

The Sabbath Recorder



**The Paper Needed in Every
Seventh Day Baptist Home**

"My people are destroyed for lack of knowledge."
Hosea 4: 6.

The Paper Needed
by **THE PASTOR**
CHURCH OFFICIALS
PARENTS
CHILDREN

No one interested in the Kingdom tasks as represented by
Seventh Day Baptists can afford to be without

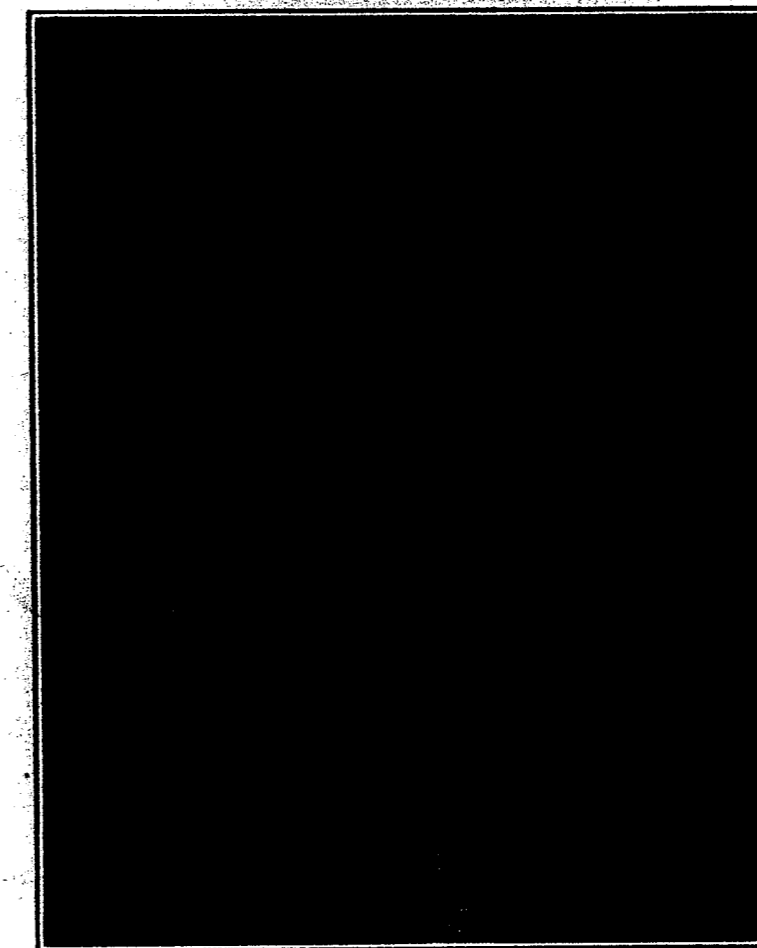
The Sabbath Recorder

The Sabbath Recorder

VOL. 111

SEPTEMBER 7, 1931

No. 10



DR. THEODORE L. GARDINER
Editor Emeritus

Contents

Editorial. —Conference Items.—Reflections.—Beer and Prosperity	289
Greetings from Dr. Theodore L. Gardiner	291
General Conference	291
Missions. —A Letter from Jamaica.—Annual Report of the Seventh Day Baptist Missionary Society	296-300
Woman's Work. —The Mission of Love	302
Denominational "Hook-Up"	303
Onward Movement	305
A Good Letter	305
Young People's Work. —Making Christ Known.—Junior Jottings	306
A Complete Foundation, or a Fragment of the Corner Stone?	306
The Minister's Retreat	310
Children's Page. —A Leaf from the Life of Leddy-Bird.—Our Letter Exchange	311
Prayer at Opening of the General Conference	312
Our Pulpit. —Christian Evangelism and the Sabbath	313-315
Annual Statement of the Board of Trustees of the Tract Society	315
Annual Meeting. — American Sabbath Tract Society of New Jersey and New York	319
Marriages	319
Deaths	320
Sabbath School Lesson for September 19, 1931	320

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 18-23, 1931.

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Terms expiring in 1932—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.

Terms expiring in 1933—Willard D. Burdick, Rockville, R. I.; J. Frederick Whitford, Bolivar, N. Y.; Moses H. Van Horn, Salem, W. Va.

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Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

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President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
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Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

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Treasurer—Louis A. Babcock, Milton, Wis.
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Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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Trustee of International Society—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Clifford A. Beebe, Nady, Ark.

Junior Superintendent—Mrs. Elisabeth K. Austin, 12 William St., Westerly, R. I. **Associate**—Mrs. Ina S. Polan, Brookfield, N. Y.

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ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Blanche Burdick, Ashaway, R. I.
Central—Mrs. Iris Sholtz Maltby, Oneida, N. Y.

Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.
Northwestern—Mrs. Elsie Van Horn Sweetland, Loup City, Neb.

Southeastern—Miss Vivian Hill, Farina, Ill.
Southwestern—Miss Alberta Simpson, Battle Creek, Mich.

Pacific Coast—Miss Greta F. Randolph, Salem, W. Va.
Washington Union—Miss Lillian Giles, Anacostia, D. C.

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Gael V. Simpson, Battle Creek, Mich., Chairman; George Crandall, Battle Creek, Mich., Secretary; Paul R. Crandall, Battle Creek, Mich.; Richard C. Brewer, Riverside, Calif.; George R. Boss, Milton, Wis.; John H. Austin, Westerly, R. I.; Winfred R. Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; William Coalwell, Hammond, La.; Royal Crouch, Center Line, Mich.

