His education in ordinary matters should be equal to that of his congregation, that he may meet the members of his church on an equal footing. Then, in addition, there is the necessity of special preparation. The minister is as much of a specialist as a doctor, a lawyer, or an engineer, and his work is even more important, for he is dealing with human souls.

Where can our young men receive better training for the ministry than in our own colleges and seminary for the founding and maintenance of which our people have spent hundreds of thousands of dollars? In the towns where these are situated there are good Seventh Day Baptist churches and Seventh Day Baptist influences.

Evelo E. Sutton.

DENOMINATIONAL "HOOK-UP" ASHAWAY, R. I.

The Ashaway-Potter Hill Vacation Bible School which has been in session three weeks gave an exhibition of the hand work and a demonstration of the class work done by the boys and girls, before a good sized audience Thursday evening.

Many favorable comments were heard on the excellence of the hand work and of the training in memory work of the children, showing the splendid co-operation of superintendent and teachers, which has made this an outstanding year in Vacation Bible School work.

The program included a playlet, "Living Pictures," with introduction by Ira Murphy and Dora Whiteley, and reader, Frances Spencer.

The superintendent's report showed the following: registration of Ashaway school, 50; Babcock Memorial School, 15; Pawcatuck school, 16; other churches, 15; total, 96.

Gifts received toward maintenance of school, $15.87; expenditures of school, $52.62.

Eleven teachers helped in school, 16; other churches, 15; total, 96.

Benediction was pronounced by Rev. Harold R. Crandall of the Pawcatuck Seventh Day Baptist Church.

The school closed Friday morning after which a picnic was enjoyed on the church lawn.—Westerly Sun, August 6.

North Loap, Neb.

Last Sabbath morning the worship service began with the playing of hymns on the organ in the balcony, as usual. Mrs. Sylvia Brannon was at the organ. The prelude was a much enjoyed violin solo by Ruth Spooner. The offertory was a piano and organ duet. The bass solo in the anthem was sung by Daryl Barber. The address was given by Dr. Grace Crandall. She spoke of our work in Shanghai and Lihu, the political situation, and the promise of the field, closing with the thought that individual consecration is essential to Christian progress, local, and world-wide.

The junior C. E. was led by Marjorie Hamer. Doctor Crandall spoke to the children of the condition of the children in China.

The music of the vesper was under the direction of Mary T. Davis and began with a piano-organ duet by Maxine Barber and Ava Johnson. Another special number was a solo by Marion Maxson. Pastor Hill used Creed for the theme of the devotions. He read a creed from Heart Throbs and then Gladys Christiansen read one from the fifth chapter of Matthew. The service closed with prayer.

—Lovalist.
The Sabbath Recorder

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

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EDITORIALS

RELIGION AND WELFARE RECOVERY

We are all interested in recovery. Usually the need for recovery is looked upon as economic, social, and political. These are important, but the emphasis should be placed on the basic thing. The fundamental and vital need is religious recovery; the other lines of welfare, including the economic and others, will follow, as fruitage from the seed.

So we are encouraged by any and all movements to build into our social and economic life the spiritual and the religious factors. The National Committee for Religious and Welfare Recovery are now emphasizing these needs by calling attention to and announcing two Loyalty Days, September 30 and October 1, to be observed by churches and other religious, educational, and other character-building industries.

The committee suggests a slogan, "Every member present or accounted for" and every citizen invited and urged to be present on one or the other of these Loyalty Days at a house of worship. This invitation is being proclaimed throughout the nation, and thus early the Sabbath Recorder is calling attention of Seventh Day Baptists to the effort to be made.

More publicity will be given early in the fall, and it is the hope that every church among us will place September 30 as Loyalty Day in its calendar.

The Loyalty Days movement is part of a Religion and Welfare Recovery program to be continued throughout the year. Among the major objectives are the following:

1. To call all citizens to recognition of God and the ministries of religion as basic, in any program of permanent national recovery.

2. To educate the American public in the underlying principles of stewardship through regional conferences, national magazines, the daily press, motion pictures, radio, and other educational media.

3. To broaden the base of giving by enlisting as nearly as practicable, "Every citizen as a steward of life and property for the welfare of America--and has and had." To lift the present level of giving from the approximately two per cent to the unprecedented figure of three per cent of income and as practicable toward the Biblical tithe and the fifteen per cent which the government exempts from income tax if given privately for public welfare.

4. To seek the religious, social, and moral welfare of the donor as more important than the material value of the dollar.

5. To make the officers of the committee include well known religious leaders whose names are familiar to all who are interested in the work of the Federal Council of the Churches of Christ in America.

BY GRACE

The burden of a dear brother living in another state is before the writer, in a good letter recently received.

He asks how, in the light of Scriptures familiar to both of us, we can account for such lack in the main work of grace.

Of course he cannot. "By grace are ye saved," says Paul, "and that not of yourselves, it is the gift of God." (Eph. 2:8.)

