

# The Sabbath Recorder

Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



CROW, LEWIS & WICK, ARCHITECTS

THE DENOMINATIONAL BUILDING  
 Ethel L. Titsworth  
 203 Park Avenue Plainfield, N. J.

## YOUNG PEOPLE'S RALLY SONG

ELIZABETH FISHER DAVIS

We young folks are Seventh Day Baptists,  
 And proud we are of the name.  
 We are scattered from Texas to "Rhody,"  
 The state whence our forefathers came.

### CHORUS

We'll strive to be true to the Sabbath,  
 We'll strive to be true to our God.  
 And whether at home or afar we shall roam,  
 We'll guide our lives by his word.

There's a place in the world's work for young folks  
 Who everywhere stand for the right.  
 Let us put on the God-given armor  
 To help us to win in the fight.

We need to stand shoulder to shoulder,  
 And for each other to pray;  
 Encourage, inspire, and watch over  
 Each other for good all the way.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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**Terms expiring in 1929**—Frank Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.

**Terms expiring in 1930**—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.

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(INCORPORATED, 1916)

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# The Sabbath Recorder

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WHOLE No. 4,354

The First Forenoon of The General Conference of 1928 was called to order at nine-thirty on Monday morning, July 23, by President Frank Hill of Ashaway, R. I.

Devotional services were conducted by Secretary William L. Burdick of the Missionary Society, and Pastor Hargis of the Riverside Church extended a cordial welcome to the visitors. To him it seemed like a glad reunion of friends who had not seen one another for many years. This first Conference ever held in California makes a glad day for us all. We give here the substance of Pastor Hargis' address:

We welcome you in that big way of welcoming people we like when we go up to them and put our arms about their shoulders. We would like to put our arms around your shoulders and bid you welcome to our fair city and our great state.

This is the first Conference of the Seventh Day Baptists on the Pacific Coast, but I pray God that it may not be the last Conference; and while we are rejoiced that the period of your coming has been delightful and we hope your stay may be a happy one, we also hope that this Conference of the Seventh Day Baptists on the Pacific Coast may be the best part of your coming.

I believe you will see a big situation under the charge of the Seventh Day Baptists here. The physical and geographical conditions are like no other conditions in the world, and because of that we feel we have a big interest in the Conference of the Seventh Day Baptists.

As you know, we come together with a variety of ideas, opinions, and interests, but the prime idea of the Conference is always the work of the kingdom of God. The first thought I want to impress on you is that one idea that we should place first the interests of the kingdom of God, and second all other interests.

There are two types of people in the world. There may be in this Conference. I hope one is so minimized that it does not exist. The one group is satisfied with

things as they exist—satisfied with a little sphere and little progress. They are willing to go so far and no farther. They are happy where they are. In the other group are discoverers. They have open minds and look forward to new things. They are looking forward to something else that may be available, and better, and worth investigation. We are interested in that type of people who can discover, if we feel we have something worth investigating.

Do not feel that we want to show you all of California and that is why we want you here. Do not think that we are here only for a good time—that we are going to have a good time, primarily. The kingdom of God is our first interest. We want the things of worship and of reverence and of the kingdom first. But certainly we have other things which are secondary.

We welcome you in behalf of the Seventh Day Baptist Church of Riverside—our church which has just been dedicated; we welcome you to the city of Riverside; we welcome you to our homes and everything we have. We have tried in our little way to express to you something of our joy in having you come among us, and we are going to try to entertain you while you are here.

There are two or three things I want to impress upon you. One is that we have two live churches—one in Riverside and one in Los Angeles. You have come to a cemetery—the biggest burial ground of Seventh Day Baptists in the world; and as you come we welcome you to that life that we hope will be the means of calling Lazarus from his tomb.

In Los Angeles, if we could call in men and women who have carried the Seventh Day Baptist name we would have the biggest Seventh Day Baptist Church in the world; and as I welcome you I do so in the interest of the work to be done, and I hope it may be the burden of this Conference to try and recreate a spirit of action and life in the hearts of those who have lost it. I believe it is fitting that we burden you with

the great work of Jesus Christ to call wanderers back to the life and activity of the church.

You are in a large building here on a large campus, with ample room for work, where the delegates can be accommodated. There are waiting rooms and whatever may be needed.

The building, the campus is yours. Everything we have is yours. In the name of the Seventh Day Baptist churches of the Pacific Coast I welcome you in the big way that is close to our hearts. We are glad you are here and we hope you will have a happy and profitable time physically, mentally, and spiritually.

#### RESPONSE TO THE WELCOME

Pastor Clyde Ehret of Alfred, N. Y., responded to the words of welcome in substance as follows:

I can think of twenty-seven churches of our denomination in which I have met with associations, and Conferences in nine different states, and it is a great privilege to come and meet with another church in another state. Now I, as well as the rest—I am speaking for others also—realize we are in a great state; but we didn't wait until we got here to find great states. When we crossed the Mississippi they met us in the state of Iowa and they said: "We have the greatest state in the world." In Dakota they told us: "This is the greatest region in the world. We raise enough crops so that if there is a failure in one year we have enough to last two years." At Salt Lake one said, "How do you like it?" We said: "Very much." They said, "You can't help it. You are in the best state there is." We came to only one place where one man said, "God Almighty never intended man to live in that community."

We are glad we are here, and we are enjoying ourselves. We expected your hospitality would be first class, because many of you have had training in other states. You have come from New York, Wisconsin, Kansas, and Nebraska, where you have known this a long while. You have learned cordiality and hospitality there, and you have brought it here. We are here with you, and as we come we realize that it is not simply because you have gathered from other states, not because we come from many states to meet you; but there is one

common interest running through it all which unites humanity. It is the love of Christ Jesus.

While we are enjoying the scenery and enjoying your hospitality we would not be here if it were not with a common interest running through our hearts—a common interest in our Savior, our Lord Jesus Christ.

Our Master is Lord and Savior of us all, whether we are in Washington, Rhode Island, or wherever we are. We come to you with the same heart longings and the same heart desires that you have. We are the children of the same great common Father; and it is a privilege to be here, to lay aside our own human interests of every day—not to forget them, but to weave them into our larger interests of the kingdom of God. We are grateful, for our sakes and for your sakes, that the Conference is at Riverside—not that we may see your wonderful state, your beautiful scenery; not alone to partake of your hospitality—but that we may meet with you and worship with you and work with you for greater things in the kingdom of God.

At the close of this response President Hill said: California has a warm welcome for us in this song we are going to sing. The words are by Brother N. O. Moore.

#### CALIFORNIA WELCOMES YOU

Mountain and desert, palm tree and pine,  
Canyons where cataracts roar,  
Vine-covered 'bungalows' nestling in bowers,  
Ocean and wide-sweeping shore—

Cool sparkling mornings and bright sunny days,  
Evening's mysterious delight,  
Perfume of orange groves filling the air,  
Mockingbirds singing all night—

These are the pleasures we offer to you,  
Friend, from wherever you come;  
Pleasures we want you to share and enjoy—  
Sharing them doubles their sum.

Welcome to all that we have to give  
From Nature, or Industry's gain;  
Come and enjoy life here with us,  
Come, and forever remain.

After this song of welcome the president delivered his address, which appears on another page. This was followed by the annual report by Secretary Edwin Shaw, which we hope to publish in due time.

Secretary Willard D. Burdick's address was a strong plea for an enlarged and enriched spiritual life and for better work. He reviewed briefly our history regarding

the steps in which our societies and boards had come into being—some of them as separate organizations, yet as agents of the denomination. Now we are more united under the General Conference than we used to be. Our main object is to promote richer spiritual life and to become more efficient in the work of the kingdom of God.

For this purpose the Onward Movement has been organized. But today we must face serious problems. One of these is our need of money. He then explained how the budget is made up. It is one of the hard jobs of the Commission. Then it goes to Conference and is carefully considered and adopted. Can you think of a better way?

After all, we suffer from deficits and debts and our good cause suffers. This ought not to be so. Other denominations are having the same trouble. I suppose we must not be discouraged.

The one thing we need is a thorough spiritual revival. We need this more than we need money. If such a revival should come there would be no trouble about money. That would come too.

We need ministers badly, but if we are not revived in spiritual life, we shall need them more in ten years. Many of us older ones will soon be gone, and if there are no recruits to the ranks of the ministry what will our churches do?

Again, we need consecrated laymen. God can use such in his work and they are all too scarce. Dear friends in the pews, don't wait for the ministers. Go to work for the Master. We need more laymen who can pray.

We need the spirit of co-operation. May God help us to get together in co-operative work for Christ and the church. Without this spirit there is no hope for us as a people. We need the mind of Christ. Let us get right with him, right here in this Conference, and our work will take a new start and we shall go forward. Give us men who really know Christ and we shall be more efficient in saving men and will grow as a people. Then our budget will be no burden. It will be easily raised.

Let us pray to be on God's side rather than pray God to be on our side. It is wonderful to be a Christian and wonderful to be a true Sabbath-keeping Christian.

At the close of this stirring appeal the president appointed the committees and assigned the room by number in which each should hold its sessions. Twelve rooms were designated in the buildings for use of the committees.

#### PARAGRAPHS

REV. ABVA J. C. BOND  
Leader in Sabbath Promotion

Before leaving for the General Conference the editor of the SABBATH RECORDER approved our getting out a number of the RECORDER especially devoted to the young people, and carrying reports of the eight Teen-Age Conferences held in June.

While we have been somewhat delayed in getting out this special number, still we are able to go to press before the editor has returned from his trip to the Pacific coast. Some reports and pictures were slow in arriving, but after all we are gratified that everything has gone as well as it has and that not an article or a cut is lacking to make the report complete.

While I believe it was worth trying once, I do not think it would be wise to repeat soon the attempt to hold simultaneous conferences throughout the denomination. The effort cost a good deal of time and labor, and was only two-thirds successful in the number of conferences. The number we had in mind at the beginning was twelve, while but eight were held. It will be seen by the reports that even with those held there was in several instances a smaller attendance than might have been the case under more favorable circumstances. Of course it isn't likely that a hundred per cent attendance could be secured always under the most favorable conditions. Everything considered, therefore, we are quite content with the results, and we trust all readers of the RECORDER, old and young, will enjoy our special number.

I wish to express my sincere thanks to those who conducted these conferences, to the pastors of churches where conferences were held, to loyal laymen and friends of the young people in many churches who encouraged their young people to attend, and to all who in any way contributed to the success of the eight conferences. This support is encouraging, and while we may not try the simultaneous idea again very soon,

still as opportunity offers Teen-Age Conferences will be held. I shall know where to go for efficient and sympathetic leaders for future conferences. Three ministers' conferences held in preparation for the Teen-Age Conferences, and the success of the latter, have discovered able leaders.

#### WHY I DID NOT GO TO CONFERENCE

I think it is already known to most people who were interested in my going to the General Conference at Riverside that at that time I was supervising the summer camp in Rhode Island. Perhaps I ought to say for the sake of some who may feel as others have expressed it that "the Tract Board and the Plainfield Church ought to have seen to it" that I had the opportunity to attend Conference, that that opportunity was offered me. In fact, sufficient was said about my going to Conference, both by members of the Tract Board and by members of the Plainfield Church, to make it quite difficult to decide just what was my duty in the matter in view of other interests involved. I feel quite sure at the present writing that I did the right thing.

I was glad that the Tract Board was so well represented. None of those who went representing the board had ever been to California before. They had a right to go, and the Pacific Coast friends had a right to the privilege of seeing and hearing them. While my previous visit to Riverside made me want to go all the more, still the fact that I had been there, and had attended the sessions of the Pacific Coast Association did make some difference, to my mind, as to whether other interests might not be given precedence.

I am perfectly willing to confess also that home interests and family considerations figured very materially in making my decision. In a Protestant minister's life and work family considerations count. And it is my conviction that a proper consideration of family responsibilities does not interfere with, but rather contributes to, the success of his public ministry.

I do not minimize the importance of the Conference, and I am anxious to assume my full share of its responsibilities. The following telegram was sent from the Lewis Summer Camp to the General Conference at Riverside:

"Last year from Holland to Rhode Island; this year from Rhode Island to California. Hope to catch up next year. Praying for Conference. Twenty campers.

"A. J. C. Bond."

#### THE LEWIS SUMMER CAMP

Of course, it was the call of the summer camp in Rhode Island that satisfied my conscience and finally decided the question. I am now back from a two weeks' stay at the camp with the first group of girls for this season. In my annual report to Conference I said the camp is an experiment. I am about convinced that it has not only come to stay, but that it is to be a very important factor in our young people's work. This was my third experience as supervisor, and while other camps have been worth while, the last was the best of all.

Miss Marjorie Burdick came back as director, better equipped than ever for her work because of her special courses in Boston University. With Miss Virginia Bond as assistant the splendid program was carried out without serious interruption. The time was spent in a pleasant and purposeful way.

