect for each other. The Christian principles must be followed!

Perhaps no better admonition to each person—from Cape Town to Alaska—can be found than these words by Doctor Zalles to the graduating class, last year, of the University of La Paz, Bolivia: "Your country expects you to be indefatigable champions of the freedom of conscience, the essence of toleration, the advocates of human solidarity and apostles of perseverance and hard work, sowing the seed of goodness, for the sake of goodness, creating an atmosphere of peace and good will among men."

The practical living of such principles by all citizens of the Americas would ensure lasting Christian friendship and fellowship, which could influence for good the chaotic conditions of today and tomorrow. Our press would abound even more than now with interests, problems, and purposes common to all.

Bessie T. Hubbard.

LIST OF BOOKS SUGGESTED FOR MISSION STUDY, 1942-1943

Latin America

Primary and Junior

Friendship paper dolls—Mexico	\$.15
Brazilian Panel Posters .....	.50
Mexican Panel Posters .....	.50
Up and Down South America, by Anne M. Halladay (paper) .....	.60
Sugar Is Sweet (Stories and suggestions for use of teachers), by Dorothy F. McConnell and Margaret E. Forsythe .....	.25
Brazil (Stories by Marguerite Henry pictures by Kurt Wiese) .....	.50

Intermediate

Rim of the Caribbean, by Carol McAfee Morgan .....	.60
The Traded Twins, by Robert N. McLean .....	.60

Young People and Adults

Latin American Wall Map (colored) .....	.25
Latin American Outline Map .....	.25
On This Foundation, by W. Stanley Rycroft .....	.60
Headline Books from the Foreign Policy Asso. The Good Neighbors, by Delia Goetz and Varian Fry .....	.25
Look at Latin America, by Joan Raushenbush .....	.25
Challenge to the Americas, by John U. B. McCulloch25

Drama

The Standing Cane (A one-act play of Cuba, by Helen L. Willcox)15
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Books may be ordered from the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J.

DENOMINATIONAL BUDGET

Statement of Treasurer, August 31, 1942

	Receipts	August, 1942	Total for 2 mos.
Alfred, First	\$	113.40	\$227.80
Associations, etc.			162.24
Southwestern Assn.		4.52	
General Conference		157.72	
Battle Creek		94.10	127.35
Brookfield, First			13.75
Brookfield, Second			7.60
Chicago		11.00	11.00
Denver		12.60	26.10
De Ruyter		33.50	50.10
Dinuba			16.33
Dodge Center			10.00
Edinburg		5.00	11.00
Farina		15.00	46.00
Fouke			12.77
Friendship			2.00
Gentry		4.00	8.25
Hopkinton, First			53.00
Independence		10.00	10.00
Individuals		18.00	1,040.36
Little Genesee			54.64
Lost Creek			15.00
Marlboro		55.00	110.00
Middle Island		3.18	8.32
Milton		128.20	128.20
Milton Junction			38.85
New York City		8.25	23.25
North Loup		24.00	24.00
Nortonville			18.00
Pawcatuck		257.33	257.33
Piscataway			15.00
Plainfield			91.47
Ritchie		6.00	12.00
Riverside			85.75
Rockville			18.50
Salem		12.50	12.50
Stonefort			13.00
Verona			64.65
Waterford		10.00	36.00
White Cloud		8.77	38.60
Yonah Mountain		46.57	46.57

CHILDREN'S PAGE

Mrs. Walter L. Greene, Andover, N. Y.

Comparative Figures		
	This year	Last year
Budget receipts—August	\$ 976.31	\$ 712.39
Special receipts—August	62.33	76.75
Budget receipts—2 months ..	1,665.84	1,639.09
Special receipts—2 months ..	1,281.44	161.88
Disbursements		
	Budget	Specials
Missionary Society	\$ 435.20	\$ 16.00
Tract Society	103.40	
S. D. B. Building	54.40	
Women's Board	8.70	
Ministerial Retirement	65.30	46.33
Historical Society	7.10	
General Conference	138.30	
Board of Christian Education ..	187.60	

Morton R. Swinney,
Treasurer.