We are not saved by keeping any or all of the commandments of God. Not by any good deeds or meritorious attitudes. We do not, nor can we earn salvation. Salvation is free. It is the gift of God who loved man in spite of his wayward and sinful life, and gave his Son, the Christ, as the token and power of that love. That gift is not bought or earned by anyone. It is accepted. "That whatsoever believeth in him"—God's gift to man, his Son, Jesus Christ, "might have everlasting life." This is God's "grace," his favor to us—wayward, sinful men. But man must receive it through appreciative acceptance in faith.

What does not mean we are under no obligation thereafter to observe and honor God's law. The order of "grace" requires even more than the order of law—a love always does. By the law one is restrained from beating his wife; by love is he not only constrained, but moved to protect her, and care tenderly for her. Because I am saved I love God and my fellow men. In love I will respect the rights of property, liberty, and life of my neighbor, and rightly adjust my relationships to God, honoring him by holding sacred his name and his Sabbath.

The brother's burden, however, had to do with some teachings or attitudes he had observed. He believes in going to church, particularly to prayer meetings, and he feels that the love leaders have done these things, so far as physically possible, all his life—but he is concerned that folks seem to think so long as they come to church or Sabbath school, they are doing all that is required of them back to and on with their regular secular work. "I do not wish to increase your cares," he writes, "but I cannot help but be moved by such loose teaching and to speak my disapproval of such teaching. It seems to me that the foundation of our faith is taken out from under us as a people, for how can we that are dead to sin live any longer therein? Do not the Scriptures teach that 'sin is the transgression of the law,' and did our God not tell us that 'the wages of sin is death?' How long until evening shall you celebrate my sabbath?"

"How then are we justified in pursuing our daily labor and pursuits after money? Did not your elder tell me the other day that he heard for two days that ye may keep my sabbath?"

The good brother is not the only one troubled over these things. Many others are concerned. We, all, should be careful of our attitudes. Our religious leaders should be careful in their sympathies for parishioners and members caught in economic and social stress lest they sanction an undermining and undermining belief unwarranted by the teaching of Jesus.

THE SABBATH RECORDER

The faith of many may be undone and the work of a lifetime nullified by unjustified teaching at such points as under discussion.

A SIGNIFICANT SYMBOL

Some of us are not well informed on the meaning of symbols. Miss Marjorie Burdick, a few years ago, performed a helpful service when she showed a colored caller the beautiful auditorium of the Plainfield Seventh Day Baptist church—a room rich in symbol designs.

A Daniel luxury day, church historian, giving a lecture on "What is the Church?" began as follows:

"In the oldest Irish crosses, which we familiarly call lona crosses, there is a beautiful bit of symbolism which has quite disappeared in modern imitations. The uppermost part of the cross, the portion standing above the circle, took the form of a church or house; and the truth symbolized was that the church or the communion of saints, rested upon the forgiveness of sins which was symbolized by the two circles below. The two circles which had come into existence through the forgiveness of sins, won for his people by the Lord's death on the cross."

This is a suggestive and stimulating bit of symbolism—the Church based upon the forgiveness of sins, a forgiveness purchased by our Lord's blood. The Church stands distinct from all other kinds of organization. It differs from clubs, societies, and from the State. Many troubles of our today arise from the attempted obliterating of such distinction. The State has its own sphere—but it is not based on the forgiveness of sin.

The Church stands alone and above in this world of love and law. Supreme Ruler. Confusion and injustice have often resulted from trying to apply the ethics of the Church to the ethics of the State, and progress has happened. The Church and State must be kept separate.

PRE-CONFERENCE

The sense of adventure of a thousand mile auto trip is less keen to some of us than it used to be. Frequent necessity of covering many miles, and many more miles that dull that sense. However, there still is some of it.
left—especially when one's route lies over the beautiful mountain ranges of the Appa­lachian system.

One never tires of the curves, vistas, fields, and forests of Pennsylvania; the broad ex­pa­nse of grain in Ohio; orchards and vineyards of Michigan; corn fields of Illinois; and prairies and lakes in Wisconsin. While sense of adventure may be lacking, the greatest flocks and growing or harvested crops never fails. With human interests added, the pleas­ure is truly perennial.

Comfortable camps and attractive tourist homes for overnight make an automobile trip even more alluring. On occasion an appoint­ment made in such a place ripens into a friendship.

In this trip a bit of vacation was experi­enced. An overnight stop at Salemville with the newly ordained pastor and his wife. A surprise social was sprung on the writer by the lovely friends at this place—the yard by the church and parsonage being full to overflowing with visiting friends and playful children. An abundance of ice cream, with cakes and cookies was furnished—some forty quarts being consumed, it was said.

With bodies refreshed and hearts warmed, the Conference party proceeded to Battle Creek, Michigan, with one night spent in a pleasant auto camp. On this trip a bit of vacation was made.