The girls composing the second group are now in camp with Rev. William M. Simpson as supervisor. Mrs. Simpson also takes her place as supervisor of meals, as did Mrs. Bond at the first camp. I would like to say right here that the good meals we had, served on time, contributed much to the success of the first camp.

Beginning August seventeenth, the boys will occupy the camp under the direction of Carroll L. Hill, pastor-elect of the Waterford Church. Mrs. Albert Brooks of Waterford will assist Mrs. Hill in preparing the meals for the boys, and Mr. Brooks will have charge of the K. P. I shall be in camp again as supervisor.

I trust others will give some report of the work of the camp this summer.

#### A LAYMAN SPEAKS

A very thoughtful layman revealed to me recently the fact that he had gained the impression that I did not think much could be done to educate the older people in denominational principles. Evidently he had received his impressions from my emphasis upon the work with young people. He was of the opinion that something should be done to help our older members, especially those who are more or less progressive in their

thinking, to adjust their religious thinking to their new conceptions of things in this new age in which we live.

Now, I had been thinking along that same line for more than a year. I had mapped out in my mind a method of procedure in undertaking just what this brother thought ought to be done. His remarks came, therefore, as a most helpful reminder of a plan which I had pigeonholed in the back part of my head for possible consideration at some future time.

This is not the time to suggest a new line of work. I have now mapped out all I dare undertake in the immediate future. This is written to call attention to the article in this issue by said "Layman," which grew out of our conversation, and which he prepared at my request that he reduce to writing some of the thoughts he had expressed to me. This brief article would form a basis for a most convincing talk on Sabbath sanctions for a scientific age.

While speaking along this line, I would like to call to the attention of RECORDER readers the fact that Rev. Loyal F. Hurley gave a most helpful address at the General Conference at Riverside, which is available in tract form. Every thoughtful Seventh Day Baptist will be helped by reading it.

If thinking people, young and old, can not find an adequate basis for keeping the Sabbath in such articles as these, then the trouble is not with the Sabbath or with the manner of its presentation. The one who remains skeptical after reading such articles should sound a little deeper his own philosophy of life and should reexamine his own fundamental religious convictions, if perchance he has not let them slip, through pride of intellect and shallow thinking.

#### JUNE TEEN-AGE CONFERENCES TEEN-AGE CONFERENCE AT WESTERLY, R. I.

REV. PAUL S. BURDICK

"First Aid to the Uninjured," the title of Director Bond's closing address at this conference, seems a good title to apply to all of it. The twenty-three young people who came from Hopkinton, Ashaway, and Westerly, in spite of other attractions on the same day, showed such an interest as to make the conference seem well worth while.

The morning session included the registration of delegates, the opening of the conference by the reading of Deuteronomy 6: 1-15 by Rev. Clayton A. Burdick, followed by prayers, and an address by Director Bond, entitled "God's Good Gift to Us and What We Are to Do with It." Appropriate use was made of the hymns, the "Young People's Rally Song," by Mrs. Elizabeth Fisher Davis, and the song, "Have Thine One Way, Lord." A discussion of the question, "What makes the Sabbath mean much to me?" brought the following replies among others: "Going to church," "rest and worship," "enjoy nature," "prayer." Pastor Clayton A. Burdick told of the hymn-singing at the home of his brother, Deacon Dighton Burdick, on Sabbath afternoons, and of what it meant to several young people who came from that home.

The luncheon and supper which were provided by the women's society of the Pawcatuck Seventh Day Baptist Church, were such as to call forth a rousing vote of thanks from all the delegates.

In the afternoon there were addresses by Rev. Paul S. Burdick of Rockville on "The Man Who Forgot God," and by Director Bond, entitled "The Past is Yours, the Future is You." In this latter address, Pastor Bond showed what a wonderful heritage we have in the past, especially as represented by the great names in our denominational history, and then went on to say that as great a future awaits the young people of our denomination.

Following the supper there was a brief address by the leader of the conference, the title of which begins this article. Then there was a closing consecration service, including songs, testimonies by several as to the good they had received from the meetings, and a circle of fellowship with the singing of "Blest Be The Tie," and the "Young People's Consecration Song."

Between the services, games of various kinds were played under the leadership of Pastor Paul Burdick. Pastor Simpson of Ashaway was there with his volley-ball and net, providing a means of recreation which was enjoyed. A picture of the group was taken by Mr. Russell Burdick of Westerly. We thank the Tract Board for making these conferences possible, and hope they may be made an annual affair.

**MARLBORO TEEN-AGE CONFERENCE**

CARROLL L. HILL

Wednesday morning, June 27, dawned bright and clear at Marlboro, N. J. The latter part of June in South Jersey is, as some of us found out, warm. However, it takes considerable warmth to wilt the spirits of Seventh Day Baptist young people. At least, it takes more than we had on June 27 at Marlboro. Arriving at the church at ten o'clock, standard time, we found several car loads of Plainfield people already there. They had been there for an hour, for they have daylight saving and had arrived at ten o'clock by their time. Not all of them had arrived yet, but most of them had driven the one hundred fifteen miles before nine o'clock, standard time. The others arrived shortly after (their total delegation was thirty) as well as several from Marlboro and Shiloh.

At eleven o'clock, after those present had registered, the first meeting opened with a song and devotional service, and a talk, "Young People's Need of a Sabbath," was given by Carroll L. Hill. Following this morning meeting, the visitors were entertained in Marlboro and Shiloh homes for dinner and at one-thirty (?) o'clock returned for the conference picture. Fifty-two were present for the picture, although several came for the afternoon meeting, who were not in time for the picture. Several more were registered before the afternoon session, and the registration was then closed.

In the afternoon meeting, following a praise service, Rev. S. Duane Ogden delivered an address on the subject, "What Constitutes Good Sabbath Keeping?" After the singing of our Young People's Rally Song, Carroll Hill spoke on the subject, "Factors of success as Sabbath Keepers."

Following the afternoon session all took part in group games for an hour, under the leadership of Mr. Hill, and the rest of the time before the supper hour was left free.

At six o'clock the line formed for supper. The entire basement of the Marlboro church was filled with tables, and there were very few empty seats. A hearty supper, prepared and served by the Marlboro ladies, was enjoyed. A number of young people, who were not able to be present during the day, came for the supper and evening session.

The supper hour was in charge of Mr. Ogden, who called on Pastors Cottrell and Loofboro for short talks. We were very fortunate in the fact that we were meeting with the home church of the author of our Young People's Rally Song, Mrs. Elizabeth Fisher Davis, who spoke to us. Also Miss Marjorie Burdick spoke in behalf of the Lewis Summer Camp for Girls and Mr. Hill in behalf of the Boys' Camp. The whole was accompanied, interspersed, punctuated, and generally "pepped up" by songs, cheers, and a good time.

Immediately following the supper hour the whole group, now numbering over one hundred, met together in the church auditorium where, after a praise service, Mr. Ogden spoke from the subject, "Christ our All." Due to the stirring message and the large number present, this meeting was the best of the group. The address was followed by a short discussion period after which all joined hands in a large "circle," a circle which had to bend itself up and down the aisles to accommodate all, and joined in the singing of the consecration song, "Have Thine Own Way."

Following prayer the conference was adjourned, but it will not soon be forgotten.

**LITTLE GENESEE TEEN-AGE CONFERENCE**

A LETTER

DEAR AHVA:

I was somewhat disappointed in the attendance, as only three churches were represented; Alfred Station, with seventeen young people and three drivers of cars, Nile with five and the pastor, and fourteen of the Little Genesee young people. Others came in the evening so that Pastor Alva L. Davis told me there were fifty young people at the different sessions.

We began at ten-thirty in the morning with Lester Osborn leading in a "peppy" song service. After a devotional service, led by Pastor Davis, I explained the purpose of the conference and that it was only one of a large number which you had planned throughout the denomination—all held simultaneously. I told them that it was your hope that the young people of today would be prepared in heart and mind to take up the work of the denomination of tomorrow

and "carry on" what had been so nobly begun and passed on from one generation to another.

Lester Osborn gave a Bible reading on the Sabbath covering the matter from Genesis to Revelations, emphasizing the statement that the spirit and letter of the law are inseparable.

Following the morning session Leland Burdick came to take the picture. I was sorry that those who did not get into the morning session were not in the picture, which necessarily will not show the full attendance at the conference. These pictures will be sent you direct from the finishers at Olean. I asked Leland to have them sent as soon as possible, and he will send his bill to you as I will be on my trip to California at once.

The afternoon session consisted of an address by myself on the place of the Sabbath in the life of young people, and Lester Osborn spoke on "Spiritual Sabbatism." These short addresses were followed by a discussion in which several of the young people took part with some good ideas expressed as to what we mean by Sabbath keeping.

Both dinner and supper were served in the hall by the women of the church. Dinner was free and the young people paid twenty-five cents for the supper. Between the afternoon session and the supper hour Hurley Warren led in games and a general good time. His services in this respect were much appreciated by me as well as by the young people.

Immediately following the supper hour we held a one-hour session with an appeal by the leader of the conference to follow the Master in his joyous task of making a better world, and like him being willing to make whatever sacrifice is necessary to help produce a higher type of Christianity than the world now possesses. I spoke of the place which true Sabbath keeping must hold in such a program and the fact that in no other way can we help produce a redeeming Christianity. In this address I spoke of the different young people who had been loyal to the Sabbath and how they had not only succeeded in a business way but had made a profound impression upon the business world by their integrity and loyalty to

conviction. The world will be quick to recognize the true worth of young men and women of character.

We closed the conference with a consecration service in which all formed a circle about one half of the church and quietly sang, "Have Thine Own Way, Lord," which proved to be a very tender and heart searching occasion.

I think the lack of attendance by some churches may be explained by not so much a lack of interest as by clash with other interests. High school commencements were in full swing with their accompanying banquets and alumni occasions. Plans for General Conference were also in final stages. Pastor Ehret was away, getting his family located in West Virginia for the summer. Pastor Walter Greene was making hurried preparation for his trip, which started Thursday morning. So it goes. However, the conference was a success, and I think the visiting and co-operating pastors with all concur in the judgment that it was a very worth while gathering.

The co-operation of Davis, Osborn, and Warren was most hearty, and it did us all good to be together in such a meeting, and I hope the influence in this respect alone will be far reaching. My own young people were enthusiastic, and will not soon forget the instruction and inspiration of the meeting.

Fraternally yours,

EDGAR D. VAN HORN.

**TEEN-AGE CONFERENCE, SALEMVILLE, PENNSYLVANIA**

LENA WOLFE

A Teen-Age Conference was held at Salemville Seventh Day Baptist church at Salemville, Pa., June 27, 1928.

The conference was conducted by Rev. Clifford Beebe, and Mr. Harley Sutton. The music was in the hands of Rev. W. L. Davis, and Miss Ruth Davis conducted the recreation period.

The first session opened at two-thirty o'clock and closed at four o'clock, during which the following program was rendered:

Opening hymns—"Beautiful Words of Jesus," and "We Will"

Scripture reading (about the Sabbath)

Pastor W. L. Davis

Sentence prayers by all

Hymn—"Quit You Like Men"

Miss Lena Wolfe was then chosen to act as secretary.

Address—Youths Need of a Sabbath

Rev. Clifford A. Beebe

1. Do young people need a Sabbath?
2. What do we mean by being Christian?
3. In Keeping the Sabbath do you try to get and stay closer to God?

Address—Can We Be Sabbath Keepers and Succeed?

Mr. Harley Sutton

1. What do we mean by success?
2. Does the question of keeping the Sabbath make a noticeable difference in the quality of Christian life and character?

Young Peoples' Rally Song

Prayer

Rev. W. L. Davis

Mizpah benediction

From four o'clock to five o'clock—recreation period.

Immediately following the recreation period the young people went to the picnic grounds nearby where they served a fellowship supper. A very enjoyable time was had by every one present. Then again we returned to the church and held the evening session of the Conference.

The evening session opened about eight-thirty and closed at ten o'clock.

The opening hymns were—"He Needs Me," and "We Will"

Scripture reading—Matthew 12, by Mr. Beebe

Brief prayers

Young Peoples' Rally song

Address—Jesus and the Sabbath

Mr. Harley Sutton

1. The need of giving Jesus first place in our lives. "Ye can not serve God and Mammon."
2. Just what place does Jesus have in our lives?
3. In what way can we help Jesus help us? By prayer and communion with him.

Discussion on Problems of Sabbath Keeping

Led by Rev. Mr. Beebe

Closing Hymn: Young Peoples' Consecration Song—"Have Thine Own Way, Lord," young people joining hands in a circle.

The conference was a great help and inspiration to every one.

#### A WORD FROM MR. BEEBE

(From a personal letter)

The attendance and interest of the Salemville young people was splendid; I think *all* of their Teen-age young people were there. I was glad to hear some of them in the closing testimony meeting of the association speak of the benefit the conference had been to them. We were glad of the load of young folks from Salem, too. They couldn't stay through the association.

