Friday to drive to Vancouver, B. C., where they will sail August 7, via Honolulu, for Shanghai, China, arriving there on August 24.

Louis is a brother of Stephen Wang, who returned home about a year ago. Both of the Wang boys have been graduated from Milton College and have attended the University of Wisconsin one year.

Rogers, son of Mr. and Mrs. W. E. Rogers, who was graduated from Milton College this year, expects to be in the employ of the J. P. Foster Co., one of the organizations controlled by the Wang interests. He and Louis have recently returned from New York, where they had spent a month in the office of the J. P. Foster representative in the United States.

The Wangs are exporters and importers, their chief business being the export to America of egg products and goat skins. They plan to have Rogers represent them in this country after learning the business in Shanghai.—Milton News.

SHILOH, N. J.

"Vocation" is to be the topic of the young people's discussion groups at Conference, we are told by the president of the young people's Board, Burton Crandall. Those interested in various vocations will meet in separate groups. The leaders for these groups have not as yet been chosen, but we know that they will be capable ones.

Plans for other young people's meetings are under way, and we, the young people of Shiloh, are looking forward to the time when you, who are reading this, will be our guests.

President H. C. Van Horn urges that spiritual blessings be emphasized during Conference.

We want to get acquainted with the Beacon readers—and others, too, of course. We want to have a good time and do many things that aren't on the program; but we realize that first things should come first, so we are glad that Doctor Van Horn aims to make the Conference meetings of special value to us as young people.

Doctor Van Horn, who is president of the Conference, is planning to have an evangelistic program throughout the meetings. Many Seventh Day Baptists are praying that these meetings will bring a great spiritual blessing to all. Let us, as young people, pray for the president, for the Conference, and that everyone may receive a spiritual blessing to make us stronger Seventh Day Baptists.—The C. E. Beacon.
THE SABBATH RECORDER

THE SABBATH RECORDER

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THEODORE L. GARDINER, D. D.
Editor Emeritus

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

L. H. WORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.

Luther W. Crichlow

Rev. Eric E. Sutton

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exchange when so requested.

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less expressly renewed.

"The Other Side" A stranger to us, a Luther-

an minister in south Jersey, the other
day delivered a sermon which was not

only greatly enjoyed but which was most

delightful and inspiring. Folks are a bit

apt to "broaden" their views after one has

been preached to on the parable of the Good

Samaritan. Any feeling of that sort was soon

dispelled as the preacher announced the theme of

"The Other Side," and he opened up the

subject for us. "The other side" was the

side chosen by the priest and the Levite. "The other

side" was the pleasant side, where the un-

pleasant is avoided and responsibility is not assumed.

It's the popular side, the side of case and

pleasure, the side chosen by the ma-

jority. That was not the case in the

Sermon of the Sab- 

The Samaritan was the side which takes time, and

time in this age of ours is something which

people find hard to give. They are sometimes at tremendous and reckless speed, and

with nothing to do with it when they ar-

rive. They have averted the money, time, money, and

attention. Doubtless the Samaritan had

personal objectives as important to him as he

journeyed to Jericho as any before the minds of

priest and Levite. But in his choice to
draw near he was willing to pay the price

of mercy. And in his choice, that sacrifice

coupled with responsibility and service.

We are all responsible for the choice which we

make of the side to which we belong. The

side that we choose should be as

much as we choose the one that is

not the right side. At some point in

life, the right side leads to rejection

and condemnation of ourselves and our

family. At other times, it leads to

enlightenment and growth. But the

gospel of Christ is one that if you

want to be able to act on it, you

must first open the channel of your

mind and heart to it.

Christian life is a matter of change. For

many, the last, "last," side will lead to

enlightenment and growth. For

the many who choose the one side,

they will still be able to use their

messages. Those who cannot

attend may still have a vital

opportunity to help by their prayer.

For months and individuals have been

praying for an outpouring of the Spirit upon

this Conference. Prayers are bound to

be answered because our God is eternally

loving.

Much of the Conference will be reported in

future numbers of the Recorder through

the editorial department by three people
chosen to do so.

The number will con-

tain the message of the president. The edi-
torial department will be used for this also.

It hardly seems necessary to mention that

reduced Recorder space makes this exped-
ient.

More of Oxford

In last week's Re-

corded's Message Confer-

ence we called attention to some of the

matters of the Oxford Conference on Life

and Work. Here are a few more of the

same report as sent us by the American section.