The home of Pastor and Mrs. Holston is truly perennial. It is too bad that weekly services were visited and a side trip made to see their usual

... the Eternal
for the 137th anniversary and the 127th legates, for the 137th anniversary and the 127th

THE SABBATH RECORDER

CONFERENCE PRESIDENT'S ADDRESS

By Rev. Erlo E. Sutton

General Conference, Dayton, Ohio

We are together this week in this pretty country village, the seat of one of our col­leges and a delightful and pleasing auto camp. The 12th session of the Seventh Day Baptist General Conference. We do not have here the back­ground of history that we have when we meet with one of our conferences. Our state­ments do not have the same inscriptions, nor the inspiring ruggedness we would find if we were meeting with one of our churches in California or Colorado. However, those who live here, and those of us who have gathered here, have lived more in our generation than did the first settlers from those along the eastern seaboard. But they founded churches and schools, and one cannot read the history of these schools without feeling that they loved and served God. They were loyal to their con­viction of truth as they saw it, and with faith in God planned for the future. May the history of our faith and the plans we make in this session of General Conference be such that it may be read in future years with the feeling that we were a people with a faith and a purpose.

Many claim that Christianity, as well as the world, is passing through difficult times, that this is a difficult period. Every period in the history of Christianity has been a critical period, and the one through which we are passing is no exception. The tasks and problems confronting Seventh Day Bap­tists were never greater, nor were the oppor­tunities for service.

As a people we have gone a long way since our first church in America was established in Newport, R.I., in 1671, and while we may sometimes become discouraged with condi­tions as they are today, as we look back over our past we cannot but feel that the hand of God has never failed us. The tasks and problems confronting Seventh Day Bap­tists were never greater, nor were the oppor­tunities for service.

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realm of largely voluntary service in our early history, mainly from necessity, we have moved into the field of paid executives and workers. We have often adjusted our methods to changing conditions and greater needs, just as the Apostolic Church did. Seventh Day Baptists, as well as other denominations, must adjust their methods of work and plan their budgets forward in their work, or lose ground and gradually die. In order to meet changing conditions and adjust ourselves, mistakes have been made, and when discovered we have tried to correct them. The only being who ever attempted anything along religious lines and made no mistakes was Jesus Christ. Humanity, even in matters of religion, goes forward by trying, but often makes mistakes. It is only by trying again and avoiding the same error. Failures should be markers along the road to direct us toward the right way and victory. Societies and boards have been organized as needs have arisen. During our early history in this country, individuals and churches carried on missionary work. Before the start of our present Seventh Day Baptist Missionary Society, organizations were formed in local communities to promote missionary work. It was soon found that this task was greater than could be performed by any local group, therefore our missionary society was organized. In like fashion, societies and boards have come into existence to meet the need of the hour, and have since carried on the work they were organized to do.

In our modern organizations that have been formed, these organizations that were formed have gone out of existence, or have been changed in form because the work for which they were formed no longer needed to be done, or had so changed that the original organization could no longer properly carry it on. We should not be alarmed when such things take place, for it may mean progress. Changes similar to those which have taken place in the past may be taking place now, and will occur in the future, for the stream of progress must move forward. This does not necessarily mean the formation of new societies or boards. On the other hand, it may mean combining societies or boards. In many denominations there is an overlapping of functions and work, and in some cases, entire interdenominational enterprises have taken place. A few years ago there was in the United States and Canada a number of organizations promoting religious education in churches and Bible schools. It was discovered by thoughtful leaders that there was an overlapping of work, sometimes a waste of human energy and money. People deeply interested in religious education had been brought together to work a called a meeting of representatives of these organizations. This resulted in a merger, the new organization being called "The International Society for Religious Education." This organization did the combined work more efficiently and eliminated most of the overlapping. The members of this organization are winning the confidence of outstanding business men who have since supported the work financially.

Steps are being taken to merge three Seventh Day Baptist organizations—the Education Society, the Sabbath School Board, and the Young People's Board—organized, I believe, in the interest of the work, to reduce the cost of the work we hope to do. For several years, perhaps due in part to the financial conditions in our country, it has been extremely difficult to raise funds necessary to continue work already under way. In fact, it has been necessary in some cases to curtail the work, and in some cases, to reduce the work so that individuals carry work formerly done by two, that our work may not suffer more. This is a breach and break-backing task, as it requires the worker to begin his tasks at the early dawn and continue until late at night. This ought not to be, but what else can we do if there are not funds sufficient to employ necessary workers, both at home and abroad?

Money alone cannot save a soul or build a character, yet it is a factor in this day, we must have funds to carry on our work as it should be done. The new unified organization has presented a program for the coming year, and have estimated the cost of the work we hope to do. For several years, perhaps due in part to the financial conditions in our country, it has been extremely difficult to raise funds necessary to continue work already under way. In fact, it has been necessary in some cases to curtail the work, and in some cases, to reduce the work so that individuals carry work formerly done by two, that our work may not suffer more. This is a breach and break-backing task, as it requires the worker to begin his tasks at the early dawn and continue until late at night. This ought not to be, but what else can we do if there are not funds sufficient to employ necessary workers, both at home and abroad?

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adopted by Conference in 1940 as the budget for the following year, this procedure to be followed in the future.

Objections may be raised that work and budgets cannot be planned so far in advance, especially, but it may be better to give serious study to plans for the fiscal year and budgets to cover necessary expense in advance, than it is to vote to take up some new enterprise already being done during the enthusiasm of Conference and then forget it afterward. Our people have had considerable experience along these lines, sometimes with humiliating results. Forecast is usually better than afterthought.