Niantic, Conn.

A DAY IN ARMY SCHOOL CAMP

Monday of last week I had duty along with seven others to move heavy pieces about a plumbing yard—twenty-foot wooden beams a foot square, etc. Then I had a free day, as a matter of good fortune, because of a confusion in moving two of us from the other side of the field. Then we had four consecutive days of "K.P." (kitchen pilice), of fourteen hours each. Our group rinsed bowls and coffee cups and aided in cleaning the west dining hall for two days. Then for two days we assisted in delivering dishes to the "clipper," otherwise known as automatic sprayer dishwasher.

This week we commenced our classes in aircraft armor training. We rise at four o'clock in the morning, made up our bunks, eat "chow," ready for classes at six o'clock. Classes run until two o'clock in the afternoon. There are about ten-minute breaks each hour, and an hour's break from eleven o'clock until twelve. After that, we have an hour's calisthenics; after that, it is time to study. Lights are out at nine o'clock in the evening. Sunday is our only free day. This course runs for twelve weeks, and six days per week. Thus you see that the classes also are conducted on Sabbath day. This has been a sore point with me. I have thought and prayed over it. I do not feel right about having to work on Sabbath day. It seems that the whole war is an evil, therefore we all seem to have committed an evil and are committing it.—From a letter written by a conscientious young man in the Service.

Dear Recorder Boys and Girls:

I surely enjoyed seeing so many of you at Conference and to know that every boy and girl at the children's meeting raised a hand when asked how many had written to me and knew me by sight. I wish you all could have been there.

Children's meetings were held only on Sabbath and Sunday afternoons, I am sorry to say. Many were as sorry as I that such a meeting was not held every day during Conference, and the request was made that after this we have children's meetings each Conference day, as the children who attend are disappointed when their program is left out.

The program Sabbath afternoon was in charge of Mrs. Gerald Hargis of Battle Creek, Mich., and Mrs. George Main of Daytona Beach, Fla., and was well attended. After a program for all ages of song, helpful conversation, and stories, Mrs. Main took the older children into another room for what, I am sure, was an interesting program, and Mrs. Hargis took charge of the younger children.

During the meeting of the whole group I was requested to tell the children some stories, and I told the true story about "The Little Captive Maid," from Bible history, especially for the girls, and the true story about "Bobby," who was a pupil of mine for one year during the nine years I taught in the Chicago public schools, especially for the boys. Bobby, as you know, believed that God had put him into the world to make people happy, but when Tony, a little Italian boy who refused to be friendly, struck at him and said, "Let me alone," he decided he hated Tony's ugly actions. Then when he gave Tony the delicious apple he had saved for his own lunch at recess, and found that the little boy had not meant to be unfriendly, but felt strange and afraid, the two little boys soon became good friends. You remember I had this story in the Recorder some weeks ago. If you have forgotten it you might read it again.

Sunday afternoon Dr. Rosa Palmberg talked to the children about China, telling them about the people of China, especially the children, their customs, their privations

during the long war with the Japanese, and many other interesting things. She also had many interesting pictures to show us. We grown-ups who listened to her were just as much interested as the children, and wished her talk could have been much longer.

Among the many other things I enjoyed at Conference was seeing so many young people in attendance and how happy and interested they were. You children will soon be in this group and I hope to see you one of these days enjoying Conference as much as they did.

In the meantime I hope you will all write to me often and not stop writing when you begin to call yourselves young people instead of children.

Sincerely yours,
Mizpah S. Greene.

MORE ABOUT ARKANSAS

By Lois F. Powell
(Concluded)

We cannot know all the nice things there were in that Garden of Eden; but I believe there is nothing in all our lives more worth while than to try to find out what God likes in his paradise, so that when we come to the time of leaving this world, what a joy it will be to see him open the gate for us and welcome us in!

The Bible shows us what God likes in his paradise. In the first book, Genesis, we are told what Adam and Eve began to do to spoil God's garden; and in the last book, Revelation, we are told what kind of people will be shut out, and what kind of people will have the joy of going in and eating the fruit of the tree of life which is in the midst of his paradise. All the books in between Genesis and Revelation have different things to tell, some of which are not easy to understand till some object lesson comes to us, like the little lake in Arkansas with Polly and Tad going up to it.