#### TEEN-AGE CONFERENCE AT STONEFORT, ILL.

REV. CLAUDE L. HILL

Tuesday morning, June 26, two auto loads of young people with their pastor starter for Stonefort for the conference planned for that place. It was a merry group who looked forward with keen anticipation to the journey and the pleasure of meeting the young people at their journey's end.

Stonefort is about eighty-five miles from Farina, and is almost straight south; but about one hundred sixty miles must be traveled if one follows the hard surface road system. The start was made about ten o'clock in the forenoon, and we arrived at the home of Brother Albert Apple about five o'clock that evening; here and at the home of Brother Howell Lewis we were entertained during our stay. It is quite an undertaking for one home to furnish entertainment for ten hungry people, but with the exception of four meals, Mrs. Apple fed the Farina group.

Tuesday morning, with the addition to our group of Addison and Edward Apple, we went to the top of Stonefort Bluff. The story has it that here on top of this hill there was once an Indian or French fort; parts of the old wall can still be seen, and the morning we were there the old waterhole was full of water. The south side of this hill, that rises several hundred feet above the natural level, is an almost perpendicular wall of rock; it is a very sightly place and gives one a magnificent view of the surrounding country, and to flat land dwellers this trip was quite an experience. On our way back for the first session of our conference we picked up Minnie and George Lewis, and by the time the meetings were to begin, quite a group of young people had gathered at the little church.

Arnold Davis and Alta Green were asked to have charge of the music, and led in the singing of several hymns, after which Mrs. Green of Stonefort led in the devotional service. The morning address was by the writer, from the subject, "What is Sabbath Keeping," which was listened to with splendid interest, and the count at the close showed thirty wearing badges and seven that did not.

Dinner was enjoyed at the church, and was a meal long to be remembered for the variety and abundance of good food. Sister Bracewell lives a considerable distance from the church and the road is not the best, so she contributed her share by making elaborate preparation for the dinner. She had gathered from her garden potatoes, beans, peas, cabbage, and beets; from her pantry, pie and cake, and added to this bread, chicken, butter, milk, cream, and coffee, and served it herself at the dinner hour. Others, of course, brought well filled baskets, and the dinner hour was an enjoyable occasion.

At the afternoon meeting Mrs. Green spoke from the subject, "Successful Sabbath Keepers," and the writer, from the theme, "Youth's Need of a Sabbath." Music was interspersed at proper intervals, and frequently the strains of "We Young Folks are Seventh Day Baptists" would ring out; in fact all liked this song and its movement very much.

Following this service Arnold Davis and Ruth Hill took charge of the play period and all present became kin as we entered into the games proposed. Toward five o'clock the boys started for "The old swimming hole," and only those that have enjoyed the experience can understand the joy of such antics and splashings as take place. One who has had the experience describes it as follows:

"Back to me there came the picture that I never shall forget  
When I dared not travel homeward if my shock of hair was wet,  
When I did my brief undressing under fine and friendly trees,  
In the day before convention rigged us up in B. V. D.'s  
And I dived for stones and metal on the mill pond's muddy floor,  
Then stood naked in the sunshine till my blood grew warm once more.  
I was back again a youngster, in those golden days of old,  
When my teeth were wont to chatter and my lips were blue with cold."

After the swim we were ready for the banquet that the Stonefort ladies had made ready, and then for the fellowship program that followed. The closing service was gathered about the thought, "Preparing to

keep the Sabbath," and had to do with choosing occupations, and making preparation so that we will be masters of our time rather than our job being master of us. For the closing service, the Teen-age members were first asked to group themselves about the pulpit, if they were willing to accept the sentiment of the words of the song, "Have Thine Own Way, Lord," and then the helpers were asked to come, and finally all the parents that were willing to accept the sentiment as their were asked to join the group. This made a large circle that reached in two lines clear across the church, and while we stood with hands clasped we sang our rally song, and "Have Thine Own Way, Lord," and after the consecrating prayer and the Mizpah benediction the Stonefort conference was a thing of history.

This was the first time that many of the young people at Stonefort had had the privilege of making the acquaintance of Seventh Day Baptist young people outside their own community, and we hope it will be the means of bringing them to Farina at some future date for a like meeting. All that attended these meetings expressed themselves as having a splendid time and thought the meetings well worth while.

We had expected to return to Farina Thursday, but a rain such as the "old timers" had never seen the like of, began in the early morning of the day of our proposed departure, and before it had finished the roads were rivers and bridges were gone. Toward evening the young men with the help of the pastor improvised a bridge which we crossed early Friday morning, and that afternoon at three o'clock we unloaded at Farina, a group of tired but happy young people. For some reason our group pictures were not good, and I am able to send only two, and these are of the Farina group with the two Apple boys, Addison and Edward. The writer has been upon many camping and picnic excursions with young people, but never had the opportunity of being with a more willing or better behaved group than those from Farina and Stonefort. He is glad for this privilege and prays that the effort may result in seed being sown that shall in after years produce a harvest of willing workers for the Master's kingdom.

### TEEN-AGE CONFERENCE AT GENTRY, ARK.

REV. H. C. VAN HORN

The Teen-Age Conference held at Gentry, Ark., was a happy occasion, with some forty registered—old and young. The session was opened with a praise and prayer service conducted by Pastor Ellis R. Lewis, who assisted Rev. H. C. Van Horn of Lost Creek, W. Va., the leader of the conference. Several young people were present from Rock Valley, one of Mr. Lewis' preaching stations.

The address of the morning was given by Mr. Van Horn on the theme—The Sabbath: What Its Keeping Involves, and What of the Future? At the noon hour a fine dinner in the Sabbath school room was served by the ladies, and was greatly enjoyed. The hour went quickly by in visitation and happy songs.

The afternoon service consisted of music and prayer and an address by Rev. Ellis R. Lewis on the subject—Youth's Need of a Sabbath—which he changed to read Youth's Need of the Sabbath. This was a very helpful address. Following this the conference picture was taken from the front steps of the church. Pastor Van Horn then brought his message on Seventh Day Baptist Young People and Larger Leadership. A short conference on vital problems and questions of the youth of today was conducted by Pastor Lewis.

The recreational hour was spent in a nearby park, where swimming, some competitive games, "hot-dogs," and coffee occupied the most of the time. For a few closing minutes Mr. Van Horn spoke of Seventh Day Baptist Young People Crusading with Christ. All too quickly he had to be hustled into a car for the twenty-eight mile drive to catch his train for the Southeastern Association.

### NEW AUBURN TEEN-AGE CONFERENCE A LETTER

DEAR BROTHER BOND:

The group at New Auburn was small and we were not very particular about the age limit. Your letter regarding pictures reached me after I was home from North Loup. The registration at New Auburn was twenty-five—eleven whose ages were from twelve to twenty; three under twelve years; three young people over twenty; and eight

older people including the quartet. The quartet gave me very good support. Maurice Sayre had charge of the fellowship dinner. Ellis Johansen spoke on "Factors of Success as Sabbath Keepers." Loyal Todd spoke on "Youth's Need of a Sabbath," and I used "The Sabbath on the Plus Side" and "Sabbath Loyalty."

JOHN F. RANDOLPH.

### NORTH LOUP TEEN-AGE CONFERENCE A LETTER

DEAR BROTHER BOND:

At North Loup the registration was ninety-four. Of these eighty-three were teen-agers, eleven pastors and workers. There were a goodly number of visitors besides. Twenty-nine, including drivers, came from Nortonville. There were three or four from Colorado.

This was the finest group of young people I ever addressed. It certainly was an inspiration. With all their good times the attendance and attention was perfect.

Johansen preached Friday night; I preached Sabbath morning. The young people put on a vesper service Sabbath night, followed by a social in the basement of the church. There were three sessions of the Teen-Age Conference on Sunday besides the fellowship banquet at noon, which was nicely conducted by Johansen. Supper was also served in the church basement. Johansen's topics for Sunday were "The Sabbath a Duty or a Need" and "Uses and Blessings of the Sabbath." My topics were "Sabbath Fidelity" and "Sabbath Influences." Monday there was an auto trip with picnic and ball games. Monday night there was a social at the parsonage. Tuesday morning there were some sad partings, as the street in front of the church was filled with young people to see the Nortonville cars start off. So you see the North Loup people are wonderful hosts and gave their visitors a good time, and in doing so knew about where the young people were every minute.

It was taken for granted that there would be another Teen-Age Conference next year. The Denver church wired an invitation for the next conference. No one felt authorized to definitely accept the invitation, and there are some questions that arise. It was left for the Tract Society and interested churches to work out. I feel that the Teen-Age Con-

ference has a grip on that fine group of young people and younger ones coming on that can not well be neglected. North Loup sees results from last year's conference.

You will be glad to know that in the opening service of the Friday night meeting your name was mentioned in prayer by one of the young people, and I am sure they would all have been glad if you could have been with them this year. I feel that it was a privilege to have a part in such a conference.

Sincerely,

JOHN FITZ RANDOLPH.

Denver Colo., June 23, 1928.

President, Teen-Age Conference.

Care of Mr. Polan, North Loup, Neb.

Cordial invitation extended you to meet with us next year.

DENVER CHURCH.

### NORTH LOUP'S REPORT OF NORTH LOUP TEEN-AGE CONFERENCE

ADELL VAN HORN

The second Teen-Age Conference of the Seventh Day Baptist churches of the Middle West has just come to a close. There were eighty-three young people of teen-age, eleven ministers, chaperons, and drivers registered as delegates. Twenty-nine came from Nortonville, Kan., four from Denver, Colo., and one from Casper, Wyo. John F. Randolph of Milton Junction, Wis., and August Johansen of Chicago, Ill., were the pastors who conducted the conference, assisted by Rev. H. L. Polan.

Friday afternoon the Nortonville caravan, composed of six cars, arrived, and was welcomed by a large crowd of people who had been waiting at the church. The guests were immediately taken to the homes of North Loup teen-agers, where they were entertained during their stay.

The strenuous round of activities began with the first meeting Friday night. Mr. Johansen gave a very fine address. At this time, as at all other services, the young people sat in a group, filling a large section of the church. The following day the regular Sabbath services of the church were held—church, Sabbath school, Intermediate, and vesper service. Mr. Randolph preached a splendid sermon following an exercise of introduction, in which the young people, as the choir stood up on the rostrum to sing,

were introduced individually to the congregation as they returned to their pews. The Intermediate meeting was led by Orville Babcock, president of the North Loup society. The vesper service was in charge of the intermediates, and numbers were furnished by some of the visitors as well as the local people. Saturday night a social, attended by about ninety people, was held in the basement of the church.

The Teen-Age Conference, proper, began at ten o'clock Sunday morning, with registration. Each delegate received a badge, which he wore during the remainder of the conference. At this session and the afternoon session talks on the question of Sabbath observance were given by both Mr. Randolph and Mr. Johansen. While the conference was primarily for young people between the ages of twelve and twenty, older people were welcome to come and enjoy the meetings, provided they would take the back seats.

Sunday noon the mothers of the teen-agers served a chicken dinner banquet in the basement to ninety-eight people. All during the dinner the atmosphere was alive with song and laughter. The program of toasts which followed was conducted by Mr. Johansen, who is very humorous. The funny stories he told and his comical way of telling them kept everyone in a roar of laughter. The toasts were: "Hello Folks," by Gertrude Hemphill of North Loup, and response, "Hello, Yourself," by Cecil Stephan of Nortonville. Allie Stephan's toast on "Sleep" was a very clever original poem. Mrs. Cora Hemphill, Intermediate superintendent, talked about "How It Feels to Feel Young." The last number was a toast by John Randolph on the general subject of "Western Union." He read a Western Union telegram which was received from the Boulder and Denver churches, inviting the Teen-Age Conference to meet with them in Colorado next year.

After dinner the entire group adjourned to the church steps, where they were "shot" by the photographers.

The conference was closed Sunday evening. The final meeting was very impressive. Mr. Randolph delivered an address and then he conducted a general discussion of problems of the young people. At the close all the teen-agers and their leaders joined

hands in an immense circle to sing the consecration hymn and "Blest Be the Tie." This was followed by prayer by Pastor Polan.

The visitors stayed over Monday for the social times, which all the young people enjoyed so much. An all-day trip was planned and carried out. Eighteen cars formed the procession which started at ten o'clock for the "Wash Out," several miles distant. A picnic dinner was eaten there, and after some "mountain climbing" everyone went to the R. O. Babcock farm home, where an afternoon of boys' and girls' baseball was enjoyed. Monday evening some of the people attended the chautauqua. Mr. and Mrs. Polan invited those who cared to, to come to the parsonage for a party. About forty boys and girls played games there until a rather late hour.

Tuesday morning the "Krazy Kansas Kids" said farewell and started on their return trip—sad at parting with new friends but happy for having been here. The other visitors from Colorado and Wyoming are staying for a longer visit. Mr. Johansen was forced to leave on the train Monday morning, although we wish he could have stayed for the picnic and party. Mr. Randolph departed Tuesday for his home in Milton Junction.