The youth and education

The fulfillment of the tasks to which the Church is called

is in the hands of youth. Many loud voices are calling on young

people to give their lives to the Church and society.

We are called by the voice of Jesus Christ who calls us to love our

neighbors as ourselves. Yet many of the younger generation, often in spite of ridicule

and personal danger, are learning to love him and

and individually as well as in Christian youth movements, the birth of a new

epoch in the renewal of the life of the churches and to make known the

good news of Christ by word and action. We receive

this news of Christ.

In the education of youth the Church has a twofold task. It is easier to see

for every citizen the fullest possible opportunity for

the development of the gifts that God has

bestowed on him. In particular, the Church must condemn inequity of educational opportunity

and maintain the right of fellowship in the

life of the community.

While the Church is thus concerned with all

education it has, also, a special responsibility to

realize its own understanding of the meaning and

end of education in the relation of life to God.

In education, as elsewhere, if God is not recog-

nized, we ignore the opportunity to give a Christian education to its own

children. It is the Church's work and concern to

neutralize that which is found

in many cases, which claims to be the source and goal of every human activity. We are in the

most acute. In this conflict all is at stake, and the

Church must show her strength.

As we look to the future we hope and pray that the Spirit of God may ca-

uto all men, that the Church may come to be known in a multitude of
different centers, and that there may come into being a large number of "cells" of Christian men and

women associated in small groups for the dis-

cov er y of fresh ways in which they may serve

God and their fellow men.

We have deeply felt the absence from our fellowship of young people that have not been

represented at the conference. Our hearts are

filled with a sense of the need for the nurturing of the Church in Russia. Our sympathy and

gratitude go out to brethren in Germany; we are moved to a more living trust by their steadfast

witness to Christ and we may be given grace to bear the same clear

witness to the Lord.

TOWARD A NEW WORLD UNITY

We have been told to expect the confere-

ence at Stockholm twelve years ago. The sense of the

church is that it grows stronger every year. We trust that this

case will be yet more fully served by the World Confe-

rence which have been considered by the conference and commended to

the church.

We have tried during these days at Oxford to look without illusions upon the

situation of the world, the injustices of the social order, and the menace and horror of war.

The world is anxious and bewildered.

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situation of the world, the injustices of the social order, and the menace and horror of war.

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The world is anxious and bewildered.
believe in properly ministering to all the social and recreational needs of the community. They are well up on political issues and quite willing to discuss these questions with anyone. Economically, they take care of themselves. Mr. Hargis said, "We don't need a man to feed us, to clothe us, or to give us meat and drink. They know all about church suppers and bazaars and all the 'gimmicks' for raising money for building purposes. They know exactly what all these questions and are ready to tell people what is ready for bed, without even discuss moral and some religious questions, and differ to quote to you Victor Hugo or some other writer of fiction rather than the Bible. They are more familiar with world writers than with Bible writers. They do all possible to spread the world spirit. But that is not the purpose of this article of the young man who by a "Spirit-filled People" we mean a people fired with the spirit of soul saving. They have a passion for the lost that will not be satisfied till they are brought into the kingdom. Their first thought is their own personal allegiance to Jesus Christ. He is superior in their lives. He is the dictator of every plan and move. Because he is such to them they cannot do otherwise than think of and work for the soul saving of the lost. They have been saved themselves, and they long for the same salvation to come to others. The Holy Spirit is big enough and strong enough to take glorious control of every life. I spoke in another article of a young man who went from a Christian home to the mission field. We have Christians in a lumber camp of the northern woods for the winter, who counted himself fortunate in not having heard of another going from the same kind of home with the same kind of profession to the same kind of ugly lumber camp. He had been taught to pray every night before retiring to rest. What should he do in the midst of such a godless set of men? The first night, when he was without moment's hesitation he knelt beside his bunk and began his simple prayer. Almost instantly with hoots and yells of ridicule the gang pelted his head with boots and bootjacks and stone pokers and various things. They were going to make him take the hoots to the pigs through every corner we had part in them.