Their short lives as pollywogs and tadpoles are over now, and if we went back to look for them in the little brook we might be disappointed at first; but it will always be pleasant to think how they taught human beings a good lesson.

There were some interesting birds in that country, and a flock of goats, and cotton growing which I hope to tell you about another time.

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 13, 1942, at two-thirty o'clock.

Lavern C. Bassett,
President,
Courtland V. Davis,
Recording Secretary.

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 13, 1942, at two o'clock.

Lavern C. Bassett,
President,
Courtland V. Davis,
Recording Secretary.

THE CHURCH

By F. C. Monroe

What is it? House of worship, for those who have repented, whose robes are washed in the blood of the Lamb, and whose names are written in the Book of Life.

What has it done for me? Its influence of truth and righteousness has helped me to a better life.

How can it serve me better? By spiritual co-operation and less scatteration.

How do I serve it? The best I can with time and opportunity.

How can I serve it better? By asking my heavenly Father to give me wisdom and to guide me by his spirit in the way of truth and righteousness to know and do his will.

Battle Creek, Mich.

OUR PULPIT

SHALL WE IMPROVE OUR TALENTS

By Dean Ahva J. C. Bond

(A Conference message)

Shall we improve our talents? That is the question the president of Conference asked me to raise with you tonight. And perhaps he expected me to help you answer that question. Naturally, our minds turn to the parable of the talents, found in the twenty-fifth chapter of Matthew. Let us find a text in that chapter, taking a part of the twenty-fifth verse. Matthew 25: 25. "Lo, there thou hast that is thine."

While Mark's gospel is more or less chronological, Matthew's is logical. That is, Mark follows a sequence in time, which after all is logical from his viewpoint. But Matthew brings together related subjects of thought. This is illustrated in what we call the Sermon on the Mount, where sayings of Jesus, doubtless spoken at different times, are brought together in one apparent discourse. Again, in the thirteenth chapter, Matthew presents seven parables, all of which deal with the subject of the kingdom of heaven.

I wonder if there isn't more unity in the twenty-fifth chapter than we have sometimes thought. It contains, you remember, the parable of the virgins, the parable of the talents, and the parable of the judgment. First we have the parable of the ten virgins, five of whom were foolish and five, wise, or as one translator has it, five were sensible. This Scripture might be treated in various ways depending upon what part of the parable we wish to emphasize. Since we are thinking of the chapter as a unit, and as referring to the whole of life, let us think of this first division of the chapter, the parable of the virgins, as emphasizing a right beginning.

The foolish virgins had commendable enthusiasm and enjoyed all the proper emotions of the duly invited. All ten had their lamps and all enjoyed blameless sleep. But five had thought ahead and had prepared for eventualities; and five, carried forward on the waves of emotion, had not given the matter sufficient thought. They had taken it too lightly. And they woke up only after it was too late. They were not even per-

mitted to enter the door and stand around the wall, or to look through the window from the outside. They were shut out, in the dark. And that's the end.

Hillyer H. Straton says in a recent sermon in the Pulpit, "The loss of the physical mourners' bench from our churches has not been so important, but the loss of the spiritual mourners' bench has been devastating." By this I understand him to mean that in beginning the Christian life there should be along with humility and penitence some deep thinking, some sharp deciding, some very conscious whole-life commitment to the way of God against the way of the world. Don't forget that, Seventh Day Baptists, endeavoring to repossess your heritage.

The last part of the twenty-fifth chapter of Matthew, describing the judgment, with the sheep on the right hand and the goats on the left, pictures the end of the Christian way, as the parable of the virgins pictures the beginning. And this picture of the judgment always gives me pause. The basis upon which judgment is made concerning the Christian life is almost too much for one to face. I can understand what Paul meant when he expressed the fear lest, having preached to others, he himself might be a castaway.

