"make it easy" for them. We did not want them to "have it as hard as we did." We should be honest with ourselves and admit that we, by our foolishness, have forced them in a place to make life hard for them, and not easy, as we were "kidding" ourselves into believing. There must be hardships; there must be sacrifices; there must be fighting to win to put ourselves in positions to "make good" in life.

We have had lots to say in the past few years about the "high standard of living." Really, has it not been instead a "high standard of spending"? That has been the outcome. How much better off are men today under our high standard of living? There is something gone away. What is it? Where is all the trouble? How are we going to get out of it?

Now understanding the "mess" we are in, and the depths to which we have gone, we believe there is a way out. God is good. He is the only solid rock on which we can stand with safety. Back to God and the Church; back to the real things of life; back to sane thinking, which will bring sane and healthy living and get us back to God—a place of safety where there is peace, enough of prosperity, and real happiness.

The "high standard of living" sounded well, and we all seemed to be for it. We did not realize we were making it into a "high standard of spending." If we will but go on and change it again and this time make it a "high standard of service," we will win and win big. No person ever has or ever will get any real joy out of life except by serving—just being kind, helping someone to see his "way through," making the heavy load lighter, showing the way to God. Millions of folks are trying for happiness, joy. Few are getting it. Why? Just because they are seeking something selfish—not trying to serve, but seeking to be served. Will we ever learn? Will we ever learn to live for our nation, as individuals?

There is a way out. Yes, God is the Way, the Truth, and the Light. This old world will soon right itself if we will but turn to God and sane things. Our young folks will again have faith in the God we serve, and faith to go on and build a better, a more peaceful, happier world—a place where God will rule, where brotherly love, kindness, and peace will reign supreme.

Chicago, Ill.
Consecration

The idea of consecration is none too popular in these days where the teaching of certain schools of psychology lays emphasis upon the importance of self expression and the evil auto-influence of self repression. Consecration, however, we believe, has an important place in the teachings of the Bible and an all lift-able element in the minds and hearts of Christians who still hold to the vital functioning of the sublimated will in the service of Jesus Christ.

What is meant by consecration? Webster (International Dictionary) defines the verb consecrate as meaning (1) "To make or declare to be sacred, to appropriate to sacred uses; to set apart, dedicate, or devote, to the service or worship of God; as to consecrate a church; to consecrate the elements of the Eucharist." (2) "To set apart to a sacred office, or to an office by sacred rites; as to consecrate a bishop, . . . or a king." (3) "To dedicate, or to appropriate (something to some purpose)"—like one's wealth, or some part of it, to the service of God. A synonym is to "dedicate." Hence the noun, consecra-
tion, means "act or ceremony of consecrating; state of being consecrated; dedication." The Standard Dictionary adds, "the act of consecrating, and an act of consecration." In the Bible we find the term consecration translated from four different Hebrew words and two Greek words. In the Old Testament the word used most frequently is in Micah 4:13: "I will consecrate (devote) their grain unto the Lord." Nazar— to separate, as Numbers 6:12: "he shall consecrate unto the Lord the days of his separation." Malachi— to fill the hand, as in Exodus 28:41: "thou shalt put them upon Aaron thy brother, and his sons with him, upon the head of Israel, that they may minister unto me in the priest's office." and again in Ezekiel 43:26: "and they shall consecrate themselves."

In the New Testament, epimele— to dedicate or make new, as in Hebrews 10:19, 20: "Having therefore, brethren, boldness to enter into the holiest by the blood Jesus' blood new and living way, which he hath consecrated for us . . . "; teleo— to make perfect, as Hebrews 7:28: "the Son who is consecrated for evermore . . . "

But we will not spend much time in pointing out these different words and their translations, though they help us to understand such definitions as "the acumen hand out, to think upon the matter of practical consecration in our religious and spiritual activities. For Christians there are who are devoted to Christ and his work and give constant practical help in their thinking and acting.

Perhaps it may prove helpful to consider two phases of consecration, that of setting apart our possessions to the service of Jesus Christ and that of dedicating ourselves to his service. However, they are so closely related as practically to be inseparable and really inseparable. Can a man be consecrated to God in any right and legitimate service? We consecrate ministers anddeacons and missionaries: we consecrate buildings to God's service. Is the concept of the church Jesus' dedication to God of something, perhaps in a regard, from South—"Consecration makes not a place sacred, but only solemnly declares it so. We must always remember that the act of consecrating, and an act of consecration.

Perhaps little more need be said concerning the consecration of our possessions than that the whole problem of stewardship is involved. One work and the fruits of himself, or of his possessions to sacred purposes, to God, and use the rest of himself or possessions unworthily. It just can't be done. All of one's being and possession belongs to the Lord. Whether he realizes or acknowledges the fact or not, it is true.

Consecration means something, or nothing. What is it mean to you?

What is Worship? The question in this editorial heading is of vital importance to all Christians. What is worship? Is there any place left for real worship in a world that appreciates little beyond what it can touch or taste, or see with its eye? In an age which has defiled humanity, what can a man bow down to, or look up to, except something which he has made with his own hands or conceived in his own mind?

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Where salvation is for people and in its best sense the full fulfillment of personality. It means the full and perfect life in Christ.

For it would seem that some go to worship the church. It holds the first place in their lives except their own families. It receives their respect; but, though they are consecrated and that it sanctified their marriage; it will lay them away in some day to come. It is loved not so much because it is the house of God as because it is the home of their families. It has deified humanism, what can a man bow down to, or look up to, except something which he has made with his own hands or conceived in his own mind?

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Boulder: “Everything awaits you in Boulder . . . whether a true tourist or con- 
vening visitor,” reads a greeting in the current “Boulder Daily Doings,” sponsored by 
the Chamber of Commerce. While the claim is rather comprehensive, the observer is 
not inclined to think Boulder “makes good.” 
True at least there is much to inspire in 
the city and its awesome background.

The city, that eleven thousand, 
exclusive of its three thousand to thirty- 
five hundred students in the state university 
located here.

One learning, was in 1837. Gold was discovered 
in 1859, and the village was incorporated 
on November 4, 1871. From these humble 
beginnings growth has been gradual and im-
promtions normal until the present time.
The city owns more than five thousand acres 
of mountain parks. The knob of a little 
mountain in the city’s park lands is located 
the Roosevelt National Forest. Here are found 
many peaks ranging from 13,000 to 14,235 
feet elevation. Long’s Peak, the highest of 
these, is 146 feet higher than Pike’s Peak, 
nearly one hundred miles south.

One thing of special interest to the visitor is the 
city itself. Boulder is the city, the world. It 
was founded in 1859. Boulder, Colorado, is 
known as the source of the city’s uncontaminated water supply. Boulder 
probably is the only city in the world that 
owns a glacier to supply its cool, pure drink-
ing water.

Boulder has many fine churches, nine pub-
lic and three parochial schools, besides the 
state university, the two Rocky Moun-
tains, and the city park, which when irrigated produce 
the old—“The Boulder of Colorado.” Quite 
the accommodations are provided with 
the Roods.”

Facing Labor Day 
Vacation days are over and the joy of the daily task ahead for the 
coming year will thrill many hearts. But there are the many, too, who will have no such 
thing to look forward to. Hundreds of thousands of youth, prepared by 
college and other training, are without jobs 
or opportunity to fulfill their hearts’ longings.

The Labor Message should be read from 
every pulpit in the land.

The labor problem must be met sympatheti-
cally, courageously, and with faith in him who “restores the soul, and all ye shall 
be heavy laden.” In him only and in the 
principles set forth and lived by him will 
the way out of our entanglements be found.
THE SABBATH RECORDER

Sugar beets, corn, barley, oats, wheat, forage and grass, potatoes, most vegetables, including head lettuce and tomatoes, apples, melons, plums, peaches, pears, and cherries are produced successfully. Livestock products run from registered bulls to guinea fowl, turkeys, and mule deer and dairy products account for the main live-stock activities. Salted meats, there are some bad things, too, such as grasshoppers, mosquitoes, wind, dust storms, hail, and grasshoppers, are produced and marketed successfully. As churches are in education. But the most important crop which may mark for us the prize of the high calling of God in Christ Jesus, we might just as well discharge, if we maintain, for otherwise we have no excuse for existence. The Boulder Seventh Day Baptist Church is delighted to have you here and welcome you most heartily. Responses characteristic of the men were made briefly and aptly by Pastor Carroll L. Hill of Milton and Harold R. Crandall of Westfield, Mass. The first speaker emphasized the value of our coming for Conference to a place like Boulder, where a right perspective of our lives might be found in the awe-inspiring view we have of our great Creator of the universe. The second speaker stressed the need of our getting together to know our tasks and our work. We must have plans and we are here to know more about these plans. We have problems and there is but one way to solve them: the Church way. I would like to say that the Church way, and related for us believers, is not the temerity to stand against the mark for the prize of the high calling of God in Christ Jesus; we might just as well discharge, if we maintain, for otherwise we have no excuse for existence. The Boulder Seventh Day Baptist Church is delighted to have you here and welcome you most heartily.