But is not the result of the past which should concern us most. It is the open doors of our present day and coming years to which we should give our best now. Missions have made tremendous strides in the last one hundred years—just an in a few hostile countries, missionary activities have come to be a colossal undertaking. The nations are personal allegiances to Jesus Christ. He is organized, all because this young man was Spirit-filled. The first young man was not. How few are. The Seventh Day Baptist people have the biggest message ever given to man. It is unencumbered with superstitions, vain speculations, and theories of man. It presents the everlasting verities of the everlasting gospel. We need make no apology for the work. The greatest known power is given in heaven and earth to the one who is faithful in its use. The mission is being established. The last ten years, it is not the fault of missions, it is because Christian people have not done their work. The achievements of the ages are ours. This fact alone demands tremendous effort and sacrifice on the part of every Christian. The followers of Christ have been brought to the World's Throne for such a time as this. The world is at the crossroads. It is time to act. To falter now is to let the world perish while we quibble over trifles and consume the trophies of the cross on Christ's hand. It would be a shame to see His name and for his sake continue the work already undertaken and enter new fields at home and abroad! In behalf of and approved by the Board of Managers,

WILLIAM L. BURDICK,
Corresponding Secretary.

WESTERVY, R. I.
The SABBATH RECORDER

evangelistic and soul saving in all our fields of work. We plan to work harder than ever in Jamaica.

August 4, 1937.

DENOMINATIONAL BUDGET
Statement of Treasurer, July, 1937

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The SABBATH RECORDER

Missionary Society | $410.00 |
Special | 48.44 |
Tract Society | $110.24 |
Sabbath School Board | 8.83 |
Sabbath School Board | 119.07 |
Special | 8.74 |
Young People's Board | 70.50 |
Special | 1.00 |
Women's Board | 13.32 |
Ministerial Relief | 5.00 |
Education Society | 52.88 |
Historical Society | 6.16 |
General Conference | 120.04 |
**Total** | **$118.67** |

118 Main Street, Wysterly, R. I.
August 1, 1937.

HAROLD R. CRANDALL, Treasurer.

WOMAN'S WORK

AND ITS NAME IS AFRICA

(Essay copyist paper by Jean Woodcock, Verona, N. Y.)

Africa! Africa! What the name implies! What can Americans who ask, "How can America help Africa to know Jesus" know of Africa? In the kaleidoscope that is Africa today, turning always to give us glimpses of darkest primitive depths, then, turning, modern discovery, we find the Africa that has earned the name, "Darkest." Approximately twelve million square miles preserve or destroy one hundred million people, who speak among them eight hundred native dialects.

Africa is still the country of the hideously painted witch doctor, who sells his fetishes of the heart of a witch, the bone of a twin child, or the whistle with which he talks to the rain, for the soul of four goats, for which ordinarily a good wife may be bought.

True, there is still the "ordeal by poison" for the person who has been "smelled out" as a witch by the witch doctor. Why should the accused refuse the poisonous brew when he has implicit faith that the "spirits" will declare his innocence? Is the witch doctor ever wrong when the poison inevitably causes death?
Native Africa still eats the standard food, manioc, and the delicacies of fat white ants and golden brown caterpillars. It is the stock of growing newborn infants are buried alive with mothers who have died in childbirth, where divers ants eat human flesh. It is a life that shall hasten and bold lions leave their tracks in the dooryard.

But Africa, too, conditions every industry in America to Copper, for Africa has more known copper than any country in the world. It possesses most of the world’s diamonds and rubies and nearly a fourth of the world’s coal. Without African’s coal, America would have little high-speed steel. Africa gives soap and ivory; in 1935, $37,089,685 worth of gold came from South Africa alone.

A century ago Africa was almost unknown. Since then, the more fortunate native has had the pointed stick for plowing snatched from his hand, and he has been thrust into the sea of a modern tractor. Africa has had no adolescent stage, and Africa is bewildered. The French speak of “Uprooted Africans.”