Let us plan carefully and prayerfully, budgets for every board and every denominational interest, and then just as carefully and prayerfully assemble them into the United Budget, then, except in dire emergencies, keep within the limits of the budget, making no drives for special interests. Such drives tend to weaken the United Budget, and may eventually break it down entirely. For this to happen would be a disaster which would result in a mad scramble on the part of boards for funds to carry on their work, which would be an unhealthy condition and might end in unchristian competition.

As I have already stated, our present budget year began nearly two months ago, while the budget was not presented for consideration and action until the first session of General Conference this morning. It seems to me that this is a serious defect, and in an attempt to correct the Commission on Finance is proposing that the time of beginning the budget year be changed from July 1 to October 1. We can see now why reason why this should materially affect the balancing of accounts and making reports for the Conference year as it now is. For the most part our boards do not select their committees, propose, and make appropriations for their work until their September or October meetings. Therefore, this change would affect them little so far as the plans and appropriations for the year are concerned.

I have spoken quite at length concerning closer co-ordination of the work of some of our boards, and the need of some co-ordination of all, matters of great importance if we are to carry on the work I believe God has given us. Now I would like to speak briefly of the human element in our work.

I feel that there never was a time when greater opportunities were offered the Church for service. Here are some facts: The present time there is a great deal of unrest in the world, political, economic, and social. No organization in the world is better qualified to bring spiritual quiet, and help solve the many problems confronting us, than the Christian Church. But to do this it must have God-called, Spirit-led, workers. In this connection, we think first of all of the Christian ministry, and especially of our own Seventh Day Baptist ministry. Upon this group, more than upon any other, depends the success or failure of our work. As are the leaders, so are the people.

The best preparation possible for this God-given task is union in the Church during the first few years, special preparation in our seminary, or any seminary, was a difficult task for most young men preparing for this work, and perhaps there are some among us who accumulated debts that they are still carrying that they might prepare themselves for this work. But the gifts left by faithful ones who have passed to their heavenly reward have made it easier for young men to prepare themselves for this work. Doubtless the most of gifts thus made were made with the feeling that young men thus aided would attend our own seminary. It seems, therefore, that if young men are to be aided by these funds, they should at least spend half of their seminary years in our own seminary where they will be under the influence of our own people, become well grounded in our religious faith. Personally I feel that it would be a good thing for most of our young men preparing for the minstry to take their last year or so at some large, standard, recognized seminary where they will contact men of various faiths. In some cases within my knowledge, this has given a deeper appreciation of our religious faith and denominational practices.

Finally, I feel that if we are to do the work God has called us to do, we must have a greater emphasis on the evangelistic spirit, a greater desire to win souls to Christ. When I use the terms, "evangelistic," or "evangelism," doubtless there are those who think I am referring to the "Big Meetings" and the Bible school, and made more form such work took, and it still has its place. What I have in mind is evangelism in all its forms, the church service, the Bible school, the Christian endeavor, Vacation Schools, personal visits, whatever method we can use to win people to Christ.

May God give us visions, and then wisdom and grace to follow his leadership.

MISIONS

NEWS FROM THE HOME FIELD

(Monthly issue of the Work for the following year ending June 30, 1949)

Boulder, Colo.

My regular annual trip to the western part of Colorado was made during May. While on this trip I visited people in Craig, Rifle, Palisade, Grand Junction, Fruta, Olath, Montrose, Gunnison, and Leadville. I feel that these visits are keeping alive people interested in the denomination and its cause as they would not be if this contact were not made. The young people especially need this work.

We had a very profitable Preaching Mission when Dr. H. Eugene Davis was with us. Meetings were held each night from May 16 to 27 inclusive. He is a man who can stir the hearts of young and old alike as few others can.

We also had a very successful Vacation Bible School this year. The school ran from June 12 to 29.

Two more special sermon lectures on Science and the Bible were given on the Sunday evenings of April 16 and 30. These were well attended and a considerable amount of inter scientific demonstrations, or a combination of these is used.

Weeks of work, 13; sermons and addresses, 18; prayer meetings, 10; calls, 93; average congregation, 51; pages of literature distributed, 47.

Charles W. Thorngate, Missionary Pastor.

Jackson Center, Ohio

The pastor has not been on the field long enough to engage anything special.

There are many needs and chief among them is a deeper work of God's grace in our hearts and lives.

Are we following the method of tracts for distribution would be helpful. I think the people are anxious to do that kind of work and there is opportunity for considerable of it.

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Are we following the method of tracts for distribution would be helpful. I think the people are anxious to do that kind of work and there is opportunity for considerable of it.

Weeks of work, 13; sermons and addresses, 13; prayer meetings, 13; calls, 21; average congregation, 35; pages of literature distributed, 400.

W. L. Davis, Missionary Pastor.

Hammond, La.

On May 25, my wife, our youngest son, and I left for Little Prairie, Ark., where on the following evening (Sabbath eve) we began our four-weeks Preaching Mission or revival.

The interest was good from the beginning and the attendance excellent. After the close of the meetings we gathered at the water's edge of a little lake near the church where four or more people put on Christ in baptism. During the meetings a fourteen-day Daily Bible School was conducted, in which much interest was manifest.