#### NORTONVILLE REPORT OF THE NORTH LOUP TEEN-AGE CONFERENCE

LOIS WELLS

During the Sunday evening service of the Teen-Age Conference which was held at Nortonville last year, the North Loup young people extended an invitation to us to visit them this year for a similar Teen-Age Conference. Of course, the invitation was readily accepted and many of us were prepared to return with them.

Our Intermediate superintendent, Allie Sephan, sponsored the trip to North Loup in the absence of our pastor, and I believe much of the success of our trip rests upon him. On the morning of June 21, at seven-thirty, six cars, carrying twenty-two intermediates with seven chaperones, started toward North Loup. Thursday evening, after making camp and eating supper, we gathered for a moonlight prayer meeting. At eleven-forty-five we were forced to

crowd into cars to spend the night, because Lincoln "went wet."

After a successful and thrilling trip we arrived in North Loup about six-forty-five Friday evening. The intermediates and many of their parents were gathered at the church to welcome us. We were taken to the homes of the North Loup people, where we were entertained royally. A few of the Denver and Boulder young people were also ready for Teen-Age Conference, and we had the privilege of becoming acquainted with them.

The Friday evening sermon was preached by Rev. August Johansen of Chicago, and he used as his text the verse "Father forgive them for they know not what they do." The sermon was very interesting, inspiring, and uplifting to everyone.

Sabbath morning Rev. John Randolph of Milton Junction delivered the sermon. One of the thoughts which remained with us longest was that no one is so nearly perfect that he can afford to break any of the commandments.

The Intermediate meeting, Sabbath afternoon, was very successfully led by Orville Babcock. The Intermediate topic, "Play Life in Other Lands," and the Christian Endeavor topic, "Missionary Possibilities in Recreation at Home," were used. Gertrude Hemphill and Margaret Rood sang a duet as special music.

Vesper service, the evening following Sabbath, was in charge of the intermediates, the program being furnished by the North Loup and visiting young people. A social in the church basement followed the devotional service. Everyone had a first-class good time, because there wasn't a dull moment during the evening. The big feature of the social was the dramatization of the story of Pocahontas and John Smith. Before departing the Young People's Rally Song was sung.

The conference, proper, began Sunday morning. Pastor Polan conducted a short devotional service, after which Mr. Johansen delivered an address on "The Sabbath a Duty, or a Need," using as his text "The Sabbath was made for man and not man for the Sabbath."

A delicious banquet was served Sunday noon by the mothers of the intermediates, in the church basement. Ninety-eight were

seated at the tables and every one of us enjoyed a delightful hour together. The young people were very much pleased with Mr. Johansen, but his popularity surely increased during the banquet. He was a very jolly and clever toastmaster. Mr. Randolph was also enjoyed a lot by all of us.

Mr. Randolph and Mr. Johansen gave interesting addresses in the afternoon on the Sabbath question and the problems confronting the young people. Sunday evening, following a short address by Mr. Randolph, the young people were given the opportunity to ask questions as to the occupations Seventh Day Baptists may engage in and still remain true to the Sabbath. The closing session was the most effective and impressive of the Teen-Age Conference. All of the young people with the superintendents and pastors joined hands, forming a circle within the church, and sang their consecration hymn, "Have Thine Own Way, Lord," one verse of "Blest Be the Tie That Binds," and were dismissed by Pastor Polan.

Sunday afternoon following the meeting we were taken to Ord to see the city and to visit Edwin Johnson, who was in the hospital.

Monday the teen-agers with chaperones enjoyed a picnic at the "Wash Out," a deep canyon formed by a cloud-burst. This trip took us through the Chalk Hills. After the picnic dinner, which was served cafeteria, we went to Rolla Babcock's, where we played ball. All enjoyed themselves immensely, especially the Nortonville young people, because many of them had never had the opportunity to see scenery such as they saw on this trip. Monday evening the young people were entertained at the parsonage.

We gathered at the church Tuesday morning, and after the "good-bys" were said we departed for Nortonville.

We, the Nortonvillians who went to North Loup, wish to take this opportunity to thank all the North Loup people for the splendid time shown us while there. We surely enjoyed ourselves every minute of the time. Our home folks deserve a vote of thanks for making it possible for us to go, and Rev. Mr. Randolph and Rev. Mr. Johansen for leaving their duties in order to be with us and lead us. All who have at-

tended these meetings feel that they are worth all the effort put into them.

Denver has invited the young people to visit them next year; but if it is found impossible to go, we hope it is clearly understood that we'll see all of you (the North Loup, Denver, and Boulder teen-agers) in Nortonville next year.

#### NOTICE TO CONTRIBUTORS

As this is a special number of the RECORDER, and the space is given to Pastor Bond to present his Sabbath promotion work with the young people, it will be necessary to omit most of the departments until next week.

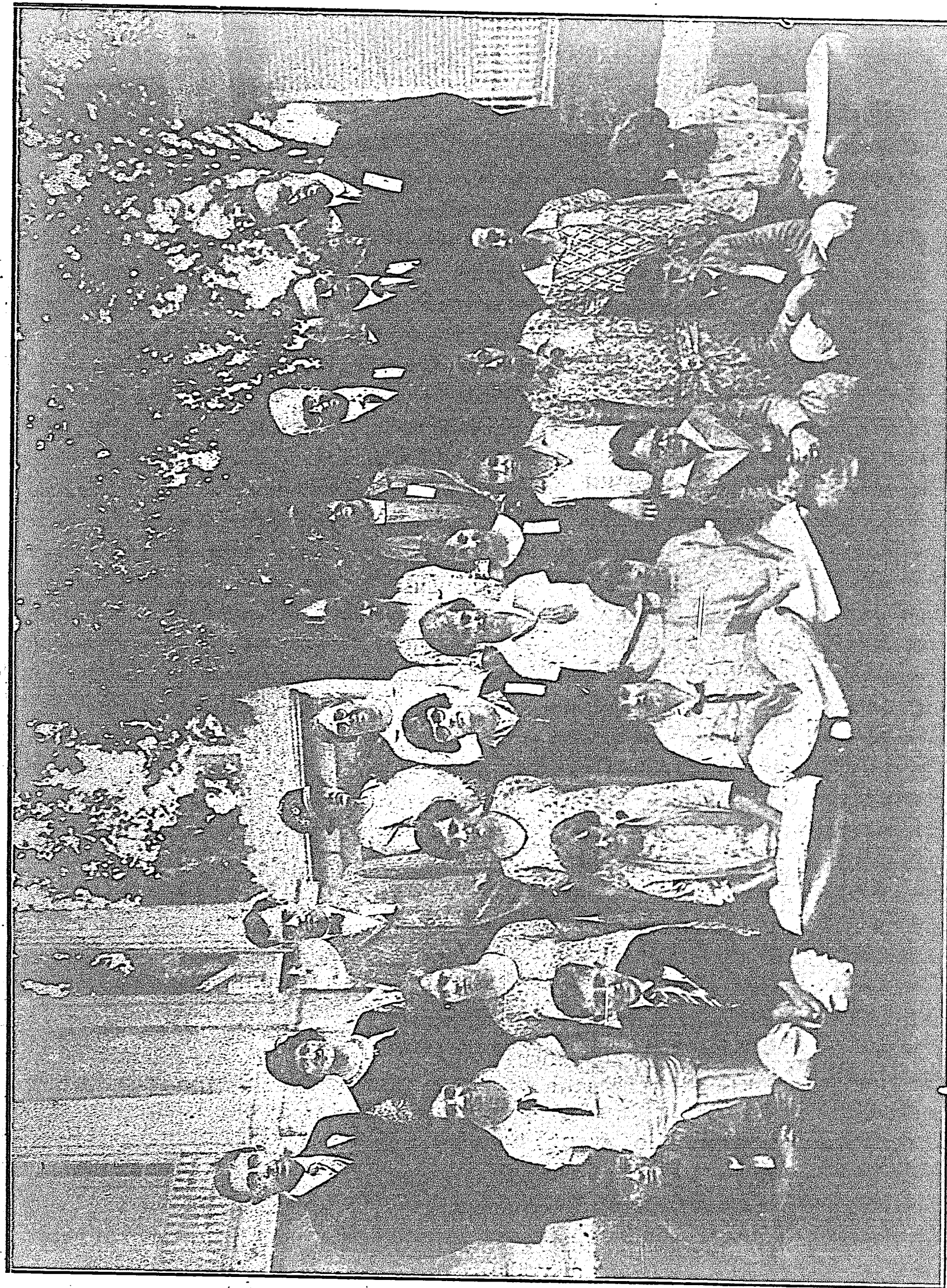
We also have many interesting miscellaneous articles at hand. If anyone has contributed an article and it does not appear in the RECORDER as soon as he expects it, no doubt it is due to this crowded condition. However, we are glad to have these articles ahead, and we will publish them in the earliest issue possible.

THE EDITOR'S ASSISTANT.

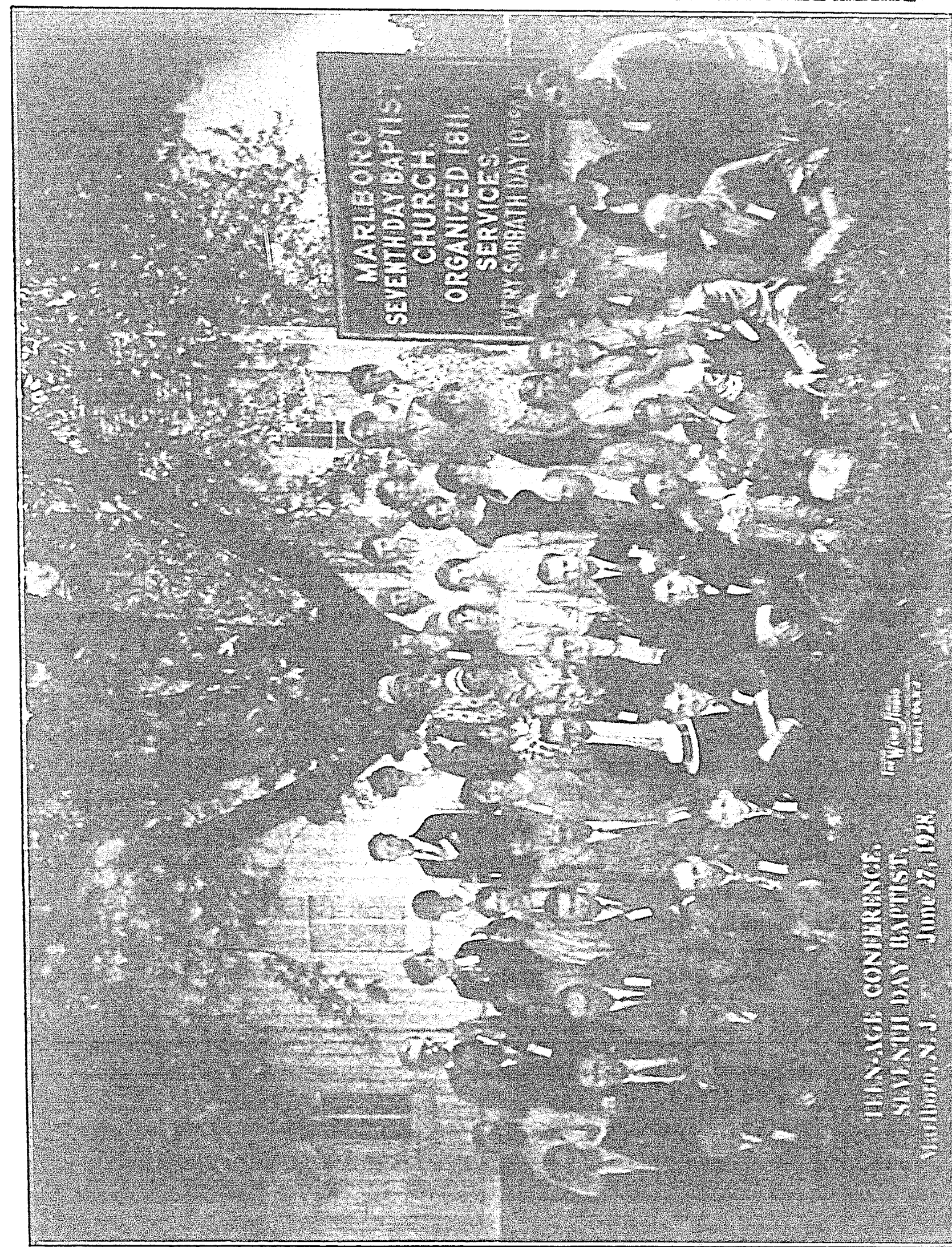
#### SHOES OR BOOZE?