In this crisis, how can America help Africa to know the Christ who has so badly needed her? Before we suggest anything, we understand one thing. From two to seven per cent only of the present Africans know Jesus. The rest of the spirits of nature and departed ancestors, and spending their entire lives in abject terror of offending these. The African’s religion is wholly fear, and doctors, white and colored, working in Africa. There are so few that they are working against impossible odds. Yet, in the boarding schools of Dondi, there are one thousand eager students. Two thousand worshipers gather each week to hear one man preach the word of God. Ten doctors serve the African, preaching the word of God. Ten doctors serve the African, ten doctors, white and colored, working in Africa. There are so few that they are working against impossible odds. Yet, in the boarding schools of Dondi, there are one thousand eager students. Two thousand worshipers gather each week to hear one man preach the word of God. Ten doctors serve the African, ten doctors, white and colored, working in Africa. There are so few that they are working against impossible odds. Yet, in the boarding schools of Dondi, there are one thousand eager students. Two thousand worshipers gather each week to hear one man preach the word of God. Ten doctors serve the African, ten doctors, white and colored, working in Africa. There are so few that they are working against impossible odds. Yet, in the boarding schools of Dondi, there are one thousand eager students. Two thousand worshipers gather each week to hear one man preach the word of God. Ten doctors serve the African, ten doctors, white and colored, working in Africa. There are so few that they are working against impossible odds. Yet, in the boarding schools of Dondi, there are one thousand eager students. Two thousand worshipers gather each week to hear one man preach the word of God. Ten doctors serve the African, ten doctors, white and colored, working in Africa. There are so few that they are working against impossible odds. Yet, in the boarding schools of Dondi, there are one thousand eager students. Two thousand worshipers gather each week to hear one man preach the word of God. Ten doctors serve the African, ten doctors, white and colored, working in Africa. There are so few that they are working against impossible odds. Yet, in the boarding schools of Dondi, there are one thousand eager students. Two thousand worshipers gather each week to hear one man preach the word of God. Ten doctors serve the African, ten doctors, white and colored, working in Africa. There are so few that they are working against impossible odds. Yet, in the boarding schools of Dondi, there are one thousand eager students. Two thousand worshipers gather each week to hear one man preach the word of God.

Christian Africans have seen Jesus really lived in the lives of the teachers, missionaries, and doctors, white and colored, working in Africa. America knows nothing of the needs of a nation. America would have little high-speed steel. Africa gives soap and ivory; in 1935, $37,089,685 worth of gold came from South Africa alone.

Since 1921, when steel. America would have little high-speed steel. Africa gives soap and ivory; in 1935, $37,089,685 worth of gold came from South Africa alone.

Since 1921, America has given us rum. If we do not confess. Early in the morning of a day are bewilder at the tourist attitude. Certain European governments allow only one church to have missionaries in their territory. If the Protestant African churches united against this, would it not be changed? Above all, Africa lives. Christianity means peace with all nations, and daily Christlike living that will be felt around the earth. By living Christianity, both at home and abroad America will really help, Africans to know Jesus.

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"Women and Missions," February, 1927.

YOUNG PEOPLE’S WORK

CHRIST FOR THE CRISIS

BY DR. DANIEL A. POLING

(Presidential address before the Thirty-sixth Annual Convention of the International Society of Christian Endeavor, meeting in Grand Rapids, Mich., Friday, July 8, 1937.)

Christian Endeavor came to the church providentially for a crisis in the life of youth. This fact, and no other, explains the rapid rise and spread of this movement. Francis E. Clark was the chosen leader, God’s man to release, to organize, and to guide this ministry over the earth. Christian Endeavor has continued to increase its activities and grow in membership because it has not ceased to serve a vital need. With a mission, and equipment often with considerably less than the required minimum of financial support, it has added numbers, expanded in service, and grown in spiritual power.

Certainly it has not been immune to the re- actions that all organizations at times experi- ence. Whole countries have suffered depressions and some utter eclipse. Entire churches have withdrawn from the fellowship. At the mo- ment the movement in Germany, in Spain, and in certain of the Baltic and Balkan coun- tries, is passing through extreme ordeals.

Reverse and Triumphs

On the other hand, reverses in these lands are matched by achievements in others. As I speak of this, the Church of Christ in China is collaborating with the International Society of Christian Endeavor in a distinctive educa- tional experiment. The Korean Church is using the Christian Endeavor single communion or country ever before has. India, under the guidance of the Abbeyes, is in the midst of unifying the activities of the Epworth League and Christian Endeavor. Australia reports a total membership of more than one hundred thousand and has become the largest from the standpoint of national population, the most powerful single national unit within our fellowship. The United King- dom continues her Christian Endeavor program—a program that comprehends all de- partments of our work. There has been en- couraging progress in several of the smaller countries that offer as particularly inviting oppor- tunities are Rumania, Yugoslavia, Italy, and France.

World’s Convention

Following the Liverpool Convention, next great convention landmark is Melbourne, Australia, August 2-8, 1938—next summer. The Aus- tralian national committee is composed of representatives of both church life and public affairs. Plans already made have more generously re- ceived the endorsement of the Christian En- deavor Union than those of any other similar gathering. It is our earnest hope that a repre- sentative committee will be tabled in the United States and that there may be a large general movement from all other coun- tries.