There are two or three other points of interest near Little Prairie, La., and Neides in this year. About thirty-five or forty miles from Little Prairie.
Prairie, who is either keeping the Sabbath or is interested in so doing. This place we were not able to visit at this time, but hope to do so later.

From Little Prairie we went to Columbus, Miss., where there are some Sabbath keepers. Here our work was more of a personal nature, as there was no suitable place available for public services. However, we were requested to return there at some future date for a series of meetings to be held in the court house, provided it could be secured.

Some money has been raised during the quarter and sent to both the Budget and the School of Theology.

Weeks of work, 13; sermons and addresses, 37; prayer meetings, 6; calls, 25; conversions, 1; baptisms, 4; average congregation, 11 in Hammond, 70 at Little Prairie; pages of literature distributed, 675.

Verney A. Wilson, Missionary Pastor.

Berea, W. Va.

Our main special effort here at Berea has been directly related to preparing for the Southwestern Association, which met with us June 29 - July 2. The association meeting was doubly spiritual and a great help to the church.

May 4-8, the pastor and four others from Berea made the trip to the mountains. In many ways this was the most encouraging visit we have had to this field. At Crites Mountain, one new family has moved in, and they have plans to set up a log house for a church building, hoping to have it ready for use on our next trip. I am hoping to go to Crites Mountain for a somewhat extended evangelistic effort this summer.

At our April quarterly meeting, Mrs. Jette Brissette was ordained deaconess, by a council consisting of Mr. and Mrs. E. F. Loofboro, Salem, Lost Green, Middle Island, Berea, Daytona Beach, and Gentry. Pastor James L. Skaggs preached the ordination sermon, and Pastor E. F. Loofboro offered the consecrating prayer.

We hope to arrange to hold revivals meetings in late September or early October.

By permission of the church, the pastor and family took a two week vacation in May and June, which was spent in Potter County, Pa., and Allegany County, N. Y., visiting relatives and friends. We attended services at Hebron, Alfred, and Alfred Station.

We are now beginning our Vacation Bible School with Miss Conza Meathrelrevving, and Miss Mary Cary of Hebron, Pa., and four local teachers assisting.

We appreciate the promptness with which the board has endeavored to supply funds in the face of financial conditions.

Weeks of work, 11; sermons and addresses, 11; prayer meetings, 13; calls, 68; conversions, 2; average congregation, 30.

Clifford A. Beebe, Missionary Pastor.

Salemville, Pa.

In April, Rev. Eli F. Loofboro came to us in exchange on the Sabbath promotion program. Our association at Berea, W. Va., was a special effort on our part. Twenty of our congregation made the long journey to attend the meetings.

I was away from the church two weeks (Sabbaths), while in Alfred for graduation from the School of Theology and while attending the Ministers' Conference. Also one other time I was away from church over the Sabbath. On one occasion I prepared a sermon and a worship service and left them in charge of one of the deacons. Thus we have missed no church service except the one during the association. I have answered a number of calls to give talks and sermons at youth meetings and conferences here in Bedford County, and many such calls came that I could not accept.

We have planned a Vacation Bible School which is to begin July 10, and continue two weeks. I expect to conduct a class for children in preparation for church membership after the close of Bible school. It will be called the Pastor's Class in Christian Character.

Weeks of work, 13; sermons and addresses, 20; calls, 40; average congregation, 60.

Marion C. Van Horn, Missionary Pastor.

Report of Missionary-Evangelist for July

During the four weeks we have been here I have been called on all the families that should be supporting the church services.

Mr. and Mrs. Campbell went with us to Rock Island and we spent an afternoon looking up the various families that formed the group there a few years ago. We failed to find some of them and others have lost interest.

Garwin has been visited during the month. We called on all the families while there and preached twice Sabbath day. We called at Marion on the way over to Garwin. We are to go to Marion for the quarterly meeting next Sabbath, August 5.


YOUNG PEOPLE'S WORK

WHAT DO THE YOUNG PEOPLE EXPECT OF THE CHURCH?

By Mary Miller

This is the church of my dreams.
A church adequate for the task,
That lives not by the warm heart,
Of the open mind,
Of adventurous spirit.
The church that cares,
That heals hurt lives,
That challenges youth,
That knows no division of culture or class.
A church of all good men,
The church of the Living God.

Don't we enjoy going to a church where we can sense a warm feeling among the members and toward living others who come to worship with us? Young people today have a right to expect that the church to which they belong will give them an opportunity to participate in its life. We should not just sit by while adults do the work. Yet this is often the case. We are not invited to business meetings, nor are we placed on church committees. Some opportunity must be provided to make us feel that we are a part of the church. Allow us to be ushers, teachers, members of the church choir, and helpers in small duties.

The young people should have services of worship which are both helpful and which will lead the soul into a closer communion with God. The sermons should be in language the people understand; the hymns should be inspiring and correlate with the sermon.

The gospel must be presented as Christian; worship must be direct, satisfying, and beautiful.

The older people should sympathize with youth in all its problems, recognizing the reality and power of temptation and the pitfalls involved in living in this present world. Today we are living in a so-called "fast world." If you do not drink, smoke, gamble, and enter into tempting personal affairs, you are not considered as an upstanding young Christian. We feel that young people are criticized rather than helped to build up to the right standards of Christian living when they fail.