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WHOLE No. 4,513

EDITORIAL

CONFERENCE ITEMS

Last week's SABBATH RECORDER might well have been called a Conference number. Many interesting matters will be found from the General Conference in this issue. Our readers will be pleased to see the picture of the former much beloved editor, Theodore L. Gardiner, now editor *emeritus*, on the front cover. A stenographic report of his brief address on Tract Society day will be found following the editorials.

Four hundred thirty-one delegates registered with the Entertainment Committee headquarters at Alfred. It was estimated by some that as many more visitors were in attendance upon part of the meetings. Mr. W. H. Bassett, head of the commissary department reports 4,166 meals served and in payment for them there was received \$1,472.24. When these figures were reported expenses incurred were known to be slightly in excess of \$1,200, with a few minor bills unpaid. Mr. Bassett felt confident there would be a little surplus profit. That sounded good. The average cost of dinners had been figured at forty-one cents, suppers at twenty-six cents, and breakfasts at nineteen cents. Good meals, wholesome and plentiful, were served.

The Conference offering for the Onward Movement amounted to \$435.53.

The Entertainment Committee was quartered in the Greene Block facing Church

Street, and next door to Conference headquarters. The Committee with Professor Waldo Titsworth as chairman, assisted by Professor Benjamin F. Crandall, had the placing of the delegates well in hand and functioned easily. People could help such a committee, vastly, however, by sending in their names ahead of time.

A nursery, under the management of Miss Flora Burdick, was conducted for the benefit of young mothers. The Clawson Infirmary was open to Conference guests, but few found it necessary to accept the privileges of the institution. Many availed themselves of the opportunity to visit the college buildings, and greatly enjoyed the beautiful and spacious campus. No small amount of praise is due Professor Fritjof Hildebrand, general chairman of the Conference arrangements, for the smooth and helpful way in which everything was carried forward. On Sabbath morning, while services were in progress at the church and in Alumni Hall, a Junior worship hour was conducted at the parish house by Mrs. Walter L. Greene. The theme of this worship was "Peace and God's Other Children." The service consisted of well selected hymns, Scripture lessons, Bible stories with a closing prayer in which the children joined:

"Dear heavenly Father,
 Help our lips to praise thee,
 Help our hands to serve thee,
 Help our hearts to love thee,
 Forever. Amen."

Reflections Often one comes to the close of a Conference—the last words have been spoken and announcements made; the "God be with you till we meet again" has been sung—and one has gone home a bit sad because it is all over. He wonders—was so and so there? Yes. It is remembered that he sat in the audience, but in the confusion of meeting many friends and amid the press

of crowding duties and insistent appointments, the friend was missed. He was not greeted and a distinct loss is felt. Was Jesus there? Yes, but did the multiplication of many tasks keep us from close fellowship with him? Perhaps there was a distinct impression of his presence. A glimpse of him, perhaps, in a committee's report, an address, or a devotional season. But

perhaps; too, in the confusion of much meeting of other friends and in discussions and various group meetings there was found no time to tarry at his feet—and there lost the “better part” such as Jesus chided Martha for losing in the Bethany home. Much of life is saddened and shadowed by what we have missed. One may wonder how Jesus feels about it. Did he feel a loss? And this was a Conference of his people and met for the consideration and advancement of his work.

Beer and Prosperity On the acting editor's way home from the Southwestern Association last month, the St. Louis Daily *Globe-Democrat* carried heavy headlines and gave space to the full and lengthy text of an open letter in which Augustus Busch set forth the declaration that return to four per cent beer would solve our economic problem, take care of federal deficits, and set things at rights again. No small amount of publicity has been given Mr. Busch's letter, and it is not the intention of the SABBATH RECORDER to add to it. Readers of this publication are interested, however, in prosperity and in the larger, more effective realization of the Eighteenth Amendment. They will be glad, therefore, to read the following gathered from a release from the Women's Christian Temperance Union.

Increasing beer propaganda can be traced directly to the brewers, through the impetuous remarks of Augustus Busch who supported the wet organizations a few weeks ago in open letter, stating that restoration of four per cent beer would cure all America's troubles.

Not long ago the Association Against the Prohibition Amendment was seeking and getting the brewers' contributions and in return agitating for 2.75 per cent beer which, the association believed, would be followed by a complete breakdown of prohibition. All the brewers turned in and aided this drive which ended on the rocks.

It was a campaign based on the idea of doing something to give “the poor man his beer.” Later the senate exposed the fact that it was not so much the “poor man's beer” that interested the wealthy wets but it was the idea of using the poor man's beer to shift the rich man's taxes. Wall Street was going to unload the corporation taxes on the backs of the poor man's family. Actually it was figured that a *billion* dollars a year in taxes could be gouged out of the class least able to afford it and let Wall Street go free of corporation taxes. A splendid idea for

Wall Street; but a fatal one in politics out in the country.

As time progressed and no beer was legalized, the wets raised the hypothetical alcoholic content and are now talking about 4 per cent beer as fervently as they recommended 2.75 per cent beer. As the alcohol increases so do the rumors.

Someone is keeping this fake alive. Millions of dollars are being raised in Europe, according to the liquor interests over there; and someone over here is getting it unless those European wine interests are romancing. They claim large sums of money are raised in Europe to break down prohibition in the United States. Huge sums of money are being used by wet groups over here.

But the plea for beer as a blessing to the poor man and to certain large Wall Street families now changes to a plea for beer as a blessing to Uncle Sam. The Beer Bloc promised us that Uncle Sam could raise a billion dollars in beer taxes right away this year, beginning July 1. Then they cut it down to a billion dollars for everybody, states, counties, cities and villages, in addition to the federal treasury. That of course, means licenses on saloons for the states, cities, counties, and villages.

The wets agree with the W. C. T. U. that there are only fifteen states where beer would be legal, but the wets claim that enough beer could be sold in these states at ten times the previous tax to raise \$243,000,000 a year for the federal government alone.