This will be the first international gathering of our society ever held in Australia. Asso- ciated with it is the opportunity for some to attend the missionary conference in Hong- chow, China, which promises to be the most...
The recommendations of I; that 'the departments well served people' proportions of our evening mental principles of Christian Endeavor are classes which, history, toward Christian society own church Their presence was everywhere named—however not at her suggestion. It is a conversational group made up first of mothers of the young men members of our Sunday school classes which is contributing annually $600 toward Christian Endeavor in Japan. To these have been added, until the group numbered about thirty, meeting every Saturday evening to discuss Christian Endeavor principles, history, and program. It is, I think, the first organization of its kind.

This world tour has not only given your president a more intelligent understanding of our youth work, but the faith in the genius of its organizational plan; it has confirmed him in the conclusion that the fundamental principles of Christian Endeavor are timeless, and that the departments of our work—youth people's, junior, intermediate, with graded activities, the Boy Scouts, the Girls' Life-work, Recruits, the alumni, and the whole educational scheme which has kept pace with the changes in the church—has kept pace with the church—has kept pace with the changes in the church—has kept pace with the changes in the church—has kept pace with the changes in the church—has kept pace with the changes in the church. As a service organization, it should be in this time what the Golden Rule and its successor became in the past generation of our growth.

United Action

The program released from this convention to the states, through the youth departments of all cooperating youth agencies, and through the individual societies of the church itself. It is important to note that the program does not provide for any means of controlling or enforcing cooperation. It is not the intention of the leaders to require that all youth organizations cooperate, but to show them the value of doing so, and to encourage them to do so. The program is designed to be flexible, so that it can be adapted to the needs of each individual group and organization.

Challenges

The organization faces many challenges. One of the most significant is the need for continued financial support. The organization relies on donations from individuals and groups to continue its work. Another challenge is the need to maintain a strong, active membership base. This requires ongoing efforts to recruit new members and retain current ones. Additionally, the organization must work to maintain its reputation as a respected and effective agent of Christian service. This involves continued efforts to communicate its mission and values to the wider community.

Future Directions

The organization is looking forward to continuing its work in the coming years. With the support of its members and partners, the organization hopes to expand its programs and reach even more young people. It also plans to continue its efforts to create a culture of cooperation and collaboration among youth agencies. By working together, the organization can achieve more than it could alone.
THE SABBATH RECORDER

walked away. I felt badly over losing it. I will close now. Your friend,
Leland Langworthy.

Alfred Station, N. Y.
August 7, 1937.

Dear Leland:

It must be twice as glad to receive such nice letters from both you and Russell. I am pleased that you followed his good example. I wish I could have gone with you on your trip to Camp Gorton so that I could have seen the handicraft exhibit and also have visited the "Commonodore Perry." I wonder how much you know about the man for whom the ship was named. Perhaps Russell has learned about him from his history lessons and can tell you about him.

I am sorry your whole family walked away from you, but that is a habit they have. I remember I had several turtles when I was about your age and they always walked away sooner or later. It is queer how they disappear so quickly when they move so slowly. A little cousin of ours found a very large turtle in the well one night after there were some initials carved on the back of its shell, so perhaps he had been some other boy's turtle. Well, this turtle came to our back yard, and the cousin Jimmie for he has made a small hole in the edge of its shell and tied a long wire in the hole. Now Mr. Turtle can get just so far and no further. Jimmie pulled it tied down by the creek and it seems to be quite contented.

A group of your family planning to attend Conference next week? We are going and also expect to spend next Sabbath and Sunday in Brookfield, attending the celebration of the dedication of the Seventh and First Baptist Churches. As perhaps you know Brookfield was Pastor Greene's first pastorate. Hoping to hear from you soon and often.

Lovingly your friend,
Mizpah S. Greene.

MY UNVEILING

BEATRICE SKAUGERUD

(A paper read at the quarterly meeting of the southern Wisconsin and Chicago churches. The writer is a recent convert to the Sabbath.)

My unveiling began only seventeen months ago, but those months hold much that can never be lost or disregarded. Thank God, there is a Seventh Day Baptist denomination and community where God saw fit to place me. I cannot express in mere words what this glorious gesture of God means to me. How I am praying this very minute that my beloved Lord would guide me to fulfill the words I must pass on to you, of the great blessing he has bestowed upon me—a lone sheep plucked from the fold and I have lived all of those years professing him as my Savior when I didn't know him at all! But Jesus is patient and long suffering toward his erring and straying ones. Patience, I would not now be exulting in his glorious salvation.