We must not forget that the youth of today are very enthusiastic. They become absorbed in whatever interests them. Someone has said, "Keep an eye on him. He may not yell at a ball game. He may need either a doctor or a sheriff." We do not lose our enthusiasm when we get old, but we get old when we lose our enthusiasm.

There should be a consistent example of Christlike living and sacrificial service on the part of leaders and adults in the church. We need leaders who will be present at each meeting to carry on the work—leaders who are trained. We all know that public school systems provide institutes and schools for their teachers; trades looking for master workers provide an apprenticeship. If the church wants skilled leaders, let it give a policy of leadership development.

Youth of today are leadable. There are two ways of getting folks to do what you want them to do. One is driving; the other is leading. We all know which is best—leading. Sympathetic leadership is youth's greatest need today. A leadership dyed with the Spirit of Jesus Christ.

Today, as through the ages, persons may gain happiness through working with others. We should have an attitude of respect for one another, a viewpoint, a desire, a reason, and a purpose together for the good of the kingdom of God. A feeling of fellowship and willing cooperation will go far toward strengthening and encouraging the church. We work together, school side by side; why not in church? Don't let us discourage the youth, but do as Paul has said in First Timothy 4:12, "Let no man despise thy youth, but be thou an example of the believers, in words, in conversation, in charity, in spirit, in faithship.

We young people of today have often heard it stated, "We are the church of tomorrow," or the guiding force of tomorrow's church. We are the church of today. We should wisely use our strength to find the course to follow and where the dangers are. We should listen with respect to the suggestions of the adult members of the church, because their years of experience can show us how to avoid mistakes which have been
THE SABBATH RECORDER

made before. We are often too impatient with the plans of older persons, but when we stop to think, it is through the exchange of ideas that progress is made. In 1 Peter 3:5, we find this advice, "Likewise, ye younger, submit yourselves with humility to serve one another." I am sure there is strength in truth, but I give it grace to humble.

We are to work for Christ and his church always first. John Wannamaker, one of the foremost men who helped to better our department stores, has written this on "Why I Go to Church": You might just as pertinently inquire, why do I eat, or why do I sleep, because I find one is just as necessary to my well-being as the other. I could eat well and sleep well and yet be a very miserable man without the spiritual uplift that only comes from an attendance upon the Divine ordinances. Then again, it is a great privilege to touch shoulders with the earnest Christian men who are also interested in promoting Christ's kingdom upon earth. I have made it the rule of my own to be in my regular place each "Day of Worship."

In conclusion let us say that the future of our churches depends on the young people. When we realize how discovered and training leaders among our young people, we open the gates to a new field which the church may enter.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Eugene Fatato:

I, too, have read the story about Polly Molly, and Dolly, and I once had three little kittens to whom I gave those very names, one was black, one black and white, and one a "calico" cat. I imagine you know what a "calico" cat is.

I am pretty sure you will see me at Conference for we are coming to Milton by auto, starting about six o'clock next Sunday morning. I am looking forward to seeing you and May, also.

Your picture game must be quite interesting and instructive, too. It's something like a puzzle and I like to work out puzzles, don't you?

Sincerely your friend,

Mizpah S. Greene.

Dear May:

I was very glad to hear from both you and Oscar last week, though I didn't have room for an answer then.

Our Andover Vacation Bible school ended Friday, and our demonstration was the night after the Sabbath. We held it in the Methodist church, which was pretty well filled by the children, parents, and friends. This is the first Vacation Bible School ever held in Andover, but I'm sure it will not be the last, for nearly every one was enthusiastic about it.

Our pumpkins all turned out to be squashes and none of them are ripe as yet, but we have many other ripe vegetables as pretty flowers.

Your sincere friend,

Mizpah S. Greene.

Dear Sister Greene:

I was very glad to get an answer to my letter through the SABBATH RECORDER.

Next Sabbath, August 19, our mission is holding baptismal services in one of our Baptist churches in the city, which our mission has rented for that day. There are four or five who are going to be baptized, my own brother, Peter, being one of them. He is fifteen years old and is glad that he is going to be baptized.

My two brothers, Peter and Ralph, and myself, are practicing a vocal trio which we expect to sing on Children's Day. The name of the hymn that we are going to sing is "Jesus Is Dearer Than All." I wish you could be over sometime on Children's Day so that we could all meet you.

We are still holding prayer meeting every Wednesday night, and Bible study every Friday night. Sometimes we have as many as ten children at these meetings, and on prayer meeting night they all pray. It would do anybody good to hear the children pray.

Well, I think this will be all for now. I will be looking for an answer in the SABBATH RECORDER.

Your sister in Jesus,

Anna Marie Fatato. 530 Manhattan Street, Schenectady, N. Y.

Dear Anna Marie:

It is very good news that such a fine group in the Schenectady Mission have taken that important step in Christian living, baptism, and I wish them great happiness in their Christian services.

I, too, should very much like to attend your Schenectady Mission and be able to meet you all. Perhaps sometime I may have that opportunity.