Our place here is not determined by our beliefs. I am sure our beliefs are important. I think we were justified in giving this matter fresh study, and in restating our beliefs. Others are doing the same thing, and I am sure it will be to their profit. Congregationalists who, like us, shy away from formal creeds, are making a restudy of their beliefs. Supporting this move at their recent national convention, my good friend, Dr. Walter Horton of Oberlin, said, "When I say to someone, 'I am a Congregationalist,' he is quite likely to reply, 'I don't believe much of anything either.'" It is important what we believe, when those beliefs produce Christian character and right conduct and abundant good deeds. We may hold orthodox beliefs and be able to argue to a fare-you-well, and lose our own souls in a lack of love for others.

One of my good teachers in Louisville, Doctor Mullins, president of the seminary, once said, "Truth as a rule of conduct is of greater value even than truth as intellectual capital." Don't forget that, Seventh Day

Baptists, setting out to repossess your heritage.

If we are not judged on the basis of our beliefs, neither are we judged by our faithfulness in church attendance and in formal worship. Here again we would not minimize the importance of regular church attendance and of the sincere worship of God together with others who love his house. How else can we keep our hearts warm, our spirits strong, and our aims high? But warm hearts and strong spirits and high aims will bear fruit in loving ministry to others. A care for the highest welfare of others is the true test of the Christian life.

The other day a woman asked me if I had any objections to the selling of chances to raise money for China relief. When I expressed my fear of what it might do for some people, she said, "I too was brought up very strictly—in the Scotch Presbyterian church." The inference seemed to be that she could understand one who was thus brought up, and who had not got away from such narrow teaching. I promptly replied, "I was not brought up that way."

To be sure I was brought up to go to church and to honor the Sabbath day. One incident of my boyhood will make this fact clear. When on a certain Sabbath a community picnic was held not far from our home, to which the whole countryside went, my brothers and I went to Sabbath school, as usual. I was proud to have my aunt say, "I knew John's boys would be here." I remember I thought it a bit strange that anyone would think we might be anywhere else. Yes, I was taught these things in my home. But honesty, fair treatment of others, uncalculating service to neighbors are some of the deepest impressions made on my life as the essentials of Christianity. Don't forget that, Seventh Day Baptists, called to repossess your heritage.

The middle section of the twenty-fifth chapter of Matthew is the parable of the talents. If the first section, the parable of the ten virgins, tells us something about the beginning of the Christian life, and the last section, the picture of the judgment, tells us of the end and what it is that counts in the final reckoning, this middle section, the parable of the talents, emphasizes the responsibility of the Christian all through

life, as he lives day by day. Our text deals with a common mistake, too often made by the professed followers of our Lord and Master. "Lo, there thou hast that is thine." That is not very elegant English for our day. Perhaps it did well enough for the day when the translation was made by the authority of King James. You will notice in reading your King James' version that three words in this short verse are in italics. Now italics in your English Bible were not placed there for emphasis. They are printed in italics to show that these words were not in the original Greek, but were added by the translators. "There," "that," and "is" are all in italics. Since these were not in the Greek, perhaps we may omit them, for the moment at least, and see what that will do for our text. "Lo, there thou hast that is thine," is the translation. With the italics omitted it reads, "Lo, thou hast thine." Moffatt has it, "There's your money." That sounds like Moffatt. It may be a more faithful translation than the other, where the translators have added so many words to the original, but Moffatt makes it sound too much as if the servant had said, "There's your money. Doggone it, I don't know why I ever accepted it in the first place! But there it is, every cent of it."

I doubt whether the servant was sarcastic or vindictive. The tragedy of it is, he thought he had done very well. It is as if he said, "My obligation to you was fully recognized, and now it has been thoroughly fulfilled. I took the safest course with your money. Not a cent has been lost. Here is the full amount; just what you left with me." Goodspeed translates it, "Here is your money." How tragic. How tragic in his case; how tragic in ours?