I love the Sabbath! How I wish I could say as the author of "Credo" says, "I love my Friday nights. I have never had the privi
dence of attending parties. I am waiting for my first entrance into that important part of my life." To me, the Sabbath is a definite period of time, set aside to get nearer to Jesus—to forget all our worldly cares and troubles and to find consolation, hope, peace, and joy in our blessed Savior's sacrifice.

Can't we just forget from sunset to sunset all of those troublesome temptations that beset us the other days of the week? Can't we just close our eyes and whisper, "Oh, I wish I could envelop us as a shimmering ray of light? He is knocking gently and waiting patiently for his children to knock the doors of their hearts for him to enter. This Sabbath is approaching with that sweet sense of Jesus' love becoming closer and closer and his arms are reaching out for, gladly meeting the ship. Oh, why not come to him this Sabbath for his blessing? Keeping the Sabbath day with the Lord is a rest for that divine patience. It is a rest for that divine patience.

I had a big disappointment one day. I luxu
eriated in that disappointment for some time; a trifling struggle within my heart was going on. It was a matter of reaching out for, gladly meeting the ship. Oh, why not come to him this Sabbath for his blessing? I had expected to hear from my father in the mail. He couldn't read novels, go to movies, play cards, or do any and all of the things that Jesus wouldn't do on his Father's day—or on any other day, unless he could do so with Jesus' as surance and safety that he had when he knocked away from him and your Sabbath will be kept sacrately in all love and perfect faith. Just remember to ask him to "hold my hand." Are you lonely, sad, or unhappy? Have you anything against some one who should be your friend? Are you worried over some thing? Are you afraid of what is going to happen? Well, this is the first verse startled me. There was my prayer already:

Save me, O God, for the waters are come into my soul."

And here is his promise, know what to do—now, I do. How very simple it all is. It is just to take it to Jesus. I wor ried constantly over my mother and my scat tered brothers and sisters. The strain was too much. By giving them all into Jesus' care I am resting peacefully, aware that he will care for them in a much more be neficial way. And you and Russell. I am glad that he will take my sin away. That is new to me, something I have only recently discovered. It seems strange, doesn't it, that we are sinning when we are lonesome, sad, or worried? I am doing many new things. He begins to let me solve my diffi culties, for he can do it—only I must surrender them all. I must forget and let him take care of them.

Remember how many times Jesus has spoken to you and you scarcely heeded his faint voice? Memories of past experiences rise up before me—of times he has asked me to write to my mother or to remember to say my prayers, and many other things. Now, I need his help, hold the waters. So that I can do as he wills and when he wants me to do it.

I cannot disregard his voice now, after my re membrance. Remember how many times Jesus has spoken to you and you scarcely heeded his faint voice? Memories of past experiences rise up before me—of times he has asked me to write to my mother or to remember to say my prayers, and many other things. I need his help, hold the waters. So that I can do as he wills and when he wants me to do it.

I cannot disregard his voice now, after my remembrance. I had a big disappointment one day. I luxu riated in that disappointment for some time; a trifling struggle within my heart was going on. It was a matter of reaching out for, gladly meeting the ship. Oh, why not come to him this Sabbath for his blessing? I had expected to hear from my father in the mail. He couldn't read novels, go to movies, play cards, or do any and all of the things that Jesus wouldn't do on his Father's day—or on any other day, unless he could do so with Jesus' assurance and safety that he had when he knocked away from him and your Sabbath will be kept sacrately in all love and perfect faith. Just remember to ask him to "hold my hand." Are you lonely, sad, or unhappy? Have you anything against some one who should be your friend? Are you worried over some thing? Are you afraid of what is going to happen?

Psalm 89: 34. "My covenant will not be broken, nor alter the word that is gone out of my lips"; and Isaiah 41: 13, "For I the Lord thy God will hold the right hand, saying unto thee, Fear not; I will help thee." This would not be complete without my telling of the "lifting of the veil" as I call it—of being on the way to the presence of my beloved Jesus.

A glimpse of what heaven must surely have been like was given me and I can never forget, though sometimes I may be cast down in the deepest valley. But with Jesus holding my hand I can walk safely on and I know as long as I walk in the light he is going to answer the prayer I daily pray—to be a missi onary of Christ.