It does indeed do us all good to hear the trustful prayers of little children whom Jesus loves, for as you know, he said, "Suffer the little children, and forbid them not to come unto me, for of such is the kingdom of heaven."

Sincerely yours,

Mizpah S. Greene.

Dear Mrs. Greene:

I am sorry I could not write sooner. I am having lots of fun this summer. Today I got the name Moonlight. We had quite a time naming it, but finally I thought of the name Moonlight.

We are having a great time at church this Sabbath. There is going to be a baptismal service. The people who are getting baptized are: Peter Fatato, Isabel Prati, Walter Moore, Anna Uelean, and I. Well, my letter is getting long so I must close.

Your friend,

Eugene Fatato.

Dear Eugene:

I had finished answering Anna Marie's letter when your letter was handed to me, just in time for me to get it into the RECORDER this week. I am so glad to hear again of the wonderful time you had at your church last Sabbath. I remember how happy I was two years ago when the four girls in my Vacation Bible class at Independence were baptized along with other young people.

I think you chose a very pretty name for your kitten. Is it a white kitten?

Yours sincerely,

Mizpah S. Greene.

CORPORATE MEETING

The annual corporate meeting of the Sabbath School Board of the Seventh Day Baptist General Conference will be held at Alfred, N. Y., at 2:30 on Wednesday, September 13, 1939.

THE SABBATH RECORDER

THE FAITH WE LIVE BY

(Offerings given at Eastern Association at General Conference in 1919 by Rev. Everett T. Harris)

Text—Ephesians 2:8: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God."

It was a realization of the significance of this great text which moved Martin Luther to carry through the Reformation movement against the Roman Catholic Church. If the Reformation had been only a reaction against the evils within the established church, then it would have been short lived. But all the reforms of the church were unable to stop the movement, once it was started, because within it there was a great truth—salvation through faith of the individual soul directly in touch with God.

A deeper realization that personal faith is still the way to salvation is needed among us today. The faith that the Spirit of Jesus Christ is among us—that his work of grace on the cross long ago was for you and me personally—this faith is still powerfully moving and giving us saving grace, and the way to salvation.

The words of the text are a part of Paul's warning to the Ephesians, that it is by faith and not by works that men are saved. The Ephesians thought that by acts of kindness and charity they could win their favor of God. We still hear the same arguments that Paul pointed out so many years ago. He told the church-going Christian in a very bad light.

The Abou ben Adhem whose "name led all the rest" is brought in to clinch the argument—"Be it called a gift that God had bestowed on his fellow man. Yet still remains that "without faith it is impossible to please God," and it is only reason able that it is true. Faith is the only gift that God and Father of our Lord Jesus Christ is a prerequisite to our eternal salvation.

If you go to church today, he would add another warning to our generation, "Knowl-
edge without faith is useless." There are so many who think of Christian truth and yet never give evidence of faith. Paul spoke to Timothy of those who are "ever learning, but never able to come to the knowledge of the truth. If the Christian men and women of our denomination had faith enough to use the knowledge we already have, we would soon be known as the church of the living God, the church upon earth. Not more knowledge, so much as faith to go forward with the knowledge we have—this is our great need.

"I determined not to know anything among you save Jesus Christ and him crucified," said Paul, and most of us will agree that Paul knew enough to be a great wonder. We hear of parents holding back their chil­dren from baptism and church membership on the ground that we don't know enough about what they are doing. I always feel like saying to such persons, "Do you feel as though you know yourself?"

Not that knowledge is not necessary, but it certainly is not the criterion for judging fitness for baptism. "By grace are ye saved through faith." How can we be sure of having such a vital faith that it will save us to the uttermost? I have heard others assert that they were saved beyond question, and I have felt certain that they were sincere. But I have never felt like being too certain about myself. During the last few weeks I have had an incident occur which makes me more hesitant than ever to go about in anything but a humble attitude. A minister was rescued. His two friends said they were going to die. He stood up to his limit, venturing out in faith. The following poem appeared in a recent Christian Herald. It seems to me that it is not for you to be proud of such salvation from fear or whatever it is that God has given:

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. And we are certain that, knowing what God would do, he will not stand off from heaven."

The builder who first bridged Niagara's gorge, Before his footstones could be staked, Sent out across the Gulf his venturing kite, Bearing a slender cord for unseen hands To grasp upon a further cliff and draw A greater cord. And then a greater yet; Till at last across the chasm swung The cable—then the mighty bridge in air! So we may send our little timid thought Across the void, out to God's reaching hands, Send out our love and faith to thread the deep, Though it may mean we must shut our eyes till we can see this faith in Jesus Christ every day live. Amen.

DENOMINATIONAL "Hook-Up"

Daytona Beach, Fla.