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had hoped to be discussing, during the last two years of his governorship, and an entire day has been set apart on the program to discuss missions. Seventh Day Baptists have a fine body of young people in their churches and the problem is how to get that material into the structure. Just now I shall speak of the latter.

We need strong, virile leaders in the pulpits of our churches, and just as strong and well prepared as may be found, for the pulpit must challenge the thinking of the congregation and prove its claim to leadership. We need, just as sorely, consecrated leaders in the pew— in the Sabbath school, in the Endeavor groups, in the civic enterprises of the community where the church is located. Christian leadership is not enough to do the work. By means of this leadership but real leaders must have the quality of being led, and will readily acknowledge the pastor as the head if he has the qualities that will make him such—but many are the avenues of service that clamon for leadership.

Some of us have visioned a denominational training school or camp where selected young people may come together for a month or so and discuss problems that confront local churches, denominational matters, civic questions; where they would try to build programs that would meet the varied needs of rural or urban churches; where East would meet West, and denominational friendships would be formed. The Commission sent a committee to the camp would not be made voluntary, but the candidates be chosen or called because of qualities, latent or visible, which make them fit for such training. We would provide expenses pair, whether in or out, by churches or associations, if they themselves could not furnish the cost, and expect them to demonstrate in increased efficiency of this sort may accomplish; yes, to demonstrate that interest returns on this sort of investment—not computed in dollars and cents but how it is used we know that it might prove to be to our advantage even in this sort of computation)—will be worth the venture. We suggest this selection of candidates and the payment in part, at least, as I have said, of the expenses, to the associations or to the churches in the associations—better the associations, however—for there are churches who have given their best but that do not assume added burdens beyond that which they already have, and that have in their congregations young people who should be receiving just the training that we suggest. But in another spirit, the candidates who go to the camp should be encouraged to meet just as large a part of the cost as they are able, for I feel that the advice is, as possible this idea that payment of expense will be borne by a central governing body. Individuals must assume their own burdens, even at each camp, or it will cost, but where better can an investment be made than in the leaders of the morrow?

I have been trying to follow out this idea somewhat, in our present women to have a part on the various programs of this Conference, not as apart from the adults, but as a part of the same body. Have we not made it stand out quite clearly that there were two conferences—not by word but by inference? It is good to have this fellowship of youth with youth, but the presidency needs a union of youth and age in the denominational program. Now I am in hopes that no attempt will be made to hold such a camp or camps as I have outlined until the program, leadership, place, and financial backing have been fully discussed and provided. One failure through ill-conceived plans is as follows: The Commission had the matter under advisement at the December meeting, and it was laid on the table. The Commission of the Conference has now appointed a committee to study this question and to give it serious consideration. Mountains, ocean, forest, lakes, all beckon and have an appeal as a place to co-operate in this direction. I have hoped that we might co-ordinate our efforts—especially in that which concerns workers in the conference structure. We must, of course, not make our decisions hastily, to return later, but laying aside all prejudices, we must seek some solution, we must face the question on its true and fair basis, and in the interests of our common enterprise, try to ascertain what is our best interest and what is God's will in the matter.

FINANCES

Financial difficulties, like the poor, we seem to have always with us. I may say that we shall never reach the time when we shall be satisfied with the income, for with added income we create more demand for funds. We cannot seem to meet the cost, it seemed as if we were wholly lack of funds, suggesting that perhaps it was a question of efficient use of what we get. I myself cannot see the efficiency of carrying an overhead equal to nearly a fourth of the whole amount raised by the churches. We have built us a building and print a paper, and the cost of maintaining these two items alone bespeaks a grave situation, especially when the cost of maintenance and the taxes exceed the profit from production in the case of the Deno-

national Building. Perhaps the balance will change and we shall receive a fair rate of profit on the investment. But unless that be the case, the advisability or the efficiency of maintaining this front, when held workers and pastors are un- derpaid, and when needy fields lack leaders, because funds are not available (due to the expenses named above) to place workers where they are needed.

I have questioned in my mind the advisability of building a new building or expanding the Conference, so widely scattered, even though it was the purpose to have the Conference represent widely separated parts of the denomination, especially when it is expected that the Conference would meet twice during the year. I have questioned the value of the publication of the Conference, unless the mission be of considerable importance. I have felt that the members of the Commission could meet with groups in their vicinities to present denominational questions and get the voice of the people just as effectively and with much less expense. That much more use can be made entirely of this plan in the future. It is on this question that the cost is shown. The members of the Conference will have to co-operate much more fully than is reported this year by chairmen. We might as well try to sell the plan entirely. The Commission had the matter under advisement at the December meeting, and it was laid on the table. The Commission of the Conference has now appointed a committee to study this question and to give it serious consideration. Mountains, ocean, forest, lakes, all beckon and have an appeal as a place to co-operate in this direction. I have hoped that we might co-ordinate our efforts—especially in that which concerns workers in the conference structure. We must, of course, not make our decisions hastily, to return later, but laying aside all prejudices, we must seek some solution, we must face the question on its true and fair basis, and in the interests of our common enterprise, try to ascertain what is our best interest and what is God's will in the matter.

DENOMINATIONAL BUILDING

The story is told of a little boy who was accustomed to having his way in all that he wished, and his mother was in the habit of saying to the nurse when she wished to quiet his cries, "Oh, let him have it, nurse." One day he made quite a fuss over the nurse's refusal to let him have an object, and the mother as usual, to quiet the racket, said without looking up, "Oh, let him have it, nurse." Immediately a greater uproar was heard and again the complaint from the mother, "Let him have it, let him have it." The boy, seeing the nurse, "he's got it, but it happens to be a hornet." We have our Denominational Building and it is a beautiful building, roomy and well equipped. But, because of the cost of upkeep and taxes, it has involved us in questions that are perplexing, and that may have a sting. Can we as people of moderate means and small incomes, support our denominational home if the cost of taxes and upkeep is to run into thousands of dollars? We have the opportunity to change the structure if we have to move the offices of editor and manager, and all others which are connected with the operation of the printing end of the denominational structure? We must, of course, not make our decisions hastily, to repent later, but laying aside all prejudices, we must seek some solution, we must face the question on its true and fair basis, and in the interests of our common enterprise, try to ascertain what is our best interest and what is God's will in the matter.

ADMINISTRATION

An amendment to the constitution of the Conference is to be brought to this session of the Conference, which, if and when it is adopted, will make the member a member of the Conference not only in the year of which he is president, but also...
of the following year. There is much to support this action, for the president must of necessity deal with a variety of matters, some of which require more than the one year for their completion. Under such conditions it would be reasonable for the president to follow up work at the meetings of the Commission during the following year. I have been thinking, even, that it might well be considered a failure if the first vice-president be made the president for the following year. It would give him ample time in which to prepare himself for the duties to which he would be required to attend. I would follow the year's work with a different interest because he would have some of those problems to face, perhaps, in his administration. I am not suggesting that he be made a part of the Commission, although that might be considered. One former president of the Conference has suggested that the president be elected for a period of five years. One year is a very short time indeed in which to formulate plans and carry them into effect.

VOCATIONAL GUIDANCE

There has been a feeling for some years that some plan should be made to assist our young people in the choosing of a career or vocation, and a committee has been appointed for that end. This advice came from this conference back several years; in fact, the present president was a member of that committee at one time, but as yet the results of the committee have not been made public. It is evident that we have not received communications from the committee. We should like to see a concerted effort made to get people in touch with places, and people even more to the point, to get people to consider making careers for themselves, with some assistance from the leaders of the church, and with suggestions from this committee that will have made a study of the questions involved, or which could make suggestions about businesses that could be started with the help of our people. I believe that the happier and the better equipped we are in this field of vocational guidance, the happier and the more efficient our young people will be in the years to come.