In a Sabbath school class not long ago a woman insisted that the hardest word to say was the word "No." Some people seem to think that the Christian life consists in not doing the things we ought not to do. That is exactly the standard and the motive of the man with the one talent—who was condemned to the outer darkness. If we undertake to live our lives on that level, we will be obliged to take our place with the servant who hid his master's money. If we are going to improve our talents and repossess our heritage, we must do something affirmative and constructive.

Remember that, Seventh Day Baptists, setting out to repossess your heritage.

How tragic it would be if we should set out to hold our own; if each one of us were determined to take no risks in the great task of building the kingdom of God in the earth! How can we pray the Lord's Prayer, "Thy kingdom come, thy will be done on earth as it is in heaven," and then do nothing to bring it about — possessing gifts, opportunities, abilities, talents, but having done nothing with them when called to account. No vision of their possibilities when yielded to the Master of our lives! No fruit to bring to him as a result of the cultivation of the talents he has given us! No proceeds from the investment of life in human welfare, in answer to his command to occupy till he come!

I recall here the words of Jesus in the seventh chapter of Matthew. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many in that day will say, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

"Wherefore by their fruits ye shall know them." They had prophesied, and in the name of Jesus preached the gospel of Jesus. They had cast out devils; that is, had caused people to be converted and turn from their sin. Well and good. But what of the fruits of their own lives, by which all men must be judged? Had they done nothing for world betterment, nothing to advance the cause of the brotherhood of man, to promote peace in the world, racial equality, social justice, temperance, the reconstruction of society on the basis of the gospel of the grace of God which they preached? These are searching questions and seem to be what was in the mind of Jesus when he condemned even those who preached his gospel and converted sinners. Shall we improve our talents? There is no choice for the faithful follower of Jesus Christ, our Redeemer and Lord. The only question is, How can we improve our talents?

This calls for a new appreciation of the character of man. Man was not made to

be a pawn of politicians, the servant of the state, the dupe of dictators. He is not the sport of fate. We are not the children of time. We are the sons and daughters of the eternal God. As such we are able to mount above the limiting circumstances of our day and to pass beyond the petty, puny impotencies of time into the ampler air of eternal things.

Before we attain any adequate conception of man, however, it is necessary that we see God in clearer light, and acknowledge his creatorship in the universe and his sovereignty over all life. I am glad to note the fading of humanism, the belief that man can attain these heights through his own strength. Years ago, at Lost Creek, President Clark said, "People who look into their own lives for the good way look into a bottomless pit." Dean Hough has said it is as if a man with great labor climbed to the top of the highest hill of earth, to find life's answer in material things, only to reach out empty hands into vacant space grasping at thin air. It is like a blind man in a dark room searching for a black cat that is not there. Such is the search for reality with God left out.

Don't forget that, Seventh Day Baptists, challenged to repossess your heritage.

I need not take much time for the application. I trust you have already been making your own application of these great truths, and have determined certain ways in which you are going to improve your talents, and help the denomination to repossess its heritage. When I speak of God and man and the place of man in the providences and plan of God, I trust you have already said to yourself that you will become better acquainted with the God of all the earth, the Father of our spirits. And how shall we go about it? I would say, turn to your Bible for a more faithful study of its teachings. For here is where these themes are treated adequately. Especially become better acquainted with Jesus Christ, Son of man, and the Son of the living God, our Father. Get the facts about his life, but above all know his spirit and reflect it in your own life as you humbly walk and helpfully live.

Again, make a reappraisal of the Church; attend its services more faithfully and take a place of responsibility in the Church, which is the body of Christ, at once the source of

our strength and the opportunity for the expression of the life of the spirit.

Being Seventh Day Baptists, called to repossess our heritage, we could not overlook the place of the Sabbath. Who could think of our heritage and not think of the Sabbath? But I have placed first God, and man's relationship to him. That is first when I speak of the Bible, and when I speak of the Church. And that still comes first when I refer to the Sabbath.

The other Sabbath morning I stood with other worshipers in the First Alfred church and, as I have often done, sang

"God of the Sabbath, unto thee we raise
Our grateful hearts in songs of love and praise."

We call that a Sabbath hymn, but suddenly it broke in upon me that I was not singing of the Sabbath, but of God. I was addressing the God of the Sabbath, God who gave us the Sabbath, God who speaks to us through the Sabbath.