Mr. J. C. Penney, founder of the J. C. Penney Company, which operates more than one thousand stores, has strong convictions on the subject of prohibition—and does not hesitate to express them. He says: "Within the year I have traveled among all classes of people and it is my conviction that the vast majority of the voters favor this law, and that any political party or any office-seeker declaring against it would be defeated. While I am a prohibitionist on moral grounds, even if this were not the case I would support the amendment as a business man. Economically and financially it is sound. It is a fact generally known that savings accounts have multiplied and increased almost beyond calculation since the Eighteenth Amendment was enacted. With scarcely an exception, my banker friends of the West and Middle West tell me that in their opinion this condition is due very largely to prohibition. Prohibition has withdrawn money from the till of the saloon-keeper and placed it in the channels of legitimate trade. It has increased the purchasing power not only of the working man, but of every other member of society. Less money for booze has made more money for shoes."  
—Reformed Church Messenger.

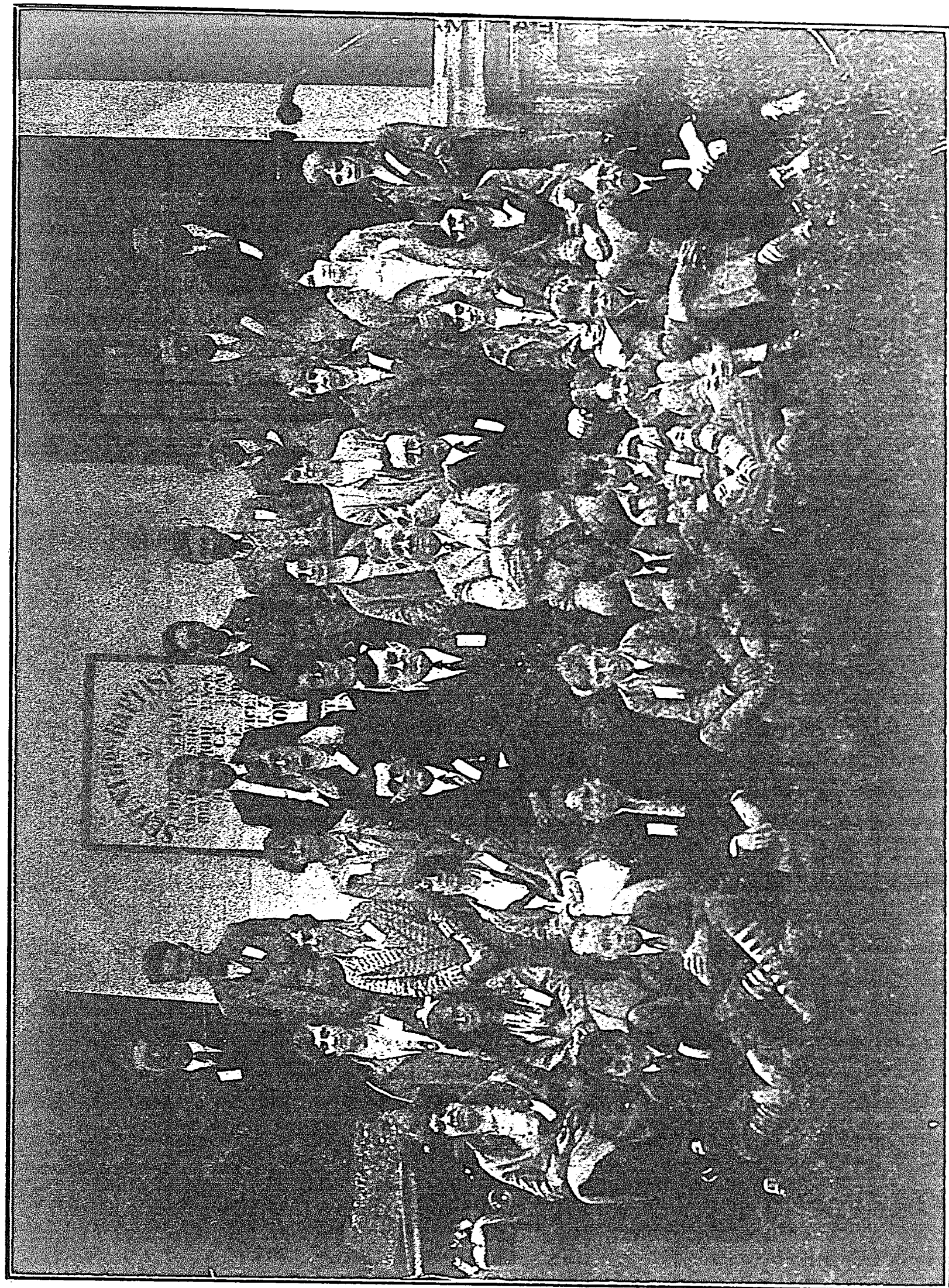




TEEN-AGE CONFERENCE GROUP, WESTERLY, R. I.



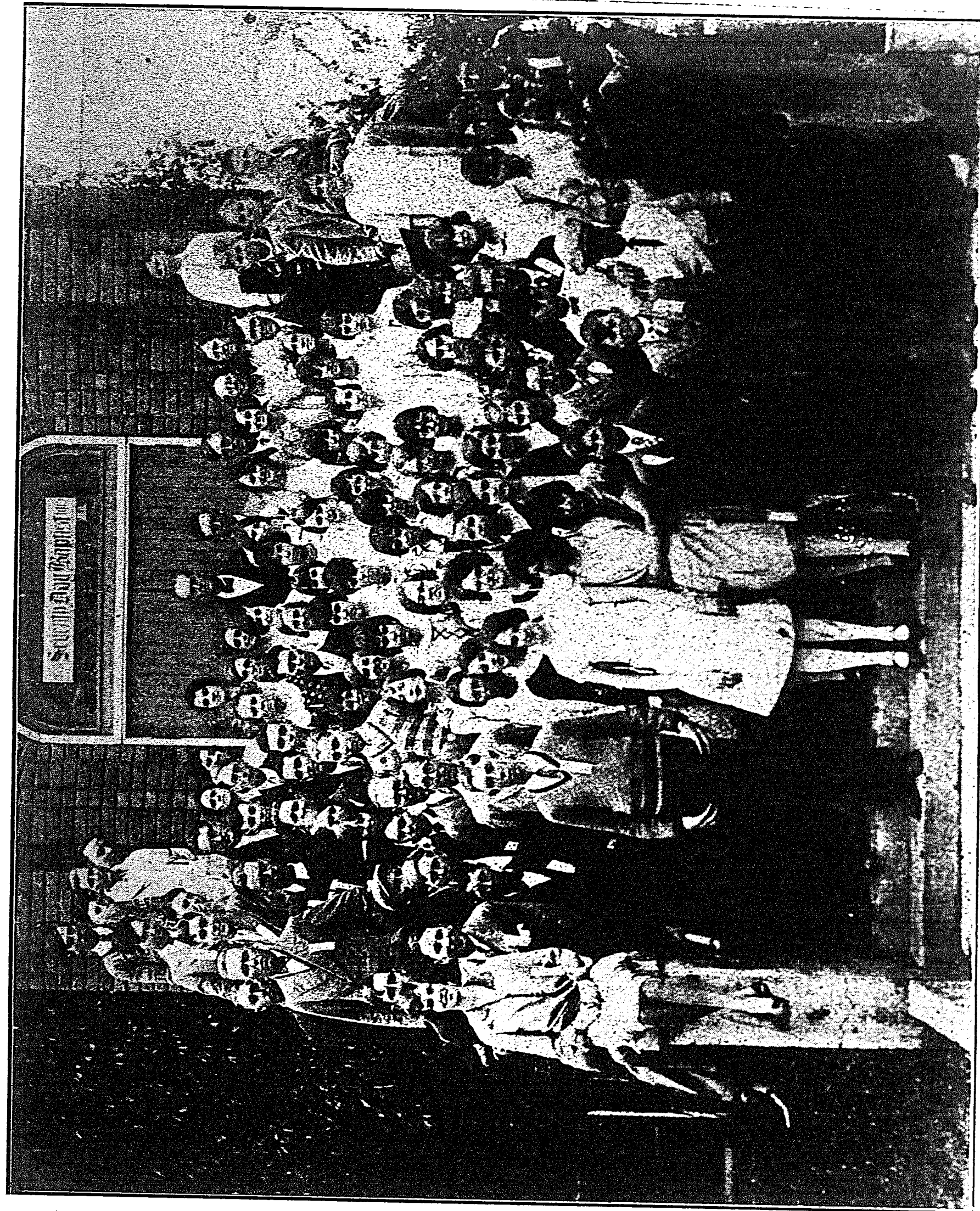
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TEEN-AGE CONFERENCE GROUP, LITTLE GENESEE, N. Y.



TEEN-AGE CONFERENCE GROUP, GENTRY, ARK.



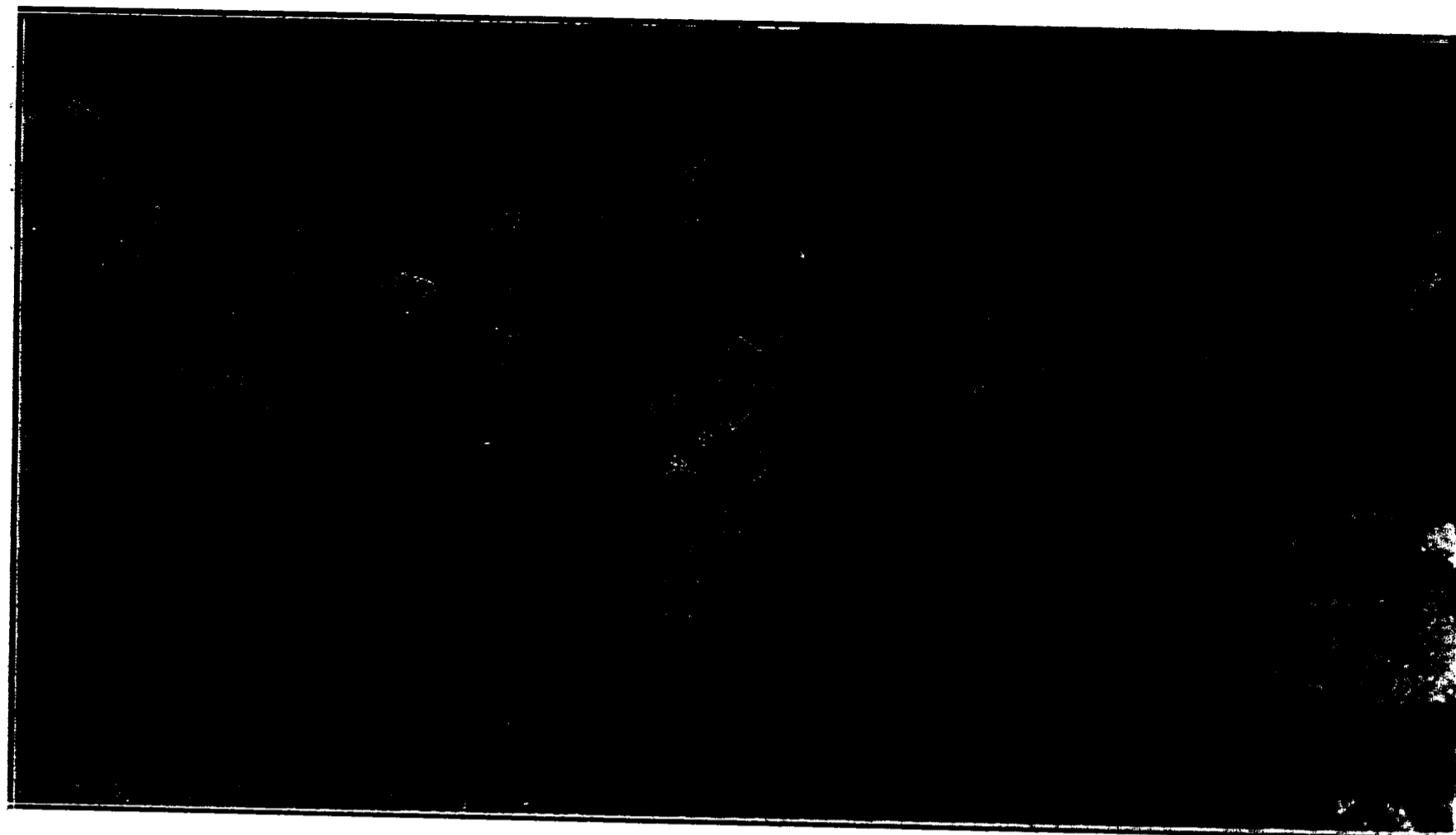
TEEN-AGE CONFERENCE GROUP, NORTH LOUP, NEB.



TEEN-AGE CONFERENCE GROUP, SALEMVILLE, PA.



TEEN-AGE CONFERENCE GROUP, STONEFORT, ILL.



TEEN-AGE CONFERENCE GROUP, NEW AUBURN, WIS.