MISSIONS — HOME AND FOREIGN

These matters will be considered fully in the program for Wednesday. Cheering reports come from the foreign field. Doctor Conrad reports that the churches and had hoped to have six. Other reports are favorable. We expect to hold a conference of workers with the view of enlisting our boundaries of service to the mission interest. We are not saying that this is the only beginning, I hope, of a series of such conferences. I am concerned over the fact that we have not more funds to keep workers abroad. It does not seem efficient to start an interest in a field by evangelistic campaign and then leave the field without the backing of some of the large churches could spare the pastors for 1 month at a time to follow up work that has been begun or that may be revived. There should be material for leadership at home which could be utilized while the pastor is away. I am glad that the Sabbath School Board can allow Mr. Sutton to spend some time in evangeline campaigns and that the Tract Society can spare H. C. Van Horn. I feel that each board that has a field worker could well afford to make this worker available for such an effort.

Upon my public confession of belief in Jesus Christ and his kingdom on earth, I felt an urge to be of practical service and to make my living such that it would demonstrate my faith. I looked for instruction in Christian living. Outside the teachings of the Gospels, I believe that I have found about as much help from the teachings of James as from any other source, and it is probably growing out of my reading of that book that my mind has been turned to the study of the Conference's position on "Christian Citizenship." There should be an added meaning to the word "citizenship" when coupled with the term "Christian." James does not feel that faith without works is dead. He does believe that faith without works is dead. "Yea a man may say, Thou hast faith, and I have works; show me thy faith without thy works and I will show thee my faith by my works." "What doth it profit, my brethren, though a man say he hath faith and have not works? ... faith without works is dead, being alone."

These matters are of considerable value to our young people in the home and foreign fields. Is it not a position that will afford an opportunity to our young people to get help from the one year, and to make their lives a little better way. To the practical side of living and the present presi-

-although regarded as the Christian Church to make known its concern for the home and interest in the problems that are touching our lives, and some of which seem to me to be even threatening the very existence of the Church. Not that I am going to let a man can save himself through works. No, salvation is the gift of God, but I do believe that creeds and doctrines and statements of beliefs are of little value to our brothers if we do not show an interest in their vital needs. So I state again, that I feel that the Church (and Sey- en us) is the church of its creeds, the great body of Christian believers) should concern itself in the solution of social and political questions, basing its contentions not on party prejudices, nor on denominational tenets, on the platform of human needs regardless of party or creed, not questioning so much how material benefits can be afforded to the poor of the party, "but how the kingdoms of this earth may become the kingdoms of our Lord and of his Christ."

For that reason I have asked that discus-

-ions be given at this Conference on some of the great social problems that face us, such, for instance, as temperature, war, social purity, and politics, and it has been my hope that growing out of the Conference the Confer-

-ence may state clearly and in ringing resolu-

-tions the stand of Seventh Day Baptists on some of these questions. We have gone on record before, but we need to reiterate our-

-selves and restate our position so that there may be an understanding.

For instance, I feel deeply that this Con-

-ference, and every Conference to come (until there be no more need), should state to our people and to all other people who we look to them to protect our civilization from the damming influences that are looming up to threaten the morals of the rising generation in the form of intoxicating beverages, and that we hold them responsible for enactment of laws that shall safeguard the future manhood and womanhood of our country. This Con-

-ference should call upon its constituency (both from pulpits and press, by letter or by other means) not to allow themselves to be fooled by the "modern" methods that are so often used, but to protest against the use of radio, magazines, and newspapers to entice the young and the young womanhood of our nation into the use of beverages such that to use is to invite slavery for life, to barter away the great gifts that we asked in the Constitu-

-tion, and the purest common-sense. Are we to cringe before the propaganda of the liquor traffic and accept this social deg-

-radation without lifting a voice of protest? By what stretch of imagination can we square any decision of that sort with the teaching of Jesus Christ? Again we shall have to face the fight by village, country, state, and nation, until drunkenness and kindred evils allied with the traffic be so controlled that its menace will be bereft of its poisonous sting. And I hope that we shall do our share to bring about complete destruction, in spite of the inevitable that this United States cannot enforce its laws—an indictment which I am not ready to accept.

Closely allied with the question of temper-

-ance is that of social purity and clean living. One has only to read the advertisements, look at the windows of an up-to-date news stand in which the display is covered by the gagging women or the two-handed gunman, read the fiction, read the record of the police courts, listen to the disc jockeys, the songs of the radio which smack of immorality, but to be convinced that the Christian Church has food for thought in the present situation. Social degeneracy is most evident. I hope that the Conference may state clearly and in ringing resolutions the stand of Seventh Day Baptists on...
not relieve us of responsibility of leaving our generation a little better than when we entered it. It is not pleasant to contemplate the sordid and ignoble acts and wars that need creating, but be it done. We are not to bring contamination into the more healthy parts. I cannot bring myself to believe that sane thinking people will not rise among us to check their activities against the social infection that is being disseminated in the printed page, on the bill boards, and in the movies—these outward adorning of pictures that men and women, boys and girls are the victims of the alluring "ads" and propaganda. Many of these seem a challenge flung to Christian society. But again I cannot bring myself to believe that chivalry is wholly gone or that modesty and chastity are no longer advantages. My young friends, may I counsel you, sell not, at any price, your manhood and womanhood; but cherish them as God-given treasures, and heed the words of Paul as he speaks to Timothy, "Let no man despise thy youth, but be thou an example of the believers, in conversation, in charity, in faith, in spirit, and in purity, as thou hast been seen of me." I challenge you again, as others have done before me, to a crusade against any foe of liberty and clean living that may undermine morals or demoralize the body which is the temple of God.

The youth of today have at their command so many good books; they have so many courses in education; yet social problems that seem to be the problems in the city of God and the city of man, have not the least the same kind of attention as do the social problems that seem to be almost out of place to mention social disorders in a group like this. But I feel somewhat as did Victor Hugo in his preface to his famous novel of human suffering, "Les Miserables," "As long as there shall exist, through the medium of law and customs, in the cities and the villages, artificial hells in open civilization, and complicating with human fatality, the destiny that is divine, so long as there exist the three evils of the century viz., the degradation of man by the voting vote, the ruin of woman through the call of hunger and deprivation, and the slavery of children through ignorance and poverty, in other words, and from a more extended point of view, as long as ignorance and poverty are on this earth, books of this kind as do not belong to the social dammations still exist. Do not ignorance and the slavery that it exercises still exist? And what is worse, do there not exist, along with them, an indifference and ignorance of the existence of this so-called Church, in which these social disorders breed without restraint? Yes, there is still need to call to remembrance our imperfections—our sins, our carelessness, and our lack of awareness of the Great Example; we need to call to mind our needs in order to gird ourselves with resolution to meet them more efficiently. True, progress has been made and is being made, slow though it be. Just as the great glaciers move but a few feet a year, but carry all opposition before them, so truth is moving toward fulfillment, and must ultimately bring about the kingdom of God on earth. I believe that Seventh Day Baptists should and do have a part in the task of seeing to it that social justice in social justice on earth, toward a better appreciation of man's relation to his fellow man and his relation to God.

But in what a state do we see mankind today? Is there not suspicion and jealousy, bred through ignorance or through greed, which are endangering the peace of the world? Do we see the diplomats of the nations on their knees pressing for the good and welfare of their neighbors? Nations meet to discuss peace and peace tribunals have been built. But until the Prince of Peace comes and turns with neighboring nations to turn a stern face toward the best man regardless of party affiliation, may I not hope that the party is more than principle? I am not here to state that I think that we are in any more of a crisis than we have been many times before when a man and his fate seemed to turn a stern face toward society in its progress—financial, social, and religious—for "Often with souls that cry and plot for Sin's gain, we Sinners climb and know it not."

But I am glad that I live in the present age when society seems to be going through a sort of revolution, and feel that I have a small part to perform in the final outcome and solution of some of these problems and questions that challenge the best thought and study that may be available. And where should one seek fairer judgment than among the followers of that Church—"in this Church of which we are a part? And what need to say more to be convinced of the fact that this Church is Christian world and other nations as well could only accept and live out the idea of the fatherhood of God and the brotherhood of man, if it could only develop a universe of friends and neighbors, not enemies! If only our young people could come to know and correspond with the youth of other lands, and that they in turn corresponded with us and God? Not so long ago, a lady in one of Dr. Edwin Shaw's classes in sociology was led to exclaim, "How can I ever pray again the Lord's prayer and ask that his will be done and his kingdom come, when I consider my stand in this capitalistic society?" Do we really mean a "world of all of the people, for all of the people," to create the great family throughout the universe? May I be permitted here to read that great hymn, "God Send Us Men."