Where and how are the brewers going to market this beer? The brewers indicate plainly that they cannot expect to sell this flood of beer by sending it in bottles to the homes. They claim they don't want the old-fashioned saloon, but they know perfectly well that beer will have to be sold in some sort of beer shops, drinking places, restaurants, or clubs, and sold by the glass. That it will have to be boosted by the most strenuous sales campaign, in the magazines, newspapers, radio, and bill boards. Also, to sell enough beer in fifteen states to raise \$243,000,000 a year for the federal government will mean pushing the milk business, the ice cream business, the soda business off the map.

It means also restoring the brewer to business and a power in politics that ought to make the American citizen shudder. If there was anything worse than beer it was the brewer. His record in America starting with the brewer-owned saloon and ending with his attitude in the war does not recommend him to the trust and affection of the American people.

Now that Augustus Busch has come out in the open with his statement that restoration of beer would restore public confidence and prosperity, our suspicions are confirmed. It is the brewers who are in large measure responsible for the beer propaganda, and possibly a large share of the general wet propaganda being used to advantage in wet political circles.

Can it be that the brewers are aiding their European colleagues in spending the wet money the Europeans claim they are raising?

GREETINGS FROM DR. THEODORE L. GARDINER - EDITOR EMERITUS

(Stenographic report)

I don't think that I have missed a session of Conference for over sixty years. I have no speech to make today. I want to express my gratitude to the people for their help and friendship for a quarter of a century. More than sixty years ago I had many friends around Alfred and Little Genesee, and I have been dreaming of times gone by. I wish I could have the names of all the young men here and say something to each to steer his interest in this great work. I have no speech; I don't want to make one; I don't want to say good by. I only want to say farewell and to urge you on in the work in this great kingdom.

GENERAL CONFERENCE

REPORT BY THE ACTING EDITOR

(Continued)

YOUNG PEOPLE

Youth is going by this morning as the writer begins the pleasant task of continuing the “write up” of Conference for RECORDER readers. They are on their early way to the fellowship breakfast. Their various activities will be reported for Brother Beebe, editor of the Young People's Department, by Miss Janet Loofboro of Lost Creek, W. Va. But you can't help talking about the young people of this generation. How we love them, radiant, enthusiastic, glorious, forward looking youth! How poor our Conferences and our churches and our homes would be without them. Now auto after auto goes by the window loaded down with these precious lives. They will have a grand morning on the camp grounds in a splendid grove. After their “hot dogs and buns,” their bananas and doughnuts and coffee and cocoa, will be the inspirational hour—with “peppy” messages and thoughtful devotions. Hail, youth, the backbone and man power of home, church, and State of tomorrow!

Tract Society Day

Wonderful was the morning that dawned upon Alfred—the day on which the American Sabbath Tract Society presented its reports and messages to the General Conference—a morning dawn auspicious of the

occasion, and of the work represented. If the air filling the soul as fully invigorates the spirit of Seventh Day Baptists as the atmosphere of the Allegheny hills fills the lungs and invigorates those attending the Conference—then all, or much at least, will be well.

As the people assembled for this program they at once became aware in a visual way of some of the work done during the year by the society. Screens arranged in front carried photographs and cuts that added much to illustrate and impress the reports of the workers. Work sponsored by the leader in Sabbath Promotion was represented by pictures of the various summer camps, Teen-Age Conferences, badges, and wonderful landscapes and other scenes. Cuts of churches and pastors visited during the year by the corresponding secretary were assembled on mountings and displayed on scenes. With each group was a report of sermons and addresses, number of services, and average attendance. A screen carrying samples of mounted tracts brought to attention the task of publishing and distribution of our literature. The devotional hour found Dr. Paul E. Titsworth, president of Washington College, in charge and opening up for meditation the field of prayer. “Dominant desire and purpose of the heart,” he said, “constitutes prayer.” He gave a familiar passage of Scripture, “as a man *desires* in his heart so is he.” Nor did he leave his people in the air, but helpfully showed how the right kind of desires may be born and grown up in the heart.

Reports

“I did not know a treasurer's report could be like that.” “I was prepared to settle for a nap while the financial statements were being made, but when the lady in white began her story of Tract Board finances I sat up.” “The most interesting financial report I ever listened to.” “That was different.” Such were testimonies overheard after Mrs. Ethel T. Stillman, treasurer, made her report. “I certainly was interested in all the reports of the Tract Board,” was directly spoken to one of the officers of the society at the close of the morning session. Well, it was more than a recitation of cold facts. It was a living, throbbing blood and spirit manifestation of the

life of the workers of the society—fresh “acts of the apostles” it may be said without irreverence. Said Rev. Ahva J. C. Bond, “the work impresses us with its importance and the serious responsibility laid upon us.” The reports, when printed, should be carefully read. Imagine when you read, that you see Mr. Bond, or Van Horn, or Randolph, or Mrs. Stillman—all of whom the most of you know, more or less—as they in their own ways present the messages of the society upon which is laid vast responsibilities of specially promoting the Sabbath. Year after year the president of the society, Dr. Corliss F. Randolph, has brought carefully prepared statements of the plans and purposes of the society in his helpful messages. He was at his best again this year as he outlined the work and responsibilities represented. “The SABBATH RECORDER” he said, “is our torch bearer, and one of the most exacting responsibilities of the society.” He spoke of the qualifications of the man the board is in search of for the editorship. They were high, and he is right. But perhaps, as President Boothe C. Davis afterward told him, one having such qualifications would not be found this side of heaven.