## YOUNG PEOPLE'S CONSECRATION SONG

Have thine own way, Lord,  
 Have thine own way;  
 Thou art the potter,  
 I am the clay.  
 Mold me and make me  
 After thy will,  
 While I am waiting,  
 Yielded and still.

Have thine own way, Lord,  
 Have thine own way;  
 Seach me and try me,  
 Master, today.  
 Whiter than snow, Lord,  
 Wash me, just now,  
 As in thy presence,  
 Humbly, I bow.

Have thine own way, Lord,  
 Have thine own way;  
 Hold o'er my being  
 Absolute sway.  
 Fill with thy spirit  
 Till all shall see  
 Christ, only, always  
 Living in me.

—Selected.

## REPORT OF THE LEADER IN SABBATH PROMOTION

REV. AHVA J. C. BOND

(Read at General Conference by Mrs. Wm. C. Hubbard in the absence of Mr. Bond).

I am sorry indeed that I am not able to give this report in person. Even more do I regret the fact that it is not my privilege to greet my good friends of Riverside at this time, and to share with all who are gathered in annual meeting the blessings of this session of the General Conference held on the Pacific coast. To miss two Conferences in succession after an unbroken attendance of nineteen years, is something of a cross. My greatest desire, however, is to be in the line of duty, and since duty seems to point to the Atlantic coast rather than to the Pacific just now, I am content to be with some of our young people in Rhode Island, the state whence our forefathers came.

During the Conference year just closed I have given quite a good deal of time to the work of Sabbath Promotion. While I have continued to serve the Plainfield Church as pastor, more than the usual amount of time and energy has been devoted to the work of the denomination. This is due to the fact that I have not only served the Tract Board in its Sabbath Promotion work, but to the fact also that I attended the World Conference on Faith and Order at Lausanne early in the Conference year.

## TEEN-AGE CONFERENCE

When I was called to the work of Sabbath study and promotion I was given neither a program to follow nor specific instructions as to the nature of the work. The way ahead was not clear, but while there was no guide to indicate the path I should follow, I felt I had the confidence and the support of the Tract Board. This support has never once been lacking in the years I have been trying to serve the Tract Society.

Very early in the study of my field of operation I became convinced that more should be done for our young people. Hence the plan for Teen-Age Conferences. Thirteen of these conferences have been held during the year. I was present at five of them and arranged the programs and appointed the leaders for the others. Several of our pastors have shown very great interest in this work with the young people

and have given it hearty support. Special gratitude is due those who served as leaders in these conferences, and who are willing to meet with other ministers to plan the programs. Conferences have been held during the year in Holland and in England, and in the following states of America: Rhode Island, New Jersey, New York, Pennsylvania, West Virginia, Illinois, Wisconsin, Nebraska, Arkansas, and in the District of Columbia.

Of course no one knows just how much has been accomplished. Were there time, however, I could recite testimonials of both old and young which would give sufficient evidence of the value of this work to warrant its continuance. In some sections of the denomination the Teen-Age Conference has become an annual event, looked forward to with a year-around anticipation.

## SUMMER CAMP

Another feature of our work with the young people is of more recent development, and is still in the experimental stage. It is because I sincerely believe in its value that I am willing to stay by the work of the summer camp at this time in an effort to establish it as a factor in the religious life of our young people.

On the first day of the Conference year, July 1, 1927, the Lewis Summer Camp was opened to a group of about twenty girls. At the end of their two weeks' stay another group occupied the camp for a like period of time. They were followed in turn by a group of boys.

The two buildings which constitute the camp were built by Mr. Nathan E. Lewis, a member of the Tract Board, for Seventh Day Baptist young people. The camp is conducted in the interest of the young people, and for the purpose of cultivating Christian ideals and stimulating Sabbath loyalty. The director of the girls' camps last year was Miss Marjorie Burdick, who is serving in that same capacity again this year. Rev. S. Duane Ogden directed the boys' camp last summer, and Mr. Carroll L. Hill will be with the boys this year. The camp has been equipped by the ladies' societies of the churches of the Eastern Association, and the Tract Society provided the supervisors and directors. The supervisors serve without pay, and the directors receive a modest compensation.

## OBJECT OF THE WORK WITH YOUNG PEOPLE

In the high school period, and even earlier than that, most life decisions are made, according to the findings of those who have given the matter special study. That was the seed thought that took root in my own mind, and out of which this work with young people was developed. If this were true with respect to other life questions, I had no doubt it would prove equally true in respect to the decisions of a personal religious nature.

We have two objects in mind in this work with young people under the auspices of the Tract Society, which was organized for the purpose of promoting Sabbath truth. In the first place, for the sake of these young people themselves, and their future happiness, we would impress upon them at this impressionable age the value of the Sabbath and of true Sabbath keeping in maintaining a Christian life and in cultivating a rich Christian experience. In the second place, if as a free, evangelical denomination we are to render a service to the entire Christian Church commensurate with the place of advantage which we occupy as those who believe in Bible authority, then we must raise up leaders, both lay and ministerial, from our own families and in our own churches. Not only our future denominational existence, therefore, but what is more important, our future service to God and to the world depends upon our young people, the strength of their character, and the soundness of their convictions. This is our justification for the emphasis placed upon this phase of the work.

## OUR COLLEGE YOUNG PEOPLE

Repeatedly it has been said to me that there ought to be more done to tie up to the denomination the young people in our colleges. During the last year, therefore, in order to try to meet this evident demand that more work be done with the more mature young people, conferences were held with the young people of our three colleges, namely, Salem, Milton, and Alfred. At Milton I was assisted by Rev. Edgar D. Van Horn, and at Alfred by Rev. Royal F. Hurley. I was alone in the conference at Salem. Only one meeting was held at each place. The first item of the program was an address on the relation of our young people in the colleges to the Christian Church and

to the denomination, and the place of the Sabbath in these relationships. This was followed by a discussion of the Sabbath question in relation to our college young people. The meeting was preceded by a fellowship supper. In every instance we had the support of the college authorities, and the presence of one or more of its administrative officers.

In these first attempts in this sort of service we were feeling our way. These conferences were not all equally successful, but it is believed they should be continued from year to year. With experience they ought to become more valuable, and if they are held each year we will be able to make early contacts with all Seventh Day Baptist freshmen in our colleges. The last one held, the one at Alfred, seemed to be the most successful. The needs are not the same in all college groups, and each situation is sufficiently different from the others to demand special study.

## SOMETHING FOR THE BOYS AND GIRLS

In my work for the young people the boys and girls of a younger age have not been forgotten. Thirty sermons to boys and girls have been published in a neat volume of one hundred pages. These sermons have proved of interest to a small group of boys and girls, and they are now available to a larger number. Many of them are calculated to create a love for the Sabbath. Most of the lessons in these sermons have their basis in the author's own boyhood experiences, which fact gives the title to the book, "When I Was a Boy."

## SOMETHING FOR THE HOME

A series of Sabbath mottoes has been published, fifty-two in number, one for each week in the year. These are printed on richly tinted paper, and make a very attractive wall motto. Each carries a Sabbath sentiment.

## MINISTERS' CONFERENCE

A ministers' conference has been held at Fouke, Ark., for the ministers of the Southwestern Association. Similar conferences had been held during the previous year in five other associations. Special conferences of ministers were held this year also at Plainfield, N. J., and at Milton Junction, Wis., in preparation for the Teen-Age Conferences that were held in June. An early issue of the SABBATH RECORDER will

be devoted to a report of these June conferences for young people, eight in number.

## HOLLAND

While the primary object of my visit to Europe last year was to represent the Seventh Day Baptist General Conference at the World Conference on Faith and Order at Lausanne, the Tract Board contributed toward the expense of the delegate and asked him as a representative of the board to visit our people in Holland and in London.

It might be reckoned by many as a mere coincidence that the fiftieth anniversary of our churches in Holland came the same year that Seventh Day Baptists of America were sending a delegate to Europe for another meeting. Our good Brother Velthuysen, son of the founder of the work there, believes it to have been in providence of God. As I look back over the events of my visit to Holland, I am inclined to share his feeling.

The annual conference, celebrating fifty years of history, was held at Haarlem, the mother church in Holland. Although the membership of this church is smaller than it has been in past times, the combined membership of the five churches in that kingdom is the largest it has ever been. So far as we were able to observe the spirit of the people, this too was encouraging. This was the most largely attended conference they have ever held, and there are other reasons for feeling encouraged with reference to the future of our work in Holland.

The history of the past has its indications for the future. As my good ship *Cedric* ploughed its way through the calm Atlantic waters it left a wake behind it, and by looking back over the way we had come, I could determine the direction we were going. The wake stretched away to the east, and by that token I knew we were headed toward the west, which for me meant America and home. Fifty years of history on the part of Seventh Day Baptists of Holland point toward a successful future. Then again I have great confidence in the character and ability of our leaders, brethren Velthuysen and Taekema. They are both men of God, earnest, capable, and consecrated. Working together I believe they will be able to "carry on" in Holland to the glory of Christ and

the building up of the Sabbath cause. The rank and file of our people there impressed me as being very substantial folks, possessing superior qualities of life and character.

## ENGLAND

It was a great privilege to visit London, as well as to drive through English country lanes, lined with hawthorn hedge and bordered by purple heather bloom. However, I am able to bring back not only memories of historical shrines visited and of charming country scenes, but I seem to be able to bring back a more encouraging report of our own Seventh Day Baptist work in London than has been the case with recent American visitors. Some of the most tangible evidences of progress in the work there was the recent baptism of some of their own young people. Services are held regularly at Argyle Hall, and also at the home of Deacon B. Andrews Morris. Ten years ought to see two strong churches at these two points. The first is the meeting place of the Old Mill Yard Church, and the other is in another part of the city, the leader being a deacon of Mill Yard. Seventh Day Baptists once flourished in England. That was in the days of the English Reformation, when Sabbatarian Baptists were leading the movement toward a Biblical Christianity, free and evangelical. English Christianity at that time hesitated and finally compromised. That compromise can not endure. Today the Anglican Church is experiencing a strain which threatens its disruption. Seventh Day Baptists ought to inaugurate a more aggressive work in England. Our English ancestors suffered persecution and even martyrdom. Possibly God has preserved in this free land of America the spiritual descendants of the persecuted English Sabbatarian Christians of the Reformation period for such a time as this.

An American representative of the denomination, resident in London and making periodical visits to Holland, could do much to strengthen our cause in Europe.

## THE WORLD CONFERENCE ON FAITH AND ORDER

No place has been given on the Conference program for a report of the delegate of the Conference to the World Conference on Faith and Order. I trust, therefore, it will not seem out of place for me to use the closing moments of the time assigned me on

this program to make a brief reference to that great meeting. I assume that those who are especially interested have read the series of articles which appeared in the *SABBATH RECORDER*, and I must now refer you to those articles for a detailed report.

Before your delegate left for the Lausanne Conference, three different pieces of mail were dispatched to the home address of each of the five hundred delegates. In some cases the receipt of this Sabbath literature was acknowledged by letter, and some members of the conference referred to it at Lausanne. At a banquet on the way over I spoke concerning the contribution which Seventh Day Baptists were in position to make to the Church in the Sabbath of Christ. In the conference itself the Sabbath was never an issue. It was in the nature of the case that in a world conference, composed of eighty different denominations, Catholic and Protestant, other questions would occupy the center of the stage. Therefore, further on along the road to Christian unity and Christian efficiency the Sabbath still waits. We had not come up to it at Lausanne, but Seventh Day Baptists were there, and were not silent when vital questions were being considered. We aimed to get in where these issues were being considered, and opportunities were not lacking. I was especially pleased to be able to effect a change in the final report on the Church's common confession of faith, which gives a more fundamental place to the Bible than was given to it in earlier drafts.

If the Bible, as interpreted in the light of the life and teachings of Jesus, is to be the basis of Christian doctrine in the one Church of Christ for which Christians long and for which the Master prayed, then no denomination has a better right to be heard from than Seventh Day Baptists. Doubtless there are other great truths which need a new emphasis in our own communion. Let us carry an open mind toward all truth. But let us also with confidence and with holy enthusiasm offer our contribution to the whole brotherhood of believers throughout the world. Our contribution is concrete and our position is clear. We bring the Sabbath, which the Father blessed and which Jesus said was made for man.

I covet for my denomination a large share in the work of bringing in the king-

dom of God. I am convinced that there is a service which we can render only in co-operation with other Christian communions in conference and in service. While we thus "carry on" with others who are devoted to the Lord's work, it will give us opportunities to call to their attention their own mistake and the Church's loss in failing to live up to the whole truth of God which is revealed in his Word and confirmed in the life of Jesus Christ.