We often hear this admonition, "Keep religion out of politics. But apparently religion is a so-called Church, which in this political world is not excluded. We need remember that the denom-ination that is the political world as you will, and where will you find religion in the political world if it is not denominational political activity—certainly not in the council of nations as was demonstrated in the case of peace settlements. How often are diplomats on the same lines as the story of Jesus, "What would Jesus do?" But bringing the question to a personal issue, what shall we do of our time? This will not be so far removed as international affairs. Am I so entangled in party set-up that I cannot be fair, or am I going to seek the best man regardless of party affiliation? Is party more than principle? I am not here to state that I think that we are in any more of a crisis than we have been many times before when a man and his fate seemed to turn a stern face toward society in its progress—financial, social, and religious—for "Often with souls that cry and plot for Sin's gain, we Sinners climb and know it not."

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move with due consideration. If possible, those wanting to be organized into a Seventh Day Baptist church within reach of one of our missions, are also invited to apply. It is important to record the fact that those in charge of the pageant to be given at this time have been astonished to discover for themselves the wealth of sources from which Rhode Island centers around Seventh Day Baptists almost entirely. A number of episodes making up the pageant plan to dramatize the place held by our people in early Rhode Island history. Among others there will be a portrayal of an early service in the first church founded in Westerly which, of course, was a Seventh Day Baptist church. The present pastor of the Pawcatuck Church, our own Rev. Harold R. Randall, who was a charter member of the congregation, will be the leader of the cast.

Turning back the pages of our history to the beginning, we find the first Seventh Day Baptist church in America was established in Newport, R. I., in 1671. Almost immediately some of the members of this church moved to Westerly, establishing a congregation there and erecting a church building in 1680. Later, in 1708, this church became a separate organization, having previously been considered parishioners of the Newport church. This church is 278 years old.

Westerly is typical of many Rhode Island Baptist churches. It has played an important role in the history of this denomination, and has contributed to the spiritual growth of many of our churches in the United States.

Of course, there were many other churches established in Rhode Island during this period. Some of them were formed by people who were already members of other churches, while others were formed by people who were looking for a church that would meet their needs. Some of these churches were small and struggled to survive, while others were larger and more successful.

However, all of these churches contributed to the spiritual growth of the Rhode Island Baptist denomination, and to the spiritual growth of the people who were affiliated with them. They were all important parts of the history of this denomination, and they all played a role in shaping the future of the church. And that is why we should be proud of our heritage, and we should be proud of the people who were a part of it.
productive and marketing methods are honest and efficient. The small business has the advantage of cheaper productive and marketing methods. However, if its company is large it may run into a period of inactivity, the latter oftimes finds itself severely weakened by its heavier maintenance charges and by the great expense of advertising which continue through bad times as well as good. The forces constituting small and large industries are therefore constantly through quite definite cycles.

I have ascribed to the position by overexpansion. We believe in the power of our limited financial resources, and the power of our working force.

Our working force is, to the church doing the work, the position it holds will be a challenge to our. We believe in the power of our workers, but we are of the opinion as the working force runs hardy a Christian at all.

The denomination at large fails to make adequate contributions, no other course is open to us. We are mindful of the fact that most of the remaining indebtedness of the society was incurred to meet salaries and expenses of many of our workers. If payments cannot be made to them always on time now, it must be remembered that they received assistance in the past when the society was doing well. A church is not missionary work but undertaking to live for itself alone will die by itself alone, insolvent and without heirs. A denomination that is not missionary work, for the gospel is true for all if it is true at all. It is not a question of the amount of money spent on missions, but it is a question of the proportion of our money that is so used. It is not a question of the amount of time that is consciously given to prayer, but it is a question of the relative part of our prayer life that is devoted to missions.

We must all be very careful in passing judgment upon other people, and it is not always possible to distinguish between cause and effect, but there does seem to be some definite connection between the spiritual life and an interest in missions. This is more than theory.

It has been said and often repeated that the spiritual life of the church is in the blood of the martyrs. Christ and his church are inseparably connected.

What do missions mean to the church? What do missions mean to the church? It may mean a deeper faith in our denomination and a greater dependence on God. With his help, Seventh Day Baptists cannot fail to continue our present rate of progress.

FACTS FOR LABOR SUNDAY

The National Industrial Conference Board estimated that 9,901,000 were unemployed in August, 1935, and the statistician of the President's Committee on Economic Security estimated that 11,103,000 were unemployed in that month. The American Federation of Labor estimated that there were still 11,506,000 unemployed in April, 1936. These millions remained unemployed even though the volume of production (according to the Federal Bureau of Labor Statistics) had increased 43 per cent since 1932.

Among the unemployed there are, according to the estimate of John W. Studebaker, United States Commissioner of Education, about 5,000,000 young persons between the ages of sixteen and twenty-five who can find no useful place in society.

In January, 1936, there were 6,385,740 persons eligible for work relief jobs. Of these 4,376,793 were heads of families, and the families included 2,008,945 other employable workers. The Federal Government provided work relief for about 3,400,000 heads of families. This left about 1,000,000 heads of families for state and local governments to look after, in addition to those classed as "unemployable," the aged, the sick, etc. (Survey by Works Progress Administration.)

Average hourly wages in manufacturing industries increased 20.1 per cent from 1932 to 1933 (the Bureau of Labor Statistics in a special report of its findings). The purchasing power of the average worker increased 18.9 per cent. The cost of living increased 9.1 per cent, the purchasing power of average weekly wages of those who were employed increased less than 10 per cent.

The dividends of 2,010 corporations, according to the National City Bank of New York, for April, 1936, increased 42 per cent in 1935 over 1934. The May issue of the same Bulletin stated that 1,415 corporations for the first quarter of 1936 increased 42.3 per cent over the first quarter of 1935.

It is estimated that in the ten chief cotton states over 60 per cent of those engaged in the production of cotton are tenants and sharecroppers. Under the cotton acreage adjustment program the number of families included in the program has increased to over 24,000. It is estimated that the 10,000,000 acres taken out of production by the reduction program made the services of about 500,000 families unnecessary.

ANNUAL MEETING OF THE SABBATH SCHOOL BOARD

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Gothic, at Alfred, N. Y., on Wednesday, September 9, 1936, at 2:30 p.m.

RUSSELL W. BURDICK, Secretary.
WORSHIP PROGRAM FOR SEPTEMBER

Theme—"The Great Partnership." Song—"I am Happy in the Service of the King.


With more satisfaction than is shown by the representative of a famous business house, the Christian should know that he is a junior partner in the greatest Firm of all. He represents God, and all the resources and prestige of heaven are behind him.

"Petitness and soddiness and defeatism are taken out of life by the consciousness that we are accredited and commissioned associates of the Almighty. We are doing business for him, in his name and by his authority. No matter how lowly our lot or how small our tasks, we are workers together with him.

"This knowledge exalts daily living into the realm of eternal service.

Prayer—"Thy word, O Lord, we know ourselves called and empowered to represent thee. Save us from all forgetfulness of this liberating truth. Amen.

"O Master Let Me Walk With Thee.

WHO IS THY NEIGHBOR?

BY MRS. THURMAN C. DAVIS

(This is the prize Essay for the Eastern Association, won for the Shiloh Ladies' Aid society.)

Let us pay a call on our next door neighbors of Latin America.

These countries were settled by gay adventurers, kings and queens who were forsaking the sanctuary. The mores of the land have been such as to aid in their rebuilding. The price we pay here in America for our faith is so small—we are so secure we have become indifferent.

Next door the bitter struggle goes on and we who have religious freedom have failed to help our neighbors who need help, who ask for help, and who are suffering to carry on toward their new goal. What can we do to lend a neighbor's helping hand?

These countries are so great in size that even the schools, churches, and their influences are inadequate to meet the needs found there.

The little hands of people who are working in these countries south of the Rio Grande are not reaching all sections. They need more helpers, more money, more prayers for their work. More encouragement is needed from those who are Christians. As these people work and win more people to Jesus they are not only helping them as a people, but are helping create the good will and neighborliness that are needed in every country.

May we as a people be a good neighbor and a Christian neighbor.

Shiloh, J.

ANNUAL MEETING OF THE EDUCATION SOCIETY

The annual corporate meeting or the Seventh Day Baptist Education society will be held Wednesday, September 9, 1936, at 2 p.m. at Alfred, N.Y.

L. R. POLAN,
Secretary.

WHAT IS OUR CONTRIBUTION TO THE CHURCH SERVICE?

WHY WE MISS THE BLESSING

BY REV. ARTHUR HEDDEY

A sad feature of religious life today is the number of church members who are forsaking the sanctuary. Many have ceased to attend divine worship, while others are content to be present on special occasions once or twice a year.

The enemy which has become a serious problem, both in the city and the country.