Editor Emeritus

Hundreds of people were glad that we had with us at this Conference Dr. Theodore L. Gardiner, so long the editor of the RECORDER. He came up with his daughter from Lost Creek in Pastor Loofboro's car, and stood the trip well. We hope he will describe that trip through the mountains and hills and tell of the things that are upon his heart as of old, when he is able. When he appeared on the platform, for the moment as vigorous as ever, every one in the audience arose and greeted him with the marked respect they feel for him. It is doubtful if there is another in the denomination so well known as he or so well loved.

Keeping the Sabbath

Challenging was the address of the Rev. Loyal F. Hurley on “Keeping the Sabbath.” He challenged the society to show and tell the churches and people how to keep the Sabbath. Of course no group can do that. Mr. Hurley rather accepted the challenge flung out and opened up a real path to helpful and consistent Sabbath keeping.

Here follows a brief stenographic report of the address:

At the beginning let me say that these few remarks are not an inspirational address.

If the Sabbath Tract Society has the responsibility of fostering the Sabbath, we would like to have it tell us how it ought to be kept. How shall we promote it? By tracts—by example. Promotion by our example is the important thing. Sunday has lost much of its sacredness; it has gone by as a holy day—it is a holiday. Is the Sabbath losing its sacredness to us? We sometimes wonder. How can the Tract Society help us? Our Godliness should demonstrate our Sabbath to the world. The fourth commandment does not mean for us to keep a dead Sabbath. It carries the idea of something set apart—set apart for our use—for activity. It may be mental and spiritual activity. But it does not exclude bodily activity. Seventh Day Baptists should take as an example, our Master. Jesus worshiped on the Sabbath; he also did things that horrified the Jews; he was not dead on the Sabbath—he did something. “My Father worketh and I work.” Should the Sabbath be labeled “Fragile, handle with care”? Do we think that way? Or should we label it with the slang, “Here's your chance”? Here's one day for service, a day to be used. Our Lord emphasized the positive possibilities, not the negative restrictions. I wish I could tell this morning, in the presence of my mother, something of my memories of the Sabbath. What ought I to do on the Sabbath, not what *can't* I do on Sabbath. We must learn to look at the Sabbath as a positive chance.

An adequate report of the addresses of the afternoon can hardly be made by this reporter. When Doctor Bond gave his masterful presentation of “The Sabbath and the Changing World,” the writer was subconsciously thinking of his own address soon to be made. Naturally he was in no condition to take notes. He feels like the old lady who told her pastor he preached a powerful sermon this morning, but when she was asked to give the text, could not do so, nor tell one thing he had said. “But,” she said, “It did me good in here.” as she placed her hand over her heart. It was a searching discussion and will be helpful to old and young. We hope it may be put into permanent tract form. The writer spoke without manuscript and will not attempt to report anything he said. He won't even have time to write it out. However, a stenographic report of it may later be published. The theme was “Our Publications and Our Responsibility.”

EXTRA! EXTRA!

It would be fine if a report could be made of all the extra Conference affairs—the family affairs, the group meetings, the table discussions, the campers, and other interesting matters.

About eighty Alfred theological students, old and young, men and their wives, gathered in the parish house parlors for a dinner served by the Ladies' Evangelical Society for the seminary. Dean Main had sent out cordial invitations to the fellowship dinner, and had left nothing undone for the splendid occasion. After the meal—which was bountiful and was tastefully served—two addresses were given.

Dean Main, in introducing the speakers of the evening, reported a conversation that occurred earlier in the evening. He was talking with one of his former students when he was asked, “Are you going to teach us Theological Introduction or Propaedeutics this evening?” To this he had replied, “Neither; this is not a classroom, but a fellowship.” However, the dean said he would now indulge in some “theological introductions.”

The first speaker introduced was Mrs. Earl P. Saunders, who told of the gift of the Whitford House to the Education Society by her sister, the late Mrs. Jessie B. Whitford, for the use of “theologs” and their families. That all were deeply interested was evident in the close attention given the speaker as she told of her sister's interest in the students and their work. The other address was a paper sent by Mrs. Carroll Hill of Ashaway, who was detained at home by whooping cough in the Hills of Rhode Island. Her reminiscences were sympathetically read by Mrs. Mabel S. Warren of North Loup, Neb. The “meeting” was then “open for testimony.” That sounds old fashioned, but then some of us are that way. A testimony meeting is rarely out of place, even if rarely found now-a-days. Certain groups reported themselves present for the first time in years. Perhaps outstanding was a group of seven, in school a quarter of a century ago, now brought together from China, Michigan, New Jersey, and New York—a band unbrokenly reunited now for the first time. For nearly that length of time this group has

circulated its budget letter from two to three time a year—wonderful fellowship! An older group, still, not so large—in numbers—consisting of George B. Shaw alone, reported, “All here.” It was recalled of his class, that someone had remarked about one hen sitting on three eggs, but this was the first time anyone knew of three hens sitting on one egg. It was recalled by the dean that his reply to this had been, “It all depends upon the quality of the egg.” Of course this brought forth much merriment. So you may laugh too, if you see the point. One by one many spoke of some phrase of the fellowship life of the seminary and of the appreciation felt for the work and influence of the dean. President Boothe C. Davis bore beautiful testimony to the helpful influence upon the campus of the theological students and their wives. One of the younger students, recently graduated, of another denomination called attention to the great passion of the ministry—“to save men” through the Lord Jesus Christ. He insisted we must gather “sheaves” for the Master, and as we do so we best evidence our appreciation of the life and work of Dean Main who has helped us to see the way, and that whatever we do of this kind will be lives of his saving. The chaplain of Battle Creek Sanitarium, Dr. Henry N. Jordan, closed the fellowship hour with a heart felt prayer and benediction.