#### RECOMMENDATIONS

My recommendation as leader in Sabbath Promotion, made to the American Sabbath Tract Society, appear in the printed report of that society. As the delegate of the General Conference to the World Conference on Faith and Order I wish to make one recommendation to this Conference. In view of the many questions which arise in these days of Christian co-operation, when conferences are being held and discussions are going on with respect to church union, there should be appointed at this session a committee or commission to which could be referred all such questions as they may affect our own denomination. For instance, a continuation committee was appointed at Lausanne, of which the Seventh Day Baptist delegate was made a member. There should be a standing committee with whom he could confer on questions that must arise in view of his membership on that committee. This is but one of many similar forms of service that could be rendered by such a committee of the Conference. In this new day of closer fellowship among Christian bodies, the appointment of such a committee would enable the denomination to move wisely in a matter which is receiving unusual attention just now, and which must be a vital matter since it found a place in the intercessory prayer of our Master.

#### PLANS FOR THE COMING YEAR

The leader in Sabbath Promotion makes the following recommendations for the coming year:

(1) Maintain the summer camp in Rhode Island, and enlarge that line of work where there is opportunity.

(2) Continue the Teen-Age Conferences as the needs may require and as opportunity offers.

(3) Hold a conference again this year with the young people of each of our colleges.

(4) Hold a conference of our college presidents, and deans, together with a representative number of pastors. The purpose of such a conference would be to confer together on the question of our mutual responsibility in helping our young people who go to college to maintain their Christian faith and their Sabbath loyalty.

(5) Bring to this country for a visit to some of our churches and to the General Conference, Deacon B. Andrews Morris of the Mill Yard Church, London, Eng. The Congregationalists welcome to this country recently a "Second Mayflower," when a chartered steamer brought a delegation of English Congregationalists to America. I feel sure it would be profitable to our cause both in England and America, if, two hundred, sixty years after the visit to these shores of Stephen Mumford from London, who brought the Sabbath truth to the Baptists of the colony of Rhode Island, a "Second Stephen Mumford" from the Old Mill Yard Church should visit America.

#### CONCERNING THE SABBATH

A LAYMAN

The Scriptures, a compilation of various types of literature, known as the Bible, has been the source of our world's best in the production of civilization and individuals; and the Sabbath system, which developed a fixed period when it was good to "be still and know that God is," was doubtless the responsible factor for the intense spiritual conception of the prophets, saints, and the finest characters of Scriptural fame, culminating in the Messiah, the pivotal figure of all time.

It is according to all precedent that all people and nations, desiring character and thirsting for a well-balanced spiritual life, should seriously consider the Sabbath which was made for man, a symbol and a reality—a symbol of God's presence with man, and a reality in the production of the highest type of human kind nearest to the image of the Creator; a symbol of a busy six days with man in his relation to the material, and a worshipful, restful seventh day when man meets God "and is still."

The Sabbath has on it the seal of God's

approval by what it has produced in history, not a theory but a proof. For we can see out of the mists of the ages a Sabbath-keeping people developed step by step, stage by stage, until the dawn of a purer, brighter era. We might present it as a demonstration of saving principles in the life of Jesus; a demonstration of divine will, in human life, for saving mankind from transgression of God's laws; for law has penalty for breaking—punishment—not that God willfully and vengefully punishes, but man by ignorance or by willfully going contrary to law, punishes himself.

The dawn held great promise; it came to an intellectual world—Greeks, Romans, Egyptians. For a brief period its purity held, long enough to produce impressions and a personality that refused to die. Then that beautiful, loving personality became buried in the age old failures tried again. The Founder of the pure religion must have watched and waited with broken heart, for a pagan mass took on his name. A pagan power substituted the first day with its pagan ideas for the seventh day Sabbath and its holy sacred memories, and has done so for eighteen centuries. Christ stated that he and his Creator were one, which can best be interpreted as being of one purpose. Jesus stated "the sabbath was made for man," and he observed it to the end. The early Church, in its purity, kept it (read Acts, chapter 13); but, when the pagan masses began to come into the Church and the Sabbath was substituted by their days, then purity left the Church, and with reason. For the way of God and the way of natural man are wide apart. Sabbath keepers in little groups have appeared at intervals ever since the decree of Constantine, in the fourth century, that "work should be refrained from on the first day of the week."

These Sabbath keepers have been set upon and harried by so-called Christian zealots, for their constancy and persistence, down to our generation. Even so, the circle of Sabbath keepers grows and ever enlarges.

Men of culture and learning have felt the tremendous uplift, satisfaction, and relief—a benefit to spiritual life—when they have been able to break the bonds of an age long precedent in adopting the seventh day Sabbath for conscience sake.

The common people who keep the Sabbath say: The Bible commands us to "remember the sabbath day to keep it holy; the seventh day is the sabbath of the Lord thy God," and they are justified; for who said "Unless you become trusting as a little child, you can in no wise enter the kingdom of heaven"?

Economic, industrial pressure keeps numberless people from entering into the privileges, benefits, and joys of the true Sabbath. There are few men and women familiar with Church history and the Scriptures but have in their heart of hearts recognized the value and place of the Sabbath, however their conduct may be, unless they are of the class steeped in "church authority."

The world may owe a debt to church authority, but a reward a thousand times greater is due the heroic souls that dared the freedom outside "church authority" for conviction of the Holy spirit. Our Master headed the long line of such spirits and challenged the ecclesiastical authority of his day.

Sherwood Eddy in his "Religion and Social Justice" charges the Church of today with supineness and spinelessness. We might term Sherwood Eddy the Jeremiah of the twentieth century. There are no jokes in his addresses, no sarcasms in his books. We feel a dead weight in his analyses. Listening to him and reading his books give one a sense of depression, but, nevertheless, Sherwood Eddy rings true.

We have spread before us the wisdom of the sages down through unknown ages. Why try to tinker and patch centuries of failure for the healing of the nations? Why try with this excuse, and that, to substitute an ancient feast day and holiday of the ancient pagan world for the true Sabbath of Jehovah? What sacred surroundings has this pagan day? What does it stand for in symbol? Did it ever produce for the world anything of the least nature of what the Sabbath system did for the world? No! And it has had a fair trial for sixteen centuries.

Since the Sabbath was suppressed, there has been a trail of blood even up to our very doors, spilled in the name of righteousness. The ruling Christian body, for several centuries, suppressed the commandment concerning graven images during the sixteen centuries named above, and figures of saints, so-called, abounded in the places

of worship. At times the Christian Church, so-called, has surpassed in devilry the pre-Christ pagan age. The Spirit of God and his Son was not in them.

The purity of the doctrine of our Lord, and its presentation by the apostles, was crushed in the dust at its dawn.

A new dawn is breaking in the hearts and conception of serious minded people today. It gives promise of a more glorious day than that inglorious day of long ago. And in this dawn the true Sabbath with the true Sabbath spirit stands first and foremost for true and lasting Christian progress. There *must* be no dodging the issue.

"The sabbath was made for man."

#### PRESIDENT HILL'S CONFERENCE ADDRESS—RIVERSIDE, CALIF.

Many of us were never so inspired by the beauty and grandeur about us as now; and with the Psalmist of old we exclaim, "The heavens declare the glory of God and the firmament showeth his handiwork," but it is possible with such surroundings to forget that the crowning feature of creation was man, and to lose sight of the purpose of this Conference. Let us give our undivided attention during the next seven days to the work in hand.

There is an especial reason why your president should be brief in his opening address. Omitting the afternoon sessions of the Conference has shortened the time given to the program. To accomplish the usual amount of work will require promptness and economy. The different boards and societies will present their own needs and problems, and it does not seem necessary for me to review their work.

I hope the committee meetings will all occur during the afternoons, and that you all will avail yourselves of the chance to hear the reports of the different boards discussed in these meetings. If this arrangement is carried out, I feel sure no loss will be sustained in not holding the afternoon sessions.

Much of our denominational work remains about the same from year to year, but there are often problems arising that require immediate and careful attention. I wish to call your attention to two or three such problems.

The opening thought of the president's address of a year ago was in retrospect, and it was most fitting for Rhode Island was the cradle of religious liberty, and it was in Rhode Island that the Sabbath truth was first proclaimed to a new world, and it was from this center that radiated the influences that have established Seventh Day Baptist churches the length and breadth of the land. from the Atlantic to the Pacific. It was quite natural with such surroundings that our president should have reverted to the past and to the great and good men who laid so well the foundations of our denomination; but this year in this new land of beauty and promise, our thoughts must be of the future and what that future has in store for us as a people, not what our forefathers accomplished, but what is our task and how shall we perform that task.

It is well to think of the past, to study its lessons, its mistakes, and its successes; but activity, advancement, and progress come to us when we are looking into the future, when we are striving to overcome difficulties ahead of us.

There are real problems before us that will require our very best thought and energy.

Every worth while undertaking has its problems. Every mission field that we occupy has its difficulties, and the more difficult the field the greater the need and the greater the opportunity.

We have lost faith and power as a people because we have studied the statistics of our year book that discloses our losses, instead of the Word of God that discloses to us the opportunities for service and his readiness to help and direct our efforts.

There are now in Rhode Island four churches of our faith and practice. There have been eight. Four have gone out of existence, and the buildings have been sold or destroyed. That seems like a severe loss, a real cause for discouragement, but there have come great changes in the last fifty years. It is as easy now to attend church ten miles away as it was one mile before the automobile came, and a pastor can care for a much larger field.

The same process is taking place in other fields of work for the purpose of advancement and greater efficiency. The little red school house is fast going out of existence and the large central school is taking its

place. This change is causing certain losses, but on the whole greater gains.

But there are losses than can not be accounted for so easily—the loss in membership and the losses among our young people. It is much easier for a person keeping the seventh day to find employment than ever before, and yet the losses continue.

To meet and overcome the losses we must look for the cause. Is it because we are neglecting home interests? Should we be more liberal and raise more money? Or should we make a better use of the money we do raise?

We have stressed the raising of money to such a point I fear that our young people have come to feel that instead of money's being the root of all evil, it is the most desirable and the most necessary thing in life; and they enter upon life's work with this idea.

I expect it will always be necessary to have money in carrying on the work of the Master, but I fear we are making it the all important thing and, like Martha, we are greatly troubled while the thing most needful is neglected. A person will never know the richness of the Christian life, the length and breadth of God's love, if his only service is measured by dollars and cents, if he has never entered into the sorrows of another, if he has never sympathized with the erring, if he has never carried the burdens of lost souls, if he has never had the satisfaction of helping a prodigal son back to the Father; and what is true of the individual is equally true of the church and the denomination. Bountiful harvests, good prices, and good business will not make liberal givers. The poor widow gave of her poverty. The rich young ruler went away sorrowful, and there is nothing to indicate that he gave anything from his abundance.

The money to carry on the work will come when the heart of our people is right. Money is a standard of measure. It measures accurately the value we place upon the Master's work. Therefore, if we hope or expect to raise more money our people must come to set a higher value on lost souls. The pharisee despised and scorned the publican, and he had no place in God's plan of salvation. Our Master hated sin, but loved the sinner. What is our attitude? The answer to this question will indicate our

willingness to give for his cause, will indicate the power and influence we have any right to expect in the work of redeeming the world. He said, "Inasmuch as ye did it unto the least of one of these ye did it unto me."

The least of one of these may be a lost soul in the Tropics, in China, or some out-cast nearer home who has no standing among those with whom we associate.

Have we a real interest in such? Are we burdened for their salvation? If so we will be liberal in service and giving, and we will have a place in God's plan.

One of the most difficult problems before us today is how to adjust ourselves to the changed conditions in China. We all recognize that the demand of China for a larger share in the work is a just and worthy ambition, and many of us now recognize that had this been our plan from the inception of the China Mission, we should have saved money and would have a stronger force of native workers. Our plan has been to fully man the field with American workers, to send over there as many workers as we could find the money to support. This has left no place or support for the native converts. If now a larger share of the work is to be given to the natives we shall have to return some of the American missionaries or increase the expense of the mission. If we increase the expense of the mission, one or two things must happen. We must be more liberal in giving or some of our other interests must suffer. We can not make bricks without straw.

We also have serious problems in the Tropics, and our two missionaries there need the help, sympathy, and prayers of all our people. At Georgetown we have faced one of the most disappointing experiences in the history of our missions. There is no disposition to expose any one unnecessarily, neither is there a purpose to cover up anything the knowledge of which could in any way help in extending the work.

I have been greatly impressed by the devotion of our missionaries during these troublesome times in China, as I have read their letters and conversed with the returned missionaries. Would that the home field could be fully manned with the same zeal, earnestness, and devotion. We have faithful, consecrated workers on the home field, but we need so many more and the

money to support them in a way that will give them a chance to do their best, a support that will encourage them to do their best and a support that will release them from the worries of how to meet necessary living expenses.

The missionary spirit in a person, a church, or a denomination is a result of the Christ Spirit. It is one of the results of a life that is close to the Master. It is not a cause but an effect or a result. Liberal giving is another result. Giving to the cause of missions does not necessarily make one a Christian, but being a real devout Christian will make a liberal giver and will create in him a missionary spirit.