We haven't yet experienced the full meaning of the Sabbath as a revelation of God. We haven't made of it a vital instrument of religion, a touchstone of spiritual living. Don't forget that, Seventh Day Baptists, called to repossess your heritage.

One of our young ministers was invited recently to speak at a Sunday morning service in a Universalist church, and to tell them about the Sabbath. He accepted the invitation and enjoyed the privilege. I have no doubt he did a good job. If there is anyone here who thinks he could have done it better, I am sure he could not have done it nearly so well. He had interesting and favorable comments from those who heard him. But one remark, meant to be complimentary, disturbed him, and has bothered him since, I am thankful to say, as it has me, when I have thought of its implications for all of us. A young woman came up to him after the service and said, "I wish my grandmother could have heard you; she always did believe in the Sabbath." Now, what this young minister wants to know is, where did she get that grandmother idea about the Sabbath? Why didn't she think of her own obligation in the matter? And did she reveal in her wish for her grandmother something which many of us think and feel about the Sabbath; that it is for grandmothers? I am thankful that it is for old people sitting in the shadows of time,

with the light of eternity revealing the radiance in their faces.

But how can we present this Sabbath of God in such a way as to appeal to young people, and to people carrying the burdens of a busy life in this complex world? The Sabbath was given to man in the beginning, and carries all through our sacred Scriptures, in order to emphasize the supremacy of the spirit over the material things. The Sabbath symbolizes that relationship between man and God which promotes their spiritual fellowship; lifts life above the level of meaningless striving and ignoble living, into the strength and greatness of God.

Remember that, Seventh Day Baptists, and I exhort you, Repossess your heritage and make this pledge with me in lines from

The Marshes of Glynn

As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness
of God;
I will fly in the greatness of God as the marsh-
hen flies
In the freedom that fills the space twixt the
marsh and the skies;
By so many roots as the marsh grass sends in the
sod
I will heartily lay me a-hold on the greatness
of God.

SEMINAR PAPER

Opportunities and Obligations of the S. D. B. Vocational Committee From the Standpoint of the Real Estate and Agricultural Interests

(Written by Paul H. Hummel and read at Conference)

Ben R. Crandall, Chairman:

It was brought to my attention many years ago that when the Seventh Day Baptist people began educating their young people away from agriculture, it was a sorry day for the Seventh Day Baptist churches and for the denomination. I now believe that this was and is true, and I feel that we as a people were unwise to stress the desirability of white collar jobs and the undesirability of farming, and that it is our loss and the loss of agriculture that so many of the cream of our farm-raised young folks were lured away to other callings.

There is no more dignified and honorable calling than agriculture, and under modern conditions farm homes and farm equipment are fully as convenient and up-to-date as those of city dwellers, and the prestige and respect for outstanding farmers and stockmen

is as great as it is in any other calling, for similar ability. And on the farm the Seventh Day Baptist is his own boss and, outside of the humane side of the livestock part of farming, can arrange his schedule to fit in with Sabbath observance.

However, I suppose I was not to advocate agriculture in opposition to other ways of life, but it is hard to keep a fellow like me from riding his hobby. A secret: I was brought up in a mercantile business, made the statement in my youth that one thing I would never do was to be a farmer. Well, man proposes and God disposes. I am happy and content in my job.

As I have many times stated, I think our Vocational Committee could be one of the most important of our church and denominational agencies, not as employment bureaus or real estate advisers or clearing houses for professional or business openings, but as a place where young folks seeking to decide on a vocation for which to educate themselves, could get good sound advice from experienced and successful men and women in their respective lines—these men and women to be not only successful in their business, but great people spiritually and true consistent Seventh Day Baptists.

Such a job alone is tremendous in its possibilities. If young men or young women want to know about a certain calling, they should be able to learn from some one who has made the grade, just the advantages or disadvantages of such calling from the financial angle, the health angle, and most important, the spiritual angle, to help them in their choice.