SABBATH SCHOOL BOARD PROGRAM

It is with no thought of criticism of the management when it is observed that such a program as the officers of this board put up deserves at least two sessions. To crowd into one session all the good things presented, is not justice to the speakers or to the audience. Professor J. Nelson Inglis, who presided, outlined the purpose of the board and its program as administrative, promotional, and evangelistic. Feeling that its work is the most important of any, is the prerogative of any board or institution worthy the respect and confidence of itself and of others. The president presented the program for the evening. The prepared report was presented by the secretary, Dr. A. Lovell Burdick, more than seventeen years in this official position. A thought here and there: “Changed conditions in the religious world, call for new and improved

methods for meeting them." "We have gone through the year without going into debt, *but* we have been unable to *expand* our efforts." The work of its efficient director of religious education was outlined as of the office, editorial, Vacation Religious Day Schools, leadership training, special meetings, and field work.

The subject of "Changing Emphasis in Bible School Teaching" was treated in an erudite manner by Professor J. Fred Whitford of Bolivar, N. Y. Consecrated and prepared teachers are requisite.

Another particularly scholarly address was given by Professor Harold O. Burdick of Alfred on "The Psychology of Teen-Age Teaching." The importance of the proper kind of lessons and helps is seen when we realize that the potential growth and membership of the church is dependent upon the adolescent group. Their needs, their program, their problems must be treated sympathetically and intelligently. No words can convey the passion and pleading in the emphasis placed by Rev. Erlo E. Sutton upon matter of adequate training for our tasks—the theme being "Courses for Leadership Training." Religious education and evangelism are not opposed. "It is not evangelism and education, but it is evangelism through religious education." The three courses outlined and emphasized were (1) Reading course, (2) High School Leadership Training course, (3) Standard Leadership Training course, and (4) Advance Training course. Inspired by the Spirit let us *prepare* ourselves for our greatest task as God has given it to us—of bringing our youth to Christ and training them in his service.

DOCTOR SHEAFE

The writer wishes he could convey the impression deeply made upon the audience as Rev. Lewis C. Sheafe of Washington, D. C., sang "The City that John Saw Coming Down." To watch the expressive face of this good man, as he sings the blessed songs that touch the hearts of burdened men and women, is a real benediction. He sings right into their lives. Somehow, this spiritual leader of our colored brethren comes down close to life and points us to the way of Jesus our Lord. He, with the members present with him, from the Washington Church,

people of real culture and talent, made a distinct contribution to the Conference.

THE MEMORIAL BOARD

Not much is said in print about the Memorial Board. Yet it is in its functions one of the most valuable of our organizations, and in its service benefactor to all our denominational interests. It has to do with handling finances for those, who, with the interests of kingdom tasks upon their hearts, have left certain bequests and have passed on to their reward. Prefacing his report, William C. Hubbard of Plainfield, Secretary of the Board of Trustees of the Memorial Board, called attention to the fact that our friends who have gone on to the better land are doing more for denominational causes than the living who contributed last year to the Onward Movement budget. Our readers will be interested to know that the funds held and invested by this board amount to \$611,018.23, yielding this year the amount of \$34,874.45. "For fifty-nine years your Board of Trustees of the Seventh Day Baptist Memorial Fund and their predecessors," he said, "have presented annual financial reports covering a year's work." Few of us realize what a tremendous task it must be to keep such an amount of trust funds intact and at profitable work. No trust company for its size has a more difficult task or a larger responsibility. That is not always appreciated. These last three sentences are not in his report. They are the observation of the reporter. It is surely gratifying and has a steadying influence in these days of depression and financial failures to know of the safe and sure foundations underlying such an institution. Why do not more of our people of means avail themselves of the privilege of placing funds in trust of such a board for the continuous use in kingdom interests in years to come? The board does not solicit funds, but when one thinks of the extended influence, through means so placed, of those who have gone on before, he is caused to wonder if it would not be well for such solicitation to be carefully and thoroughly made. (More of the reflection and observation of the reporter.)

A GOOD SERMON

Papers are good, addresses are fine and inspirational, but it often is that our hearts hunger for a sermon. We had it, when

Rev. Alva L. Davis, a real preacher, of the line of real preachers—of Little Genesee, N. Y., stood up to speak. Just from a sick bed, he had to make physical effort, but a great message was "put across."

"According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundations, and another buildeth thereon. But take heed how ye build," 1 Corinthians 3: 10; and "Even so ye, forasmuch as ye are zealous of spiritual gifts, *seek* that ye may excel to the edifying of the church," 1 Corinthians 14: 12. Such were the passages of Scripture for his text. "Man is a builder," he began, and soon plunged into the heart of his discussion. The greatest of his building is a man's own life. Foundations are important; it makes a difference whether one is to build a cottage or a skyscraper. Foundation on which life must be built is that of Christ Jesus, and him crucified. He differentiated between church membership and belonging to the kingdom of God. A certificate may admit to one, a new birth is necessary to the other. "Abounding" in the building, enlarging the edifice was urged. "By trade, Paul was a tent maker; by vocation he was a builder, an engineer," the speaker declared. We build—(1) Oneself in personal Christlike faith; (2) Build up others; (3) *Building in* the builder himself. He illustrated by reference to a great cathedral that took six hundred years to build. "What a faith," he said, "a man must have had to plan such a building which he could not complete—he built himself into it." You can have a pile of stones, or you can have a building. (4) Building up God's building. "God's workman literally is "God's poem," he said, and pointed out that another had said, "A poem is the finest flower of the finest mind." This building must be built up, Jesus Christ himself being the corner stone. "Just where, in building, we are" depends on each one. We must build with God. Said the sculptor Phidias, "True, man's eye will not be able to detect a flaw in the image, but God's can," as he chiseled the finest piece of work to adorn the highest place on the Parthenon.