OUR PULPIT

A LAY SERMON

BY LOIS R. FAY

Text—By the word of the Lord the heavens were of old, and the earth, standing out of the water and by the word of the Lord. Peter 3: 5.

Scripture—reading—Ezekiel 47: 1-12. 2 Peter 3.

There is a curious appropriateness in calling this earth a planet. Early star observers designated the outer system "planets," because they appeared to wander about the sky among the other stars, and the name has stuck, even though the telescopes have since revealed the fixed or suns. A glimpse of what heaven must surely have been like was given me and I can never forget, though sometimes I may be cast down in the deepest valley. But with Jesus holding my hand I can walk safely on and I know as long as I walk in the light he is going to answer the prayer I daily pray—to be a missionary of Christ.
THE SABBATH RECORDER

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life-time of research all this intricate fabric of history, for some of it is impenetrable to human minds. But the fringes are penetrable, and the true student can trace by the glimpses available. The order of words in Greek in which this letter of Peter was written, and some other features are worth scrutinizing. In the version at hand the order is this:

"Heavens were of old, and earth out of water, and through water composed by the God of word."

When one knows this, when one has had a good period of contemplation on the way this verse reads in Greek, the history of this planet home we call earth seems to read a bit different from hard dry history that may seem too difficult for intellectual penetration. Besides the washing out of the geographical fringes of records of earth's past is very alluring. Grammar seems sometimes as dry as history to those whose study consists of the two Greek prepositions translated in the text "out of" and "in." At first they seem to refer to the geographical position of land and water distributions upon the earth's surface.

In reality, as the Greek prepositions translated more accurately mean, a clear idea of sources, and by the word "verb," standing, in the text and, "composed," in the word for word translation:

This carries a suggestion that the earth has been developed from sources in the water, and that water has a prior and formative existence compared with land, a kinship not often realized by the contemporary world. Greek knowledge, as historian of motorists around Boston—or other large cities that just grew instead of being laid out by surveyors' little lines to go to the North Shore, and before he knows it, be headed toward Lowell. A new driver may try to compass Beacon Hill, but if he does not take heed to moments and monuments he may find himself down at City Point. A traveler may be on his way from old historic Plymouth to Boston, as a Plymouther observe signposts and turn he may become tangled in Boston's suburban maze of streets.

So we need to avoid hasty conclusions and observe signs to avoid bewildering in spiritual progress, and sticking close to the Bible is safest. It is a deep and wonderful book, being the Word of God. It is a profound and comprehensive subject, and sometimes what antagonistic in daily life. If we were governed right as children, we early learned these. The very nature was that between water and dirt, for personal cleanliness; and besides the washing away of sand-pile constructions our play house showed us the destructive effect of antagonistic, and even as do grown-up flood-time disasters.

How many pet projects water has destroyed?

So the mental adjustment to think of water as a harmonious, gentle, component power in the existence of earth; and some urge is necessary to convince most people there is a human good in the rainy days, as frequent and insisted as this is being written. Yet it is very apparent, after a long dry spell, that there is a gentle reviving effect bestowed when rain begins to fall. The stones glow with fresh colors; dry stems and roots grow green; diamond rays glister in the sun when the clouds melt away. It is all a part of the

magnificent history of earth out of water and through water, composed by the word of God.

It is becoming unpopular to attribute it all to mere nature. Dr. Richard Cabot at the 156th annual meeting of the Massachusetts Medical Association in Boston urged people to look to the Creator to turn their faith to God. As the Bible is the book about God, and our text from the New Testament, as we may well expect to find other testimony besides Peter's to the composing of earth out of water and through water.

This earth-from-water scheme may be a new idea with us who are easily sidetracked in our maze of highways and byways of modern perversions. To interpret the Greek prepositions translated in the text "out of" and "in." At first they seem to refer to the geographical position of land and water distributions upon the earth's surface.

For many who wonder why the Bible says to us so many ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways. And my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither except it water the earth and bringeth forth life from dry ground. (Isaiah 55: 9-11.)

Thus Isaiah shows the importance of water in events. He wrote: "These were the waters of the river Jordan from a different standpoint, equally interesting, 47: 1-12, waters and trees bearing fruit for food and leaves for healing in the Lord."

We may understand why in the New Testament other thoughtful messages besides Peter's are expressed concerning it. Jesus saith unto them, "If thou knowest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him and he would have given thee living water. (John 4: 10.)"