Therefore, we can not neglect the home field and expect the foreign field to be supported.

The workers on the home field are the poorest paid of all our missionaries, and living expenses are the highest. We pay a difference to a missionary returning from a foreign land that we never think of in connection with a worker on the home field, and as long as such differences exist the conditions at home will not be encouraging, and there will continue to be a pressing need of workers.

These are a few of the problems that are pressing us for a solution. To meet these and other problems we need a deeper consecration, a consecration that will cause every church member to support the church in any way he or she can, a consecration that will fill our church choirs, not for money but for service, a consecration that will produce teachers for our Sabbath schools, leaders for the Christian Endeavor, workers in all the activities of the church, and faithful attendance upon its services.

The old First Hopkinton Church for nearly one hundred fifty years depended upon its own leaders and preachers, and it reached its greatest membership, (nearly one thousand) during this period. Now if a church is without an ordained pastor for a short time, it becomes cold and indifferent, and soon begins to show signs of decay.

When we have a consecration that will cause us to be more willing to serve when there is a special need of service, we shall have few weak churches, we shall raise the budget, and our mission fields will be supported.

## MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.  
Contributing Editor

### THE STUDENT QUARTET HELPING

PASTOR ELLIS R. LEWIS

[The following letters from the workers on the evangelistic team will be read with interest.—*Secretary.*]

DEAR MR. BURDICK:

The Sabbath morning service on June 30 marked the end of the quartet's work in New Auburn, Wis. The meetings there were very well attended, the average attendance being perhaps forty-five or fifty persons. While there were no converts or special outward effects of the campaign, we believe and hope that a great deal of good was accomplished.

As it usually happens in such cases, the women of New Auburn won their way into our hearts through their efforts at feeding us. We certainly appreciate the way in which we were treated there.

On the night after Sabbath at about eight o'clock the quartet left New Auburn. By having no trouble and driving all night, we reached Albion, the home of the Sayre brothers, at five-forty-five in the forenoon on Sunday. Sunday was spent in preparation for the Southern trip. Four new tires were put on to replace some that were practically all worn out, and the quartet was again on the road at eleven-fifteen on Monday morning. Last night we made camp at Bloomington, Ill., and as I am writing this Maurice is on my right baking pancakes, and now Walter is on my left eating one of them. We expect to arrive at Gentry, Ark., about Thursday.

Sincerely yours,

LOYAL TODD.

Bloomington, Ill.,

July 3, 1928.

DEAR MR. BURDICK:

Well, another week has passed and it is my turn to write. We are now in Decatur, which is six miles from Gentry, visiting at Mr. George Lowell's. We are staying at different places here and at Gentry, being "farmed out" as we call it.

We had a fine trip down to this country, starting Monday, July 2, and arriving here Thursday afternoon. We took plenty of time and had a good time. Our Ford, this time, gave us no trouble at all, which is much different from the old "wreck" we had last year. We came from Milton by way of Bloomington, St. Louis, Springfield, Mo., Joplin, etc. Had fine roads except for a little ways, where we got into a typical Arkansas rocky road.

At present we are holding meetings at Rock Valley, some three miles from here. I don't see how the name "Rock Valley" distinguishes it from any other place here in Arkansas, but at least it lives up to its name. The roads are rather bad out that way, for a couple of weeks ago they had a cloud burst and washed the whole road away in some places. We started our meetings Sabbath night, and Pastor Lewis says that we will stay as long as it seems fit. We are under his leadership now, and he hasn't decided where we are going after we get through here. The meetings have been well attended so far and things look quite hopeful for some real good to be done here. That's about all the news I can think of now, so I will quit.

Sincerely,

MAURICE SAYRE.

Decatur, Ark.,

July 9, 1928.

DEAR MR. BURDICK:

Another week has passed in our work. It has been quite hot down here, but as far as I can see none of us have suffered any. Our meetings out at Rock Valley are progressing nicely and we shall continue them just as long as the interest keeps up. It is much better to have as much time as is needed than to have to hurry from place to place, as was necessary last year. There has been quite a large amount of interest shown by some of the people, and there are certainly enough people here who are not Christians to make it worth our while to stay and work until all interest dies out.

I can say nothing definite as to where we will go in the future, but Stonefort, Ill., will very likely be our next stop. Another letter will be written next week.

Sincerely yours,

WALTER R. SAYRE.

July 17, 1928.



DEAR BROTHER BURDICK:

The Milton quartet has been with us on the field since the fifth of the month. Meetings since the sixth. Good interest; fair crowds; three decisions, and one backslider renewed. *Much* opposition at first, and quite a bit yet, due to our insistence that to live the Christ life *must* include Sabbath Sabbath keeping as well as all the others. We plan to continue through this week at least, unless my voice completely quits, which seems at this time quite probable.

We are praying for a wise, spirited Conference and that God may lead us and so bless us all.

I remain faithfully yours,  
July 23, 1928. E. R. LEWIS.

P. S. We are looking forward to your visit with us in August.

### HEALING SOULS AND BODIES IN INDIA

Sir William J. Wanless, M. D., of Miraj, Indian, and a missionary under the Board of Foreign Missions, is now on furlough and is spending the time at Glendale, Calif. Doctor Wanless, who has restored the eyesight of nearly 10,000 people, has been honored for his services by the British government through elevation to the knighthood.

The case of Ramchandra Garkwad furnishes a typical illustration of how Dr. Wanless works in his mission field. Ramchandra, who lives in one of the 700,000 villages of India, had been blind for five years. Although his village was North of Bombay and 300 miles from Miraj, Ramchandra heard of Doctor Wanless and his wonderful work in the restoration of eyesight and determined that he, himself, would overcome all of the difficulties in the way and present himself before Doctor Wanless at Miraj. He was suffering from *mati bindu* (cataract). A blind beggar who had been furnished the 12 rupees (\$4) necessary to go to Miraj and back, had returned seeing, and constantly told his experiences for the benefit of others. Ramchandra had been among his listeners.

The scene shifts to the hospital. The operation has been performed. The bandage is about to be removed. One has only to look at Ramchandra's face to see how it brightens as he discovers that once again he is able to use his eyes.

"Oh yes, I see those beams in the ceiling. I see the foot of the bed. Why, Sahib, I even see your face . . . may you live long and have much merit in heaven. *Lay Poonyavalla!*" (meritorious one).

As Ramchandra explains to the doctor why he came to Miraj—because, poverty-stricken he had learned that the mission doctor would not charge—the doctor tells him to listen, and speaks of a great and more wonderful Doctor, who "sent all these doctors and nurses here."

Asked if he would like to hear more, Ramchandra calls for the story. He then learns of him who went about doing good, healing the sick and telling the work of the great salvation which he gives all men.

"Ramchandra," says Doctor Wanless, "you have had your physical vision restored. The same great Physician said, 'I am the light of the world.' You need also the spiritual vision which Jesus, the great physician imparts . . . just believe in him . . . this Jesus also forgives sin and gives new life. This is Jesus' wonderful gift to the world. Believe in this Lord, Jesus Christ, and thou shalt be saved."

Thus, as this incident reveals, Doctor Wanless not only heals the physical ills of his patients, but ministers also to their spiritual needs.—*The Presbyterian Advance*.

### "I'LL SHOW THE WORLD!"

"I'll tell the world!" That's good and well,  
But pray, my friend, what will you tell?  
And will you tell in words, not deeds?  
And will you formulate fine creeds?

'Tis better far to say and do;  
Deeds, noble deeds, can best construe  
The meaning of the words that you  
Proclaim to thousands or to few.

I love to hear a sermon preached  
When lofty peaks of truth are reached;  
And yet, to you, my friend, I'll frankly say,  
I'd sooner see a sermon any day.

"I'll tell the world"—that's good and well,  
But while the truth you aptly tell,  
Remember that to say and do  
Will bring the best rewards to you.

So then let's add another phrase,  
One that the world is sure to praise:  
"I'll show the world!" That's better far.  
Prove to the folks right where you are.

That truth is lived as well as told—  
Such truth is worth much more than gold—  
So then go forth with flag unfurled,  
Go forth, my friend, and show the world!

—David F. Nygrén, in the "Baptist."

## YOUNG PEOPLE'S WORK

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Contributing Editor

### RELIGIOUS LEADERS

Christian Endeavor Topic for Sabbath Day,  
August 25, 1928.

#### DAILY READINGS

Sunday—Christ revealed God (John 14: 9)  
Monday—Paul's evangelistic zeal (Rom. 9: 1-5)  
Tuesday—Peter broke down prejudice (Acts 11: 1-18)  
Wednesday—An organizer (Tit. 1: 1-16)  
Thursday—Moses, who made a nation (Deut. 27: 1-10)  
Friday—Elijah, who resisted kings (1 Kings 17: 1-7)  
Sabbath Day—Topic: What the world owes to religious leaders (2 Cor. 12: 1-12. Missionary emphasis)

#### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The greatest religious leader the world has ever known was Christ. When we think of his life of service, his great love for us, and the Christian principles he gave to the world, we can not understand why he was rejected by the chosen people of God, and why so many are rejecting and crucifying him now. The world owes him a debt which can never be paid. We can help pay this debt by carrying the gospel to all parts of the world.

God called General Booth to be the founder of the Salvation Army. We know about the work of this organization, and the good it is doing to the world. Let us not sneer at them when we hear them singing and preaching on the street corners, but let us help them with our money and our prayers. In this way we can pay the debt, in a measure, which we owe to General Booth.

Many years ago God called a small gypsy boy, born and reared in a gypsy tent, to preach Christ to the world, and for many years Gypsy Smith has done this, and thousands have been led to Christ through him. The world has been made better by him, and I am sure we can pay our debt to him best by living Christian lives.

We as a denomination have had wonderful religious leaders in the past, and we still have them. They were God-fearing men,

who were loyal to truth, and they have rendered a wonderful service to us and to the world. We can pay the debt we owe them by following in their footsteps and carrying on the work they started.

"The leader dies, but the movement goes on. Who can calculate its influence? It is like a river that never dries up, bringing new blessing every day."

#### IN PREPARATION

It is well for us occasionally to delve into the past, recognizing the debt we owe to those who have made the present possible.

For this lesson assign to the members names of outstanding Seventh Day Baptists of the past, as the Stennetts, the founders of the Newport Church, Amos R. Wells, the Carpenters, the Wardners, Dr. and Mrs. D. H. Davis, Elder S. R. Wheeler, Dr. A. H. Lewis, and others. There are many of them of whom we are justly proud. Much interesting material may be found in the books, "Seventh Day Baptists in Europe and America," about these early leaders. Let the talks be short, but emphasize the benefits to the denomination of the work of these leaders.

In general discussion, name present day leaders, telling something of the work of each and its probable results.

Remember the adage, "Hats off to the Past. Coats off to the Future." By the date of this lesson, reports of the commission and the various boards may have appeared in the RECORDER. Give some time to a discussion of the problems facing us now, as shown by these reports.

### THE INTERMEDIATE CORNER

Topic for Sabbath Day, August 25, 1928

A trip around the world. (Acts 1: 8; 13: 1-3.)

### JUNIOR C. E. JUMBLES

MRS. ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent  
Suggestions for Topic of August 25

The life of David Livingstone may be told to the juniors, illustrating it with pictures of Africa. The life of any other missionary may be used in place of David Livingstone. You might tell how it was through the influence of Robert Moffat that David Livingstone went to Africa, and through Livingstone's influence Dan Crawford went.

## SUGGESTIONS FOR WORK

Keep your new Junior Three Points Chart up-to-date each month to encourage the juniors to do better work. Even a little will make some showing on the chart, and the juniors will be anxious to see the credits go on. If you don't understand how to use it, write me your difficulties. Any society, no matter how small or how large, can use this chart. If you use it as you should, it will save much of your time in making out your annual Junior report at the end of the year, for you can just send me the chart and I can see at a glance just what you have done.

**Sabbath School. Lesson IX.—August 25, 1928**

PAUL IN A ROMAN PRISON. Acts 16: 16-40.

*Golden Text:* "Rejoice in the Lord always: and again I say, Rejoice." Philippians 4: 4.

## DAILY READINGS

August 19—The Philippian Jailor. Acts 16: 16-24.

August 20—The Jailor Converted. Acts 16: 25-40.

August 21—The Prisoner Remembered. Genesis 41: 1-13.

August 22—Delivered from a Fiery Furnace. Daniel 3: 24-30.

August 23—Protection and Deliverance Promised. Psalm 91: 1-16.

August 24—Returning Good for Evil. Luke 6: 27-33.

August 25—Jehovah's Abundant Mercy. Isaiah 55: 6-13.

(For Lesson Notes, see *Helping Hand*)

"Just as we go to press we learn that our bill prohibiting the cropping of dogs' ears and the exhibition of dogs with cropped ears, has passed both the Massachusetts' Senate and House and awaits the governor's signature. Of that signature we have no doubt."

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