HISTORICAL SOCIETY

Youngest of our societies, brought forth to meet a special opportunity, the Historical

Society reported through its president, Corliss F. Randolph. The new home of the society, the third floor of the new Seventh Day Baptist Building at Plainfield, is being fitted up for the reception of valuable collections of special interest to our people. It seemed to the writer that Doctor Randolph never more interestingly presented the purpose, plan, work, and needs of the society than at this Conference. He reported several valuable accessions by gifts to the society during the past year, for example, a cherry desk that had belonged to an early minister, and the early Minutes of the Southwestern Association. He asked Rev. H. Eugene Davis to tell of some interesting historical Chinese relics and records, especially a unique old Chinese pulpit, which, it is hoped, may soon be added to the collection.

The program of the Education Society, the writer cannot report, as material for the RECORDER just had to be prepared and mailed before the coming of the Sabbath. That it was interesting and helpful is evident when it is known that the presiding officer was Rev. Edgar D. Van Horn of Alfred Station, and the speakers were Professor J. Nelson Inglis, Milton; Professor Harold O. Burdick, Alfred; Rev. Ahva J. C. Bond, Plainfield; and Rev. Walter L. Greene of Andover. Some of the addresses have been already promised for the SABBATH RECORDER.

THE EVE OF THE SABBATH

draws on. The editor is going to rest. How glorious is the Sabbath day and how fitting it should begin with the going down of the sixth day's sun. Man needs, oh, so much needs the day of rest and of refreshment of soul! No notes and no writing—even for the RECORDER—will be made until the first of another week. Is the editor right? Anyway he is tired and will rest and drink in of the spiritual on this Holy Sabbath. Of what he can remember he will be glad to write. How fine, if the church sexton would, at the going down of the sun, ring the dawning of the Sabbath—Conference Sabbath. Please God this may be for us all, and for all his Sabbath-keeping children, a real Sabbath.

MISSIONS

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

A LETTER FROM JAMAICA

DEAR RECORDER READERS:

I know that you are all interested in Jamaica and especially in the work that is being done here for the establishment of the Master's kingdom. The young people of the Christian Endeavor Union of New England are playing a great part in this work. We, of Lower Buxton, although financially depressed, are not willing to be left behind in this program of soul-winning. Our number is increasing, yet we are not satisfied, as there are greater victories to be won for our Master.

My wife, our church clerk, was very ill for many weeks and my own run-down condition, in addition kept us from having all the meetings we planned; however, we met as often as the weather permitted, for a study of the good Word and prayer. I am glad to report that Mrs. Edwards is on the road to recovery.

You will be glad to know that our two sawing-matches came off successfully. The last one was on the fifteenth of May when, although it rained heavily, the sawyers never ceased working until a stock of wood was cut into planks and seven rafters and one board were ready for use.

Before it started to rain my father, Edward Mighty Edwards, a man of over eighty-five years, assisted in cutting a few lines. This was his last work on the trade which helped him to earn a great part of his living. Although he became ill on Friday, the twenty-ninth of May, with all our medical assistance he passed away on Sunday night, the thirty-first. He will be long remembered by Seventh Day Baptists in this community. Our little church property is among his gifts for the building of this great kingdom. He gave himself to the Lord before I was born, and in my youth he pointed me to the Lamb of God, and now I am rejoicing in him. I am glad that the privilege of preaching the first Sabbath message to my father was given to me

and I gave him the right hand of fellowship, as pastor of the Lower Buxton Seventh Day Baptist Church. He died quietly; his last words to me were these, "The Lord bless you, my son." His death has laid the responsibility of my mother and sister on me in addition to my family of five. I am glad that the eyes of the Lord are over the righteous and his ears are open to their prayers.

We met on Friday, the fifth, and had a very good prayer meeting, asking the Lord's blessing on the work we are endeavoring to do. We stress the blessing of wisdom, courage, and sanctification on the part of our leaders, a revival among us, and liberal hearts in his service.

In addition to the building that we are trying to erect—which is really an up-hill task — the "Hookworm Committee" has given me notice to build a closet for our church and another for the home according to their building law. They are making it very hard for people, sending to prison and fining persons who could not complete theirs in the time given.

My determination is to give of my best to the Master for his service. The truth of the Bible, which is the message to be preached by all Seventh Day Baptists, is over due to the world, and while some are making us their enemies we are having many friends. We must stand in the gap and make up the hedge. Ezekiel 15: 5; 22: 30.

May the spirit of God unite our hearts together, and although we may not see each other in the flesh, God grant than on the great gathering day none of us will be missed from this chain, when we shall know each other better.

Your brother in the Master's service,
N. A. EDWARDS.

*Lower Buxton,
Brown's Town P. O.,
St. Ann, Jamaica, B. W. I.,
July 6, 1931.*

ANNUAL REPORT OF THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

(Concluded)

IV. HOME FIELD

Unlike most missionary organizations, the Seventh Day Baptist Missionary Society is entrusted with the promotion of both

home and foreign missions. This plan has its advantages and disadvantages, and whether wise or not it puts double work and double responsibility upon the board. This report, as usual, includes our home mission work as well as the foreign.

The purpose of home missions is to win America to Christ. This is still a colossal task and as difficult as it is immense. In the United States there are 39,000,000 people above fourteen years of age who have no connection with any Christian church. Among these are people from every Asiatic and European country, and most of the religions of the world are represented. In America there are 5,000,000 Jews, 600,000 Confucianists, 500,000 Mormons, 180,000 Buddhists, 150,000 Hindus, 20,000 Mohammedans, to say nothing of Shintoists, Animists, and others. It is the purpose of home missions to win this conglomerate mass of humanity to Christ.