And the Apostle John wrote: "There are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one. (1 John 5: 8.)"

Just what John meant here we may not fully understand, but our hope for the future promises a clearer understanding.
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He that sat upon the throne said, Behold I make all things new. And he said unto me, Write, for these words are true and faithful.

And he said unto me, It is done. I am Alpha and Omega, the first and the last: and what thou seest in the vision of the night shall be make sure, helped our boys.

sides S1 lm from Sl lm marked favorites of the audience and, we are sure, that the meetings were a prayer and began our meetings on Sunday.

OFFICE, tinT, which we have owned for many years.

will it. We accepted this as an answer to prayer and began our meetings on Sunday, July 11, and held through to July 25.

The annual corporate meeting of the SABBATH SCHOOL BOARD.

On the whole, those who were privileged to attend the meetings were inspired to better living and helped to understand themselves better, and the regret expressed by people outside our church that Pastor Hurley must close the meetings to go East, gives us courage that we could later hold tent meetings in this same district or in some other part of our city and receive and give more blessings.

CORRESPONDENT.

NOTICE OF ANNUAL MEETING OF SABBATH SCHOOL BOARD.

The annual corporate meeting of the Sabbath School Board will be held at the Gothic in Alfred, N. Y., September 8, 1937, at 2:30 p.m. All delegates in attendance at the sessions of the General Conference and which are entitled to a vote in person or by proxy.

J. F. RANDOLPH, President.
R. W. BURDICK, Secretary.

MARRIAGES

AVERY-MAXSON.—Mr. Leslie A. Avery of New London, Conn., and Miss Josephine Maxson of Westfield, Conn., were united in marriage at the bride's home July 3, 1937, Rev. Albert N. Rogers officiating. The new home is at 1 Brannard St., New London, Conn.

BIRD-HILL.—In Milton, Wis., March 25, 1937, Ian Herbert Bond, M.D., of Chicago, Ill., and Miss Pearl Hill, a teacher from West Virginia, were married by Rev. M. G. Stillman.

SAUNDERS-JACOBSON. — At the First Hopkinton Seven Day Baptist church, August 1, 1937, Mr. and Miss Mildred Jacobson of Chase Hill, Hopkinton, R. I., were married, by Rev. E. T. Harris.

OBITUARY

DAVIS.—At her home in the community known as Upper Buckeye, near Salem, W. Va., July 26, 1937, Hannah Davis, in the seventy-seventh year of her age. She was the youngest and last to survive of the family of Nathan G. and Mary G. Davis.

She has always lived in the Buckeye neighborhood. Hannah became a member of the Salem Seventh Day Baptist Church April 8, 1876. She is survived by a son, a daughter, nine grandchildren, and by an unusually large circle of other relatives and friends.

The funeral was conducted at the church of which she was a member, by her pastor assisted by Rev. W. E. Hancock.

FOR LABOR

O God, thou art thyself the Master Workman, skilled Creator. Hast thou not also revealed thyself to us in Jesus the carpenter, whose roughened hands bear eternal testimony to the dignity of toil?

We sense thy presence in the labor movement, in the upward surge of the masses, who, with the awakened self-respect of children of God, have through the centuries cast off the shackles of slavery and serfdom, and stand now gazing toward the dawn of a greater freedom.

We praise thee for those brave spirits who have led the way, who have dared to risk even their children's bread in organised endeavor to improve the lot of all, who for their unselfish devotion have been condemned as outcasts of society, suffered contumely, endured sacrifice, cried out cry for labor:

TO the labor movement of our day to be worthy of its heritage.

Unite in high purpose the workers in the factory and on the farm. Preserve these, the temptation to selfish complacency to perish with any favored craft or race or nation. Guard their leaders from lust for personal power. Guide them in the service of the common good.

Help the workers of all lands to stand shoulder to shoulder for justice and peace among the nations. Save them from contamination with the sin of selfish nationalism. Keep them from supporting national armaments under the false illusion of providing work or special privilege for themselves, while they betray the workers of the world for a mess of pottage.

Grant to labor the wisdom to seek a world of peace and plenty by means of organisation and the ballot, keeping their movement free from hate and violence, building into the co-operative Commonwealth those spiritual values which alone can make it endure.

Bring, at last, all workers by hand or brain into world-wide brotherhood; into closer fellowship with thee, O God, the Father of us all.

(From Prayers for Self and Society by James Myers—Association Press.)