People of our faith, who for any reason need to change locations, should be encouraged to move to other Seventh Day Baptist centers, instead of going out as lone Sabbath keepers. We are a pioneer people and the days of free or cheap land saw us on the move; but now the rainbow ends are settled up, yet there are many pioneering efforts to be made in settled communities, if pioneering is in your blood.

Each local vocational committee should have members representative of different callings, successful in their chosen lines, who should be prepared to answer inquiries as to homes, jobs, or business opportunities, giving the bad as well as the good side of the picture. Not that members can be all-wise and know

everything, but they should be able to get the information asked for.

So, as I see it, the duties of such a committee from the standpoint of real estate and agriculture might be:

1. Vocational advisers for young folks thinking of an agricultural career.
2. Information as to properties (town and rural), rentals, purchase prices, desirability, crops, markets, living conditions, educational facilities, and church privileges.
3. Opportunities for agricultural employment or employment related to agriculture.

By the way, Ben, what is a seminar? Can't think of any thing like that on our farm or cattle range.

CONFERENCE MUSIC

Reported by Rev. Trevah R. Sutton

Music at General Conference is always an important feature. Whether it is the classics or the simple gospel hymns, music has power of enabling the worshiper to draw close to God. For some people the classics are the avenue through which they can best worship, to others it is the hymn, and others find that several avenues are needed. Since those attending Conference consist of a variety of personalities and needs, the planning and leadership of music calls for much thought and preparation.

The music of Conference at Salem, W. Va., this year, met these needs and kept up the quality of the Conference music tradition. Mrs. Clarence Rogers of Salem was the music director. Those attending former Conferences at Salem may remember her as Ruth Sarah Davis. Mrs. Rogers had training at the Westminster Choir College in Princeton, N. J. Under her leadership the Conference choir assisted in the vesper services each evening except Sabbath, and in the Sabbath morning service. Solos and other special numbers also contributed to the various programs.

No Conference, as any worship service, is complete without the participation of the congregation. Sometimes it was by means of the great hymns of the Church, both old and new. Then again the gospel songs, both old and new, enabled people to sing of the Christ.

Now that the music of Conference has faded away, let everyone benefited by it keep it alive through better living and more faithful service for the Lord.

DENOMINATIONAL "HOOK-UP"

New Market, N. J.

Baptism was administered by Pastor Sutton to two intermediate girls, Jeannette Randolph and Barbara Spicer, at sunset on Friday evening, June 5. The service was held in the Plainfield church at a union service. Both girls were received into the membership of the Piscataway Church at the Sabbath service the next morning.

Our Sabbath school joined with the Baptist Sunday School in sponsoring a community Vacation Bible School in July. The beginners' department held classes in our church and the other three departments met at the Baptist church. Pastor Sutton was the supervisor of the school.

Pastor and Mrs. T. R. Sutton were in attendance at both the Eastern Association held at Rockville, R. I., in June, and the General Conference held at Salem, W. Va., in August. They spent a week's vacation visiting grandparents and other relatives at Berea, W. Va.

The intermediate Sabbath school class, known as "Trailmakers," have had two picnics this summer—one at the parsonage and one at the Randolph farm. At the latter the class presented a book to Pastor Sutton, their teacher.

A farewell party for Pastor and Mrs. Sutton as they leave for the Rockville and Second Hopkinton churches in Rhode Island was held Sabbath night, August 29. A gift of money was presented to them at that time.

Our church auditorium is being used by the Baptist congregation during alterations at that church.

Correspondent.

Ashaway, R. I.

A meeting of the Ladies' Aid society of the First Hopkinton Seventh Day Baptist Church was held in the parish house Tuesday evening, with the president, Mrs. Elliott Wells, presiding.

Reports were presented including that of the Parish House Fund for which more than \$900 has been pledged. The campaign for funds to repair the parish house opened three weeks ago. The shingling of the roof has been completed and the building is to receive a coat of paint. The building fund committee includes Albert B. Crandall, Mrs. Elliott Wells, and Mrs. Julian T. Crandall.

—Westerly Sun.