Notwithstanding the fact that many Christian denominations seem to be slowing down and are less aggressive in winning disciples, the home mission task is not a hopeless one, as momentous as it is. More than this home missions must succeed or all fails, for it is the source of supply. Seventh Day Baptists are called upon to have part in this home mission work. Their positions may be especially difficult, but they have a particular truth that all the world needs. They should hold every point gained and establish new stations.

During the year the Missionary Board has endeavored to advance the work on the home field. It has tried to promote evangelism and to aid and strengthen the smaller church. More than one third of the churches in the home land have been helped during the year by the appropriations of this board. In this way the larger churches are extending their influence throughout the land. Coming to details, it will be helpful to consider the work by associations.

EASTERN ASSOCIATION

No church in the Eastern Association has been helped by this board. As for several years past, a small appropriation was made for the congregation in Daytona Beach, Fla., but the people there met the expenses of the work and the board was released from giving aid. Because no mis-

sion work has been carried on in the bounds of the Eastern Association this year, it should not be understood that the churches of this association are not aggressive in mission work. Much of the money for denominational work comes from the churches of this association.

CENTRAL ASSOCIATION

In the Central Association the appropriations for the year were the same as the past three years. Small appropriations were made for churches in Syracuse and West Edmeston, N. Y., and an appropriation was made for the church at Brookfield, N. Y., provided it was needed. The Brookfield Church has bravely carried its own burdens, and last January the church at West Edmeston, through its pastor, Rev. Paul S. Burdick, notified the board that it would endeavor to sustain the work without help from the board.

It may be noted in this connection that the pastors of this association have done some splendid evangelistic work without any help from the board. Their efficient evangelistic methods are to be commended.

WESTERN ASSOCIATION

There has been a small appropriation for mission work in the Western Association, but no missionary has been employed and the appropriation has not been used. Some of the smaller churches have been supplied more or less regularly by the arrangement made by the Missionary Committee of this association. Notwithstanding the faithful work of the pastors and the Missionary Committee, some of the churches have been without stated ministerial supply. There is urgent need that this defect be remedied before there is greater loss.

SOUTHEASTERN ASSOCIATION

Three churches in the Southeastern Association have been aided throughout the year. By virtue of the help given by the board, the church at Salemville, Pa., has supported its pastor, Rev. W. L. Davis, and the church at Middle Island, W. Va., has supported its pastor, Rev. E. H. Bottoms. The church at Berea, W. Va., has had three pastors during the year and was aided in the support of all of them. At the time of the last report Rev. Clifford A. Beebe was serving this church. In the autumn he

resigned to take up work elsewhere, and for several months Brother E. H. Bottoms served this church as well as that at Middle Island. In March Brother A. T. Bottoms, from Athens, Ala., became pastor at Berea, and, though this is his first pastorate, he is winning the people and advancing the work.

At least half the churches in this association have had special evangelistic meetings with good success, but this work has been carried on without the aid of the board.

SOUTHWESTERN ASSOCIATION

In the Southwestern Association much of the work has been as in the previous year, but some changes have taken place. Rev. Ellis R. Lewis has continued as general missionary in this association. He has served as pastor of the church at Gentry, Ark., visited lone Sabbath keepers, and had watchcare over pastorless churches and groups of Sabbath keepers. The first nine months of the year Rev. Verney A. Wilson served as pastor of churches at Athens and Attalla, Ala. Owing to removals and economic depression in that section, the arrangement by which he was supported was abandoned and he was called to another field. Late in the autumn Rev. Clifford A. Beebe became pastor of our church at Little Prairie, Ark., and with the support of the board has been serving a needy community. The board has been aiding the church at Hammond, La., support its pastor, Rev. S. S. Powell, the church at Fouke, Ark., support its pastor, Rev. R. J. Severance, and the church at Edinburg, Tex., support its pastor, Rev. John T. Babcock.

NORTHWESTERN ASSOCIATION

For five years the church at Stonefort, Ill., has been faithfully carrying on without a pastor. It is the only church in the community, and in addition to Seventh Day Baptist families it has the opportunity of ministering to a large group of people. Last winter Rev. Verney A. Wilson accepted a call from the board to become general missionary in Southern Illinois, with headquarters at Stonefort, the expectation being that he would give the most of his time to the Stonefort Church and the immediate community. He began his labors the first of March, but recently has resigned

to accept for a second time the pastorate of our church at Jackson Center, Ohio.

One year ago Rev. L. D. Seager, the veteran pastor and evangelist, became missionary pastor of the church at Jackson Center, but last autumn his health became impaired and he was forced to resign. His resignation took effect March 1, and he and Mrs. Seager moved to Farina, Ill., to be with their son. Elder Seager has the love and sympathy of us all, and his retirement brings regret. For nearly forty years he has served faithfully and well in the ministry and much of the time in mission work fostered by this board.

Rev. James H. Hurley has been missionary pastor of the church at Welton, Iowa, throughout the year, and for the last four months has been serving, with the support of the board, the church at Garwin, Iowa.

The work at Detroit, Mich., during the year has been carried on by the local workers in a faithful and efficient manner. The board has stood ready to aid to a certain extent whenever conditions made it seem necessary and wise. The economic situation in that city has made it very hard for some of the members of our church, and the number attending the services has diminished in the last year or two. It is hoped when financial conditions improve that our work in this city, with the church as a nucleus, may revive.

The board has sustained the same relation to the work in Colorado as in recent years. The Boulder and Denver churches employ the pastor, Rev. Ralph H. Coon, with the understanding that he will give nine months to the churches and that the board will employ him in field work the other three months. Brother Coon's labors are being blessed and the work is progressing.