Saturday Night Notes

May 24, 1939, and again on August 15, the Church Aid met with Mrs. Jessie Finch in Holly Hill, for work, business, and pleasure. June 14, the minister, A. J. C. Bond, Dr. Josie Rogers' beach cottage Mrs. George McEchern, an active W.C.T.U. worker of New York City, was the guest speaker, the program for the afternoon being focused on temperance. June 17, Miss Alice Helton of Pomona, Fla., was baptized by Pastor Elizabeth Randolph, using for the first time the new baptistry installed in the church this spring. Miss Helton joined the church following her baptism. Miss Helton was the bookstore worker of New York City, was the guest speaker, the program for the afternoon being focused on temperance. June 17, Miss Alice Helton of Pomona, Fla., was baptized by Pastor Elizabeth Randolph, using for the first time the new baptistry installed in the church this spring. Miss Helton joined the church following her baptism.

The program was interspersed by appropri­ate hymns and special music. Ordination committee: A. J. Bond, chair­man, Walter L. Greene, Edgar D. Van Horn. The program was interspersed by appropri­ate hymns and special music. Ordination committee: A. J. Bond, chair­man, Walter L. Greene, Edgar D. Van Horn.

Milton Junction, Wis.

Mrs. George Thorngate and four sons, formerly of Phoenix, Ariz., who spent a brief threemonths with them during the spring, were spending the month with her, Mrs. George Thorngate and four sons, formerly of Phoenix, Ariz., who spent a brief threemonths with them during the spring, were spending the month with her, Mrs. George Thorngate and four sons, formerly of Phoenix, Ariz., who spent a brief threemonths with them during the spring, were spending the month with her, Mrs. George Thorngate and four sons, formerly of Phoenix, Ariz., who spent a brief threemonths with them during the spring, were spending the month with her, Mrs. George Thorngate and four sons, formerly of Phoenix, Ariz., who spent a brief threemonths with them during the spring, were spending the month with her.

Pastor Elizabeth Randolph went to Alfred for the summer, and we are hoping she will return to us early in August which will come just before her illness of the late spring. During her absence Rev. J. Van Horn has had charge of last church work. Prayer meetings have been held each Sabbath eve at his home. Correspondent.

Alfred Station, N. Y.

The ordination of Elmo F. Randolph to the gospel ministry was held at the Second Alfred Church on Friday evening, August 17, the following Sabbath morning, and afternoon.

Friday Evening

Worship service—Rev. Harley Sutton

Reading from "S. B. Manual" by the chairman of the committee

Reading, the call—Clerk of the Second Alfred Church

Ordination sermon—Rev. A. J. C. Bond

Second Alfred Church, East Greenbush, N. Y.

Sabbath Morning

The regular Sabbath morning services of the Second Alfred Church.

Ordination sermon—Rev. A. J. C. Bond

Second Alfred Church, East Greenbush, N. Y.

Sabbath Afternoon

Scripture reading and song—E. H. Bottoms

Charge to the candidate—Dr. Walter L. Greene

Charge to the Church—Dr. Edgar D. Van Horn

Consecrating prayer—Dr. A. J. C. Bond, chair­man.

Welcome to the ministry—Rev. A. Clyde Ehret

Sanctuary—Rev. Elvis D. Van Horn

The program was interspersed by appropri­ate hymns and special music.


Contributed.
The Sabbath Recorder

THE SABBATH RECORDER


It has been several months since you have heard from Saleville. We are still striving and feel that the Christian spirit is with us as we are doing things to help along in the best way we can. Our pastor and Mrs. Van Horn spent three weeks in June at Alfred, N. Y., when the pastor finished his school work and was graduated from the School of Theology. In his absence he had the church worship program made out and it was led by the deacons and others. The first Sabbath he was absent there were sixty present, so you see our interest is genuine even in his absence. We were glad when they returned to us and I understand they were glad to get back.

The last of June there were twenty people from our church who attended the South Eastern Association held at Berea, W. Va. They were glad to get back. We were glad when they returned to us and feel that the Christian spirit is with us as we are doing things to help along in the best way we can.

OBITUARY

Scriven.—Palmyra Saunders Scriven, daughter of Lyman and Loretta Saunders, was born in the town of Rodman, N. Y., October 19, 1872, and died in Adams Center, N. Y., June 25, 1939. She was married to William D. Scriven February 7, 1893, and has always resided in this vicinity. Besides her husband she is survived by three children: Anna L. Scriven, Mrs. Herbert Chrysler, and Harold L. Scriven, all of Adams Center; four grandchildren, a brother and a sister, and a host of friends.

Early in life she was baptized into the Adams Center Seventh Day Baptist Church and has been a loyal member through the years. Funeral services were conducted from the church Tuesday afternoon, June 27, by her pastor, Rev. Orville W. Babcock, assisted by Rev. E. A. Witter. Burial was made in the Union Cemetery.

M. B. B.

May I offer my sincere congratulations to you on the splendid work you have undertaken on behalf of the refugees during Dedication Week.

The power of resistance which has enabled the Jewish people to survive for thousands of years has been based to a large extent on traditions of mutual helpfulness. In these years of affliction our readiness to help one another is being put to an especially severe test. May we stand this test as well as did our fathers before us.

We have no other means of self-defense than our solidarity and our knowledge that the cause for which we are suffering is a momentous and sacred cause.

It must be a source of deep gratification to you to be making so important a contribution toward rescuing our persecuted fellow-Jews from their col umnistic peril and leading them toward a better future.

Sincerely yours,

(Signed) Albert Einstein.

—From Congress Bulletin.