OBITUARY

Brooks. — Mabel, daughter of Ezekiel and Malvina Davis Brooks, was born December 22, 1868, at Waterford, Conn., and passed away June 17, 1942.

In early girlhood she confessed Christ and became a member of the Waterford Church. She was loved and respected in the community where she spent her entire life.

Farewell services were conducted by Pastor E. F. Loofboro. She was laid away in West Neck Cemetery.

E. F. L.

(By some slip in reporting, a mistake was made in the obituary as it appeared in the Recorder of August 10. Mabel instead of Lena is the sister deceased.—Editor.)

Coon. — Nettie A. Coon was the second daughter of George and Cordelia Burdick Coon, and was born in Leonardsville, N. Y., April 23, 1866. She died June 13, 1942, following a seven month illness.

Nettie Coon was baptized in the Seventh Day Baptist church of Leonardsville, N. Y., as a girl, and maintained her membership there until the family moved to Wisconsin in 1891, joining the Milton Seventh Day Baptist Church in 1893. She was a faithful worker in the church.

In 1924, Nettie came to Riverside, Calif., to live, united with the Riverside Seventh Day Baptist Church, and enjoyed her work among its people. Nettie's love of life and people have made friends for her wherever she went.

She is survived by her younger brother, Floyd T. Coon, of Riverside.

L. F. H.

Dangerfield. — Gilbert Eugene Dangerfield was born at Edgerton, Wis., on June 21, 1861, and passed from this life at his home near New Auburn, Wis., June 26, 1942.

On February 25, 1888, at Delavan, Wis., he was married to Miss Edna Clarke of Walworth, Wis. He is survived by his wife, three sons, and five daughters.

Farewell services were held from the Werner funeral parlor in Bloomer, Wis., conducted by Rev. C. B. Loofbourrow. Interment was made in the Cornell cemetery.

C. B. L.

Forsythe. — Delia Alma Pierce, daughter of Franklin and Caroline Pierce, was born August 25, 1860, in Minnesota, and died July 20, 1942, in Jane Lamb Hospital, Clinton, Iowa.

February 12, 1877, she was married at Welton, Iowa, to Austin E. Forsythe, who preceded her in death April 3, 1935.

Surviving are one daughter, Eathel, of DeWitt, Iowa, and three brothers, Jay, Harry, and Otto Van Horn, all of Garwin, Iowa. Preceding her in death were one daughter, Lena, who died May 21, 1903, and two sisters, Mrs. Amelia Hurley and Mrs. Loyal Hurley.

Funeral services were conducted at the McGinnis Funeral Home in DeWitt, July 22, by Dr. E. A. Ramige, pastor of the Congregational Church.

E. F.

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PLAINFIELD, N. J., SEPTEMBER 21, 1942

No. 12

NOTES OF ENCOURAGEMENT

Rev. Leslie O. Greene, Promoter of Evangelism, has been at work since Conference at Adrian, Mich.

Now is the time to make ready for the tomorrow of China.

(From Conference Address by Rev. J. W. Crofoot.)

New Tract Board members present at board meeting last Sunday—Rev. Herbert L. Cottrell and Luther S. Davis of the Marlboro Church; Charles Harris of Shiloh; Miss Lucy Whitford and Mrs. Elizabeth D. Lobaugh of Plainfield.

Tract Board has voted further financial aid to Daytona Beach Church for its outpost missionary work in north Florida.

Contents

Editorials.—Young Americans Return to School.—A Word, Please.—Clergy	202
Railroad Rates.—"A Charge to Christian Leaders"	203
Act Now!	203
Missions.—"Witnessing Missions."—Missions and Missionaries in China	204-206
Re Federal Council	206
Annual Meeting Board of Christian Education	207
Woman's Work.—Minutes of the Annual Meeting of Women's Society	208
Daily Meditations	209
Cause and Effect	209
Young People's Work.—An Interesting Series of Study.—The Bible	209-211
Children's Page.—Will Rogers' Best Loved Horse	211
Our Pulpit.—Have We Neglected Our Heritage?	212-215
Denominational "Hook-up."	215
Marriages. — Obituaries	216