A common reason for non-attendance is that people fail to derive any benefit from the service. They go to get comfort, strength, guidance, fellowship; and, failing to satisfy their needs, return home disappointed, feeling it would have been much more profitable if they had taken a walk or read a good book.

It is certain that if we return home from a service discouraged and depressed, there is either something radically wrong with the service or with ourselves.

Before condemning the minister or the service, would it not be well to ask ourselves how far we are to blame for disappointment? Is our primary motive in going to church a purely selfish one? Do we go merely for our own spiritual edification, culture, or comfort? If so, it is not surprising that we obtain so little help. The more we are concerned with the thought of our own profit, the less help shall we obtain from the services of the sanctuary.

In reading the Psalms and the New Testament epistles one is deeply impressed with the fact that the writers are far more concerned with the thought of giving something to God than of obtaining something from God. The Psalmist goes to the sanctuary to pay his "wows unto the Lord." "I will offer," he says, "in his tabernacle sacrifices of joy: I will sing, yea, I will sing praises unto the Lord." This thought of giving in thanksgiving and joy recurrs again and again in the Psalms. The sorely-tried Hebrew Christians in the early Church were exhorted to "offer up spiritual sacrifices of praise to God continually." True worship is the offering up of something which is part of our very self. The heart of the Apostle Paul rejoiced because, whereas the church in Macedonia offered their gifts unto the Lord, they "first gave their own selves unto the Lord."
what our Lord meant when he said, "It is more blessed to give than to receive." One day, when living in Scotland, I stopped to have breakfast with an old stone-breaker. Our conversation turned to things spiritual, and I found he had a great love for the "kirk." He said he always went and never failed to receive help from the services of the sanctuary. I was rather surprised; for the church he attended was notorious for its coldness and deadness. He told me that he had asked a fellow member what had drawn the church why he had done so; and had received the reply, "What the good; you don't get anything!" "Don't get anything!" the stone-breaker had said, "I don't go to get—I go to worship God; and he always meets me during some part of the service.

If every church member were animated with the same spirit as that old Scotman, if we went to give rather than to receive, the problem of the empty pew would soon be settled—for with perfect sincerity we should then say, "I was glad when they said, Let us go into the house of the Lord."

Flitwick, Bed., Eng.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Mrs. Langworthy read me some letters from the Recorder children and I wanted to write, too.

I am five years old and I am going to school in September.

I have two sisters and one brother. We go to Sabbath school nearly every week. Doris Langworthy is my teacher.

We have three big cats and ten kittens. My father has a store at Alfred Station.

We have two nice grandmas and two nice grandpas. We like to visit them. My mother's parents live in Hornell, and my father's parents live near us. Your loving friend,

Elizabeth Ann Ormsby.

Alfred Station, N. Y.

Dear Elizabeth Ann:

Your letter came just one day too late to get into the previous issue of the Recorder, so here it is this week. Two other letters came in the same mail with yours and two more have come since, so you see I have plenty of letters this week, when I only had one before.

I am so glad you have decided to become a Recorder girl. You live so near me that I may have a chance to see you and become better acquainted, if I have a chance to come over. I should like that.

Are your thirteen kittens having a hard time to find a cool spot today? Skeetiecs is. He has at last stretched himself out on the rug by my feet and I am sharing with him the breeze from the electric fan. You ought to see him during a thunderstorm; he hustles into our bedroom and hides under the farthest corner of the bed or dresser. He doesn't come out until he is sure the storm is all over.

I think you are a very fortunate little girl to have four dogs, four cats, and four nice children in the family as well. You must have some very happy times.

Sincerely your friend,

Mizpah S. Greene.

DEAR MRS. GREENE:

I am sorry not to have written before. Abby and I went to Block Island this summer and stayed ten days at my grandfather's lighthouse. We children picked five quarts and two pints of blue berries and are going again today.

My grade made up a song for Rhode Island's Tercentenary. I am going in the seventh grade in September. My letter is quite long and I will close.

With love,

Madeleine Chandall.

Rev. and Mrs. Paul S. Burdick of Leonardsville, N. Y., called on us one Sabbath day. The twins and I are the same age.

Hope Valley, R. I., R.F.D. No. 1

Dear Madeleine:

There is one place to which I have always wanted to go, every time since I have been at the lighthouse. I should like to climb up to where the light is. No doubt you have done so several times. I have read stories about the bravery of lighthouse keepers and their families. Do you know any story about your grandfather and his lighthouse? If you do I wish you would write it for the Recorder. Perhaps you and Abby could compose one.

I also think it would be nice if you would send me the words of the song your grade composed so that I could send it to the Recorder.

Paster Greene and I are planning to take a trip into the Black Forest, in Pennsylvania, tomorrow; spend the night in a "lean-to," and cook supper and breakfast over an outdoor fireplace. Don't you think we will have fun? Your sincere friend,

Mizpah S. Greene.

DEAR MRS. GREENE:

I am writing you my first letter. I am seven years old and will be in the third grade in school. I like school. I go to the Whippoorwill School, the same school my daddy and grandma went to in all of their grades.

I like to go to church and Sabbath school, and to our church parties, but we live on a farm and cannot always be there. We have had a pastor since March. He is Mr. Trevor Sutton. It had been a long time since we had one. My Sabbath school teacher is Mrs. Hattie Saunders. I am the only little one in our church so I am all alone. I am going to learn the books of the Bible in my class. Mother's Day I say a song at church. This summer they have had amateur contests in the Garwin park, in which I entered one time.

Last Sabbath, August 1, Ruth Saunders of Delmar, Iowa, and I were baptized in the Iowa River. We then came back to the church and received the right hand of fellowship.

Your friend,

Garwin, Iowa

Virginia Du Tott.

Dear Virginia:

I am wondering if I do not have Pastor Trevor now. I think that I am gaining new friends in Iowa. If so, I am very grateful to him and also to these new Recorder children, and hope to add many more to my list.

I, too, attended the same school that my father attended when he was a boy. It was the old Cobblestone Schoolhouse, about two miles and a half north of West Salisbury, N. H. I got so old that the stones began to work loose and fall down in the entrance and windows, so it was torn down while we had a school teacher and two grade pupils in attendance.

It had been a good place, but I believe it is still called the Cobblestone School and I still remember just how it looked.

I also think it would be fine if I were to live on a farm when I was about your age and could not always get to church and Sabbath school. Some cousins and I sometimes walked the two miles and a half to the Walworth church and thought it a great adventure.

I wish I could have heard you sing your song. What was the song you sang?

Of course I was happy to hear that you and Ruth Saunders were baptized and were going to church. You read her letter in the Recorder of August 3, did you not? You are both fine letter writers. Your true friend,

Mizpah S. Greene.

DEAR MRS. GREENE:

I am sorry that I have not written to you in such a long time. But I wanted to let you know that I am planning to go to the boys' and girls' Sabbath School Camp at Shingle- pike a week or two before Labor Day. I am looking forward to it, as I have been a part of the eleventh to the twentieth, and only the boys and girls from the ages of twelve to eighteen years are allowed to go.

We are having a fine time now because we have started a scout camp for the boys and girls at the ages of six and up. We now have around fourteen and fifteen children altogether.

I hope you enjoyed your trip to Washington very much.

Today we had two bad claps of lightning almost in one. It split a board we had from our pasture fence post to our evergreen tree and also split the fence post. It set fire to the gas in our oil tank on the Greene farm. It started for a time, but I believe it is still called the Walworth church and thought it a great adventure.

I wish I could have heard you sing your song. What was the song you sang?

Of course I was happy to hear that you and Ruth Saunders were baptized and were going to church. You read her letter in the Recorder of August 3, did you not? You are both fine letter writers. Your true friend,

Mizpah S. Greene.
WHAT TO EXPECT FROM CHRISTIAN EDUCATION

By Alfred Davis
(Read at the Education Hour of the Southerners Association)

No class of people stands more in need of wise and careful guidance than do college students. There are many obstacles to moral and religious development in college life that are not often found to be operating so strongly as elsewhere. The new temptations and allurements that come with the change from a possible narrow home training to the broader ideas and manners of a modern college. The religious conceptions that the student brings with him finds impossible in the new atmosphere. There are new temptations in the newly found freedom. There may be undue absorption in athletic or in the pursuit of his studies, so that he will give little attention to the religious side of his life. Often the student feels that there is a natural if not inevitable break with close church connections.

The college should furnish opportunity for continuing the religious life begun at home by those who have made a good residence to the college community. It is a dangerous mistake for men and women entering upon college life to feel that they may for a period throw aside the restraining influence of the traditions of their former life. With the intellectual growth and maturity which the college life brings, there should be a corresponding religious growth, but this will not be obtained if one deliberately removes himself from all the agencies of religious influence. It must be remembered that the religious thought and spirit of the earlier stage of intellectual development will not suit a later stage, and, being insufficient, will be altogether lacking in proportion to the higher stage of development. Students who have attained to years of maturity are not in need of enforced chapel services, especially if they are able to enroll in a college. The problem is not one of required attendance, but of making the service worth attending. A brief, dignified reading of the scriptures and interest in the appeal to the intelligence is nearer the solution than any lock-step, monotonous scheme desirable.

The country as a whole does not make enough of religious education. Colleges expend thousands of dollars for the natural sciences, and equally large amounts for history, economics, or modern languages, but give curiously for subjects that can be construed as falling under the head of Christian education. If religion is to receive due homage, it must be made prominent to some degree in the curriculum. In the mind, in a Christian college a certain degree of work in this department should be required before graduation. Christian education, or subjects relating, are rarely put on the same plane as the more secular, and students are quick to detect differences, real or artificial. It is disastrous to impose upon instructors, men, not only of scholarly training but of Godly mind, if the apologetic were put on the face of odds and attempt legislation for things they believe to be right. And so it goes into all fields of endeavor—Christian leaders seeking to divert them to be obtained of the Church as well as through those of the State. As things are, too many enter college with a child's idea of religion, and after four years of discipline leave college with a man's ideas of science and art, but still with a child's idea of religion. Unsymmetrical education is a handicap in young men's lives. As a matter of fact, a student's life is unbalanced if religion is left out, and if the college fails to provide adequate opportunities, the student's vision soon becomes distorted and his judgment warped. It is, therefore, the duty of the college to provide these facilities if the end product is to be what we would like to expect from Christian education.

Assuming that the college does provide adequate opportunities for Christian education, what can be expected from it? One can be very ultrasonic in his expectations, but to my mind there are two very basic things that can be expected: one, a more firm hold by the student on his convictions; and two, an assurance that the college will send out Christian leadership into responsible positions of the world. The philosophy of the modern university seems to be to shake the student as much as possible in his thinking and leave him, at graduation, a bundle of unbelief. Truly one should, in the course of four years, have had his thinking shaken, certain of changed, and to a certain degree an entirely new philosophy of life built; but in the end he should be much more set in his convictions than before.

So much of our religion deals with the unseen. Christian education will give unity of time, of space, and a consciousness of the primary meaning is to be firmly impressed.

From all quarters come calls for leaders, especially Christian leaders; but the latter are very much in the minority. The halls of our colleges are halls in which leaders are being developed, but when so few give any resemblance of Christian leadership, a minority of Christian leaders. The public school system has no room for teachers who are loosely grounded in their convictions, or who are disposed to unbelief. Our great and important system of government can use men who are unafraid to stand in the face of odds and attempt legislation for things they believe to be right. And so it goes into all fields of endeavor—Christian leaders seeking to divert them.

WORTH THINKING ABOUT

I do not know how the last words of Jesus upon the cross as recorded in Matthew and Mark, "My God, My God, why hast thou forsaken me?" affect others, but from a child, whenever I read or heard read that passage, it seemed to send a queer feeling over me which I could hardly express. But those words did not seem to me to fit with the rest of the gospel teaching. Jesus was sent by a loving Father into the world to redeem men, and while here he lived very close to his Father, who loved him. No one who trusted him; and Jesus seemed to anticipate and comply with every will of his Father so completely—and then to think that his last words at the close of his earthly mission would be a complaint to that Father, that he had forsaken him, when it seemed that if ever he needed his Father's comfort it was at that very moment.

I was, therefore, very much relieved and interested while reading a book, some months ago, in which the author said this same problem bothered him in that he started a search, to see if some mistake could not have been made in the translation.

He said he found the Hebrew word from which forsake comes, "Azab," and found the common significance of it was 'to forsake.' But the primary meaning is to loosen bonds; to set free; to let go. He said that to him this discovery meant new life; for instead of Jesus' ministry closing with a complaint to his Father for forsaking him, it was instead a cry of thanksgiving to his Father that he had not forsaken him, but he has not seemed to be 'to forsake.' But the primary meaning is to loosen bonds; to set free; to let go. He said that to him this discovery meant new life; for instead of Jesus' ministry closing with a complaint to his Father for forsaking him, it was instead a cry of thanksgiving to his Father that he had not forsaken him, but he has not seemed to be-'to forsake.' But the primary meaning is to loosen bonds; to set free; to let go. He said that to him this discovery meant new life; for instead of Jesus' ministry closing with a complaint to his Father for forsaking him, it was instead a cry of thanksgiving to his Father that he had not forsaken him, but he has not seemed to be...
great God, how wonderful has been my re- 
lease from the burden!" and breathed his last.
In place of life's conflict closing with a bitter 
compromise, and the thought of being forsaken 
by loving Father whom he had served so 
faithfully, his heart was filled with love and 
gratitude to a merciful God, who so quickly 
closed all his sufferings.

This translation seemed to me so much 
better fit in with Jesus' life and teachings that 
I would pass it on to others, if it meets your 
approval. Yours in the Savior's love,

Mrs. O. G. Sliter.

Adams, N. Y.

SHEEP

BY ELSIE L. TENNEY

The first pet I ever had was a little lamb, and 
it's untimely death was my first great sor-
row. What creature is more helpless, more 
gentle or more trustful than a lamb? What 
expression is more fitting than to call our dear 
children "Little lambs"?

But sheep! as the children say, "That's 
something else. What is there more help-
less or stupid than a sheep?"

Let us have to be led to pasture, to drink, and at night 
to the fold and require constant attention 
night and day. When I used to read the ex-
pressions where we were compared to sheep, it 
always hurt my pride and caused a feeling of 
resentment even when sub-consciously I 
knew it was true.

There is nothing that keeps out perfect 
peace like foolish pride. Therefore there is 
nothing that brings sweet peace and rest like 
humility. Why should we mind being called 
Shepherd, I shall not 

Feed waters, and at night safely fold 

our lambs." This translation seemed

What does it matter? 

Silent tears revealed the great 

foolish pride. Therefore there. 15

BY

L. ELSIE

We pity a stray sheep or 

pet I ever had was a little lamb, 

BY

by a loving 

father: I shall not

wet. We believe these three suggestions outline

What religion offers you.

and a reasonable enjoyment of the luxuries of

three suggestions regarding your

them everyday lives. We 

useful and necessary of worship

all of "scab" workers.

The usefulness and necessity of worship

life and death, the thought of being forsaken by

Saves the lives and families with you. It is our firm belief, how-

ever, that non-violence insures both quicker 

achievement of your goals and less suffering in the 

process, to all concerned.

3. Beyond our sincere enlistment so far as 

is practicable, in your struggle for economic 
democracy, and our description of what seems 
to us the only good means to good ends, we 

wish to offer you the ministry of the Church 

through worship.

Worship is the one supreme function which 

marks us off from all the other organizations that are at 

work today to bring about a better world. It may be simply 
described as the effort of men and women in 

their lives, to order their conduct to the will of God 

and their world, and to ally themselves with 

that will. Prayers, hymns, sermons, not to mention 

church architecture and art, have been developed 

in the larger sense as aids in worship. Ministers are 

employed to conduct worship and to make it meaningful 
to those whom they serve.

The usefulness and necessity of worship 

have been somewhat lost sight of in the present 
generation, and the churches are in no small 

part responsible for this fact. We offer you the 

ministry of worship, however, because we 

find it supremely important. We have found 

that the moral nature of man is absolutely 

dependent upon alliance with Almighty God. 

Allah's ideas and methods; and the confidence in 

the Good Shepherd which we have instilled in 

you and others.

We offer you the work of certain 

Saints in order to return the insula
t with interest. The more dif- 

ficult thing to do, and that which we believe 

is tremendously more effective, is to let that 

insuits and indignities be.


to us the 

churches, 

ministers

are made up largely of church members 

who meet daily for worship. These meetings 

are attended by a large number of people. 

The influence of the spirits

of the same are made up largely of church members 

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The influence of the spirits
own self and permitted to view events in the perspective of eternity; he may find that he has been disturbed over something of small consequence, or he may discover that he has been working for a selfish goal rather than that which will benefit all concerned. He may on the other hand discover that his work is in line with the purposes of the Creator and Moral Governor of the universe and that he is therefore co-operating with the great plan of the ages. It is a bit like climbing in the woods-it helps to check on one's directions. Again, worship may result in a new appreciation of one's fellow worshippers. Some of them are laborers like yourselves; others work with equal emulation in the professions and in positions of administration. You have to believe they are as sincere as you are. And here they are-a tree, as you are. From such group experiences new light has often dawned. The Anabaptists, the Quakers, the Methodists, the early Baptists in New England, and the Jehovah's Witnesses of today the colossal experiment known as Communism, owe their rise to the failure of the established churches to minister to the needs of the working people. We believe that Christianity offers more to you than Communism. We have learned from bitter experience that the Church has already been so much divided in its aims that it is too be able to do the work committed to it; therefore we shudder at forcing you to build up a new denomination to meet your own needs. The Church belongs to you as much as to us, and we welcome you into its fellowship. Jesus of Nazareth once said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is in his name that we offer the following prayer:

O God, thou mightiest worker of the universe, source of all strength and author of all purity, we pray for our brothers, the industrial workers of the nation. As their work binds them together in common toil and danger, may their hearts be knit together in a strong sense of brotherhood, their goal rather than to minister to their individual needs. The Church belongs to you as much as to us, and we welcome you into its fellowship. Jesus of Nazareth once said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is in his name that we offer the following prayer:

Grant the organizations of labor quiet patient and uncomplaining work for the good of all; give them the power to raise the standard of living and to build up a new society. Teach them the value of brotherhood and toil together. May the union of labor be founded on the principles of justice and brotherhood. And may the principles of labor be established on the foundation of the teachings of Christ. Through the power of the Holy Spirit, may the workers of the world unite in the service of our Lord Jesus Christ. Amen.

HOW MR. JONES ENDED THE FEUD

A cartoon I saw this morning told a familiar story. It showed a wide expanse of seashore, and two couples walking in great circles, making tracks through the sand—tracks which never crossed. The caption was, "The Smiths and Joneses are not on speaking terms."

I knew those people at sight. They've been members of a church near my home. Everybody around here has known them.

The estrangement started at least twenty years ago, and its first cause was a silly thing that everybody but the principals have long forgotten. Of course, many other happenings since then helped to widen the breach. The Joneses were new to the church, and the Smiths were old. The Joneses were INSERT BUILDING BEAUTIFUL MEMORIAL CHURCHES FOR THEM. We who wonder why we live and strive together for the final brotherhood of all men. (From Methodism, pages 18, 20.)

The Smiths and Joneses are not on speaking terms. (From The Messenger, page 25.)

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 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, 1936, at two o'clock.

CORLISS F. RANDOLPH, President.
COURTLAND V. DAVIS, Asst. Rec. Sec.

ANNUAL MEETING

AMERICAN SABBATH TRACT SOCIETY OF NEW ENGLAND

The annual meeting of the members of the American Sabbath Tract Society of New England, 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, 1936, at two thirty o'clock.

CORLISS F. RANDOLPH, President.
COURTLAND V. DAVIS, Asst. Rec. Sec.
THE SABBATH RECORDER

RECREATIONAL EDUCATION

VACATION BIBLE SCHOOL AT DENVER

Dear Mr. Stanton:

On behalf of the Denver Church and Sabbath School, I am sending this report of our Vacation Bible School held this year—June 8 to June 25 inclusive. I presume you have our report of previous years, and at this point I will note we have made a numerical gain this year. This increase is due probably to several causes: our splendid schools conducted by Pastor Ralph H. Coon in the past few years; our teachers taking courses in the Standard Leadership training classes and the institute held for youth and church school workers; and our placing pamphlets announcing our school in the hands of the neighborhood and making personal calls; to a contest we had for junior "surprise" prizes—important, to the program we carried out, especially the use of lantern slides, fortunate, as experienced teachers, more than forty attended the Leadership Council of Religious Education Saturday session; and twelve were Roman Catholics. For the closing night, August 14, following the regular session a picnic was enjoyed and in the evening a demonstration was given in the Seventh Day Baptist church before a good sized audience. A fine program showing work accomplished in the different classes was well given and a large and splendid exhibit of handwork was shown.

Much credit is due the teachers who gave their time to this worthy cause.

Correspondent.

THE SABBATH RECORDER

FIRST HERBON CHURCH (N. Y.)

During the past few weeks several events of considerable importance have taken place in the Crandall Hill community and church. On June 17 the annual church and community picnic was held at the park at Port Allegheny; about fifty were present to take part in the games and partake of the bountiful dinner.

Early in July a family of four—father, mother, daughter, and son—were baptized, and joined the church. These people are converts to the Sabbath, and are proving to be strong supporters of their convictions.

On Sabbath, July 11, the quarterly meeting of the First and Second Hebron churches was held at the latter place (Hebron Center). A large number attended to listen to the good sermons and partake of the Lord's Supper, in the afternoon. These all-day gatherings between the churches, with their spiritual and social fellowship, are a source of strength to us all.

Recently the young people of 'teen age, or about that, have organized a junior choir under the leadership of Misses Rachel Carey, and her mother, Mrs. Mildred Carey, pianist. They have been giving us some excellent music for church services. The young people of the community have organized a society to be known as the Young People's Friendly Society, which meets twice a month and furnishes the church with more services, a program of music, recitations, or plays, followed by a social time of games and light refreshments. At the latest meeting, August sixth, sixty-three attended. A special feature of the program was music by the Carey sisters' guitar and mandolin quartet. The youngest member of the quartet, Jean, is but eight years old. At present the young people are working on a program of plays and short pages to occupy a full evening.

CORRESPONDENT.

HAMMON, LA.

THE SOUTHWESTERN ASSOCIATION

This association met with the Hammond (La.) Church on August 6, and was truly an interesting experience. Mr. W. A. Randolph, of Texarkana, Ark., was the moderator. All the pastors were present except C. C. Van Horn, put out at Little Pine, Ark. Dr. Corliss F. Randolph was in attendance, as well as Rev. Herbert L. Polan, the latter delegate from the three eastern associations. The interest for young people, filled with enthusiasm, contributed their full share of interest to the occasion. Three Salem College students were present. With many good voices the singing of all seemed truly in
the Spirit. The Gentry Church sent down the largest contribution of young men. One was from Nortonville, Kan.

Doctor Randolph and Pastor Polan were most helpful. The theme of the association was, "The Place Which Associations Hold Among Seventh Day Baptists." This theme was taken up and very profitably discussed by many. Both the Young People's hour and the Woman's Missionary Society hour were filled with the large choir sang, to the last word a touching and most beautiful memorial service to the memory of our dear Mrs. Powell. Her photograph was placed prominently. The service was introduced by the singing of "Nearer, my God, to thee." A paper containing a most loving tribute was read by her life-long friend, Mrs. Phoebe Mills.

GARBIN, IOWA

With the hot, dry weather here this summer, the activities of the Garvin Church have not been as hoped for, yet we have had some pleasant experiences. Just another of our monthly social events was held in the church basement, and on August 9 the Sabbath school picnic was held at Tama Park.

In the church this summer was when two girls, Ruth Saunders of Delmar, Iowa; and Virginia Du Toit of Garvin, made state and city trips to live the Christian life. Sabbath, August first, they were baptized and joined the church. We are happy that they took this stand while in childhood, which is the part of others, freely making their choice.

Also on August first, the Lord's Supper was celebrated. Some non-resident members were present, and we were pleased to have as visitors Mr. and Mrs. Morton Davis of Shiloh, N. J.

Five representatives of the Garvin Church were present at the yearly meeting of the Iowa Seventh Day Baptist churches held at Marion, August 8. At this session the meeting was voted changed to a quarterly meeting, with the next session to be at Garvin, November 7.

NORTH LOUP, NEB.

The Women's Missionary Society of the Seventh Day Baptist Church met for an all-day quilting and dinner at the church Tuesday, with Mrs. Delia Sayre and Mrs. Ed Hurley as hostesses. Guests from the Atlantic, Pacific, and southeastern coasts, were present. They included Mr. and Mrs. Sherwood Johnson, New York; Mr. and Mrs. H. C. Van Horn and daughter, Mrs. Baley, from New Jersey; and Mrs. Belle Rood and other guests, from Florida. Mrs. Alice Babcock and Margaret Rood Halverson from Lincoln.—Loyalist, August 14.

A well filled church listened to the message of Rev. Hurley S. Warren last Sabbath morning. Besides Mr. Warren, two fathers and two sons—Rev. Claude Hill of Farina, Ill., and son, Rev. Carroll Hill of Milton, Wis.; and Rev. E. E. Sutton of Garvin, Iowa; and son, Trevah Sutton, of Garvin, Iowa—all ministers of the gospel, and took part in the devotional services. The sermon subject was, "Life's Supreme Test." This was divided into four factors, namely, Religion, Reason, Responsibility, and Reverence. The text was Luke 9: 24. Mr. Warren brought greetings from the Plainfield, N. J. Church.

The large choir sang, "The King of Love My Shepherd is." The bass solo was sung by Albert Babcock.

The offering was a male quartet sung by Richard Babcock, Edwin Johnson, Albert Babcock, and Dell Barber.

The prayer meeting that evening, led by Trevah Hill, was well attended and very inspirational. A Milton male quartet composed of Richard Babcock, David and Charles North, and Roger Johnson, sang a number.

The endeavors met in joint session with Trevah Sutton as the leader.

There was a large number of visitors Sabbath day including many local people. There were eleven churches represented and eleven states, which extended to the extreme boundaries of the United States: Wisconsin, Florida, New Jersey, West Virginia, Arkansas, Illinois, Iowa, Minnesota, Arizona, California, also China and our own Nebraska. It was noted in the singing many were friends, some who have been absent many years, and meeting others who were here for the first time.

The writers were introduced by Miss Marcia Rood. Mrs. Babcock led the singing and Mr. Johnson played the piano. Devotions were given by Mr. Warren. Specials included a solo by Mary Ruth Mason, a duet by Mrs. Louise Brennan and Mrs. Gladys Christensen, who were accompanied on the piano by their nephew LaVerne Hut- chins; a male quartet, Richard Babcock, Ed- son Johnson, Albert Babcock, and Dell Bar- ber. About twenty men responded to the call for a few selections by a male chorus. They sang from Florida by C. W. Babcock, assisted by the male quartet and glee club.

The male chorus composed of about thirty voices sang one number. Delmar Van Horn, accompanied by his father on the trombone solo, Miss Bernice Todd sang a solo. Mrs. Rose James Neff, assisted, Derwin Bird played a piano solo.

Mrs. Ethel Thorngate accompanied a quartet composed of Mrs. Esther Babcock, Mrs. Geo. Maxson, Rev. Carroll Hill, and Mr. W. T. Hutchins, and a piano duet was given by Dorothy and Warren Brannon.

Refreshments . . . were served.

—Loyalist, Aug. 21.

SABBATH KEEPERS IN IOREGON

My Dear Folks:

A couple of months before leaving Rose- burg, Ore., for Boulder, Colo., I received an invitation to preach which I have now heard of, to visit Salem, Ore. The invitation was to a "Fellowship Meeting" of two or three keepers who meet together the first Sabbath of each month in a public hall in that city. There are forty or fifty of them who meet in this way. Some of them are former Seventh Day Adventists; some are Church of God folks; some are Pen- tecostals. All are keeping the Sabbath. Other Sabbath keepers also meet each month they meet in separate congregations.

I accepted the invitation. Salem is about one hundred fifty miles from Roseburg. Our home in law's family, the Hemmingers, drove us all up there in their car the Friday afternoon before the first Sabbath in May. We got good cabins in a tourist hotel, and slept, and were ready for the Sabbath services. We found the man who had invited me and who was in charge of the services to be a former Seventh Day Adventist preacher. He is a young, stirring man, full of the spirit of the Lord, and was ready to lead with quick and snappy service. I was to preach the morning sermon. But just be- fore the service the pastor told me that he was Church of God man, unexpectedly came in. He, like ourselves, had never been there be- fore. He had to leave at noon for another appointment. I glared at him, and was ready to preach. He gave a rousing sermon that was much appreciated by the audience. In the lively song service assisted by the piano and a number of stringed instruments the great joy of the Pentecostal people was expressed by their hand clapping and oft repeated "Old Time Religion." Many people were served at the hall for their noon lunch. We went back to the cabins to get our dinners. We returned for the afternoon service, at which I preached.

We did not have time to become much ac- quainted with these people. They seemed earnest and enthusiastic in advocating their cause, including the Bible Sabbath. I just wanted to let you know that these people of different faiths meet together in apparent sweetest harmony magnifying their com- mon faith in the Sabbath of our Lord.

A month later I accepted from this Elder Roy B. Dailey, who preached that Sabbath morning in Salem, an invitation to spend a Sabbath with his regiment in Columbia, ten miles north of Junction City, Ore. Brother Dailey lives there—preaches in various places, sometimes going as far as Minnesota and sometimes here meets in a schoolhouse nearly one hun- dred miles from Roseburg. The Hemming- ers went with us as hosts. Brother Dailey was raised near DeWitt, Ark. We met the New Brother C. C. Van Horn and family, and other of our people at Nady, Ark. He spoke in high terms of the Waldensian Church, and told of how he had been helped in his spiritual life by him.

They had a live Sabbath school at ten o'clock Sunday morning, with the presence of many hundreds of children present. Following this I preached to sixty-three people. We had din- ner together on the schoolhouse yard, where we enjoyed a very good social time together.

Then they asked that I preach to them again in the afternoon. These people, too, were of a mixed faith, coming from many directions, most of them Church of God folks, all stand-
He has been a reliable citizen and faithful member of the Watervliet Seventh Day Baptist Church for many years. He furnished us cheer and comfort and proof read when his work was editorial, and being a liberal supporter and active worker in the church.

O B I T U A R Y

BABCOCK—Harold H. Babcock, only son of D. L. Babcock and Martha Langworthy Babcock, born November 14, 1906, died on the farm where he was born, July 15, 1936.


On September 1, 1906, Mr. Babcock was baptized and joined the Albion church. He was a liberal supporter and active worker in the church.

LEACH.—George B. Leach, was born April 15, 1846, in Scipio, N. Y., the son of Dr. Titus C. and Maria Munn Leach.

On October 20, 1881, he married Laura Munn, who died April 15, 1910. There were no children.

They were profuse in their praise of the messages they had heard and in their requests for us to come again and stay longer.

It furnished us cheer and comfort and inspiration to find and meet with these companies of Sabbath keepers in Oregon. We wish to share these things with you, hoping we may all be inspired to a better observance of the commandments of God as evidence of our love for our precious Savior.

Sincerely yours,

D. BURDETT COON.

2455 12th Street,
Boulder, Colo.
August 13, 1936.

MARRIAGES

ROGERS-WING.—At the Baptist church in Unadilla Forks on July 8, 1936, occurred the wedding of Miss Doris L. Wing, daughter of Rev. and Mrs. Chester Wing of Unadilla Forks, and Mr. James K. Rogers, son of Deacon and Mrs. George Rogers of Lebanonville. Rev. Paul S. Burdick officiated.

The closing service was conducted by Rev. E. S. Ballenger, assisted by Rev. Loyal F. Hurley.

RECOVER WANT ADVERTISEMENTS

For Sale, Help Wanted, and Entertainment of a like nature, will be run in this column at 10c per word, or 10c per half cent word for each additional insertion.

Cash must accompany each advertisement.

A MANUAL OF SEVENTH DAY BAPTIST PRACTICE (Revised), is now advertised. A booklet of 256 pages and containing 1000 words, this book of suggestive matter has been carefully compiled and carefully indexed. A practical aid for the church worker, a helpful book for the home study circle, and an attractive gift for the young and old. Price 11c postpaid. Sabbath Recorder, Plainfield, N. J.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, $1 per 100, or $8 per denomination. Budget pledge cards, 25 cents per 100; duplicates, 5 cents each. Orders to Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE EDITORS, by Uncle Oliver.

OBTAINED. skateboard. Rollerskating is a game of skill, and should be had in the hands of those who have the interests of their own body in mind.

THE CHRISTIAN SCIENCE MONITOR.—The Editor in his editorial, Sunday, Oct. 14, sets forth arguments of glowing color. It may be supposed that the nippy frosts before the red leaves of the willow and the pines. That you did not feel uplifted by this providence divine?

I am sitting now at sunset
On a pine clad mountain crest.
A little streamlet
With the earth in beauty dressed;
And the spirit of contentment
Breathes a tranquil strain
To morn's sky's enjoyment
In my busy world again.

Heber, Utah.

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AUTUMN

By Leah V. Barnes

When my spirit needs a tonic, and every thing seems tragic
In my sojourn here below;
When my little cares are burdens,
And my life seems all in vain.
Then I take off to the mountains—
Mother Nature's great domain.

Have you ever seen an aspen
In the autumn's rosy glow,
With her wealth of glowing color
That the nippy frosts before;
Have you listened to the whisper
Of the wind among the pines?
That you did not feel uplifted
By a providence divine?

I am sitting now at sunset
On a pine clad mountain crest.
A little streamlet
With the earth in beauty dressed;
And the spirit of contentment
Breathes a tranquil strain
To morn's sky's enjoyment
In my busy world again.

Heber, Utah.