PACIFIC COAST ASSOCIATION

At the time of the last report the Pacific Coast Association, aided by the Missionary Board at the rate of \$1,500 per year, had begun an extended missionary evangelistic campaign on the Pacific Coast. Rev. Lester G. Osborn had been called to give his entire time to the work, and it was understood that the pastors at Riverside and Los Angeles would give one half of their time. During the year two campaigns have been

held and a large amount of other work has been done. Much good has been accomplished, but the results have not been all that was wished. This work from its inception has been under the direction of the Pacific Coast Association and its executive committee, and the brethren upon whom this responsibility falls should have our prayers that they may be divinely guided in all their plans.

V. ANNUAL REPORT OF CORRESPONDING SECRETARY

The corresponding secretary's annual report tries to give in the briefest way possible, an outline of some of his activities during the year. As he turns his thought to this yearly review and finds that his labors have produced such meager results, there is a feeling of deep regret. Among the first duties of the year included in this report was the oversight of the printing and distribution of the last annual report. With the exception of the month taken as a vacation, an effort has been made to furnish material each week for the Missions Department of the SABBATH RECORDER and to conduct the correspondence of the board. The third Sabbath in August was spent in assisting in the ordination of Brother E. H. Bottoms, pastor of our church at Middle Island, W. Va., and the last week in August was given to the meetings of the General Conference. Through the thoughtfulness of the members of this board, one month was taken as a vacation, and this will be long remembered with gratitude. One Sabbath in October was spent with our church in New York City, one attending in Semi-annual Meeting of the Churches of Michigan and Ohio, and one in connection with the ordination of Brother Carroll L. Hill, pastor of our church in Ashaway, R. I. The first week in December was given to the sessions of the Annual Meeting of the Home Missions Conference and the Annual Meeting of the Executive Committee of the Federal Council of the Churches of Christ, both of which were held in Washington, D. C., and the following week-end, in connection with Secretary H. C. Van Horn, was spent with our church in Fayetteville, S. C. During the last week in December two days were given to the mid-year sessions of the Commission, which were held

in Plainfield, N. J. The latter part of January was occupied with a trip to our churches in Wisconsin and Illinois, which included participation in the Quarterly Meeting of the Churches of Southern Wisconsin and in visiting our churches in Milton and Milton Junction, Wis., and Stonefort and Farina, Ill. In March the churches in Shiloh and Marlboro, N. J., were visited, and the activities of April included visits to Adams Center and Verona, N. Y. During the last quarter denominational interests have been presented at the time of the Sabbath services to our churches in Rockville and Hopkinton City, R. I., Waterford, Conn., Washington, D. C., and Detroit, Mich., and the cause of missions has been presented to the Eastern, Central, and Southeastern associations. Three days the last of June were given to an evangelistic retreat at Northfield, Mass. Last August the General Conference asked this board to take over the work of the Lone Sabbath-Keepers' Auxiliary, and much correspondence has been carried on in an endeavor to get at the heart of this problem. By action of the General Conference the corresponding secretary of this board is chairman of a committee called the Committee on Ministerial Relations, and considerable time has been given to the work of this committee, with unsatisfactory results. As a member of the Board of Trustees of the American Sabbath Tract Society, the corresponding secretary, during the year, has attended three meetings of that board. The last ten days of the year have been given largely to the preparation of the annual report herewith presented.

VI. CONCLUSION

As we hold in review the past year in the field of missions, certain important factors may be noted in connection with our work and with that of the entire church as well.

We have already pointed out that there are very grave problems connected with missions. This is not the fault of Christian missions. It is because the nations of all the world are in commotion. There are forces at work testing and tearing at everything. Human institutions are riding a tempestuous sea that threatens to submerge them. The family itself, that institution

that antedates sin, is pounding on the rocks. As Basil Mathews says, "There is sheer horror in the merciless impersonal violence of these titanic forces that beat upon humanity." This is true of our institutions as well as those in the nations of Asia and Europe. Christian missions face the gravest difficulties possible because of world conditions and the state of men's hearts, not because missions are a failure.

Having noted the above conditions and facts, it should always be kept in mind that it is Christ and the principles taught by him that can stop the commotion, calm the troubled sea, purify human institutions, and make of this earth a fit place for human beings to live. By virtue of modern means of communication all peoples are brought together. The selfish interests of all nations and races are contending in a deadly struggle, and the love and principles of Christ alone can save the situation. Without Christ, his principles and his way of living, all human institutions will perish and humanity will be swallowed up in the vortex of its own selfishness.

Another fact to be noted is that the year's work closes and a new one opens with limitless opportunities for mission work and world-wide evangelism. Christ said to his disciples, "Lift up your eyes and look on the fields, for they are white already to harvest." Never were these words truer than today. We state it tamely as well as tritely when we say the doors of all the world are now open to the heralds of the Redeemer. The doors of the world are open not alone because we have access to all peoples, but because down deep in men's hearts, whether they know it or not, they have an insatiable hunger, as they always have had, for that which the gospel brings them, the forgiveness of sin, a chance to start anew, the Fatherhood of God, the brotherhood of man, and the fellowship of the Savior.

Perhaps the most amazing thing that has come to light in the last twelve months affecting missions is that, for some reason, the churches are slowing down. Churches slowing down in the presence of limitless opportunities? Yes. This applies to Seventh Day Baptists as well as to other churches throughout America. That Seventh Day Baptists were losing ground has

been known for some time, but that other denominations are faltering has come into the limelight only this year. The Presbyterians, Disciples, and Methodists have all lost more than they have gained the last year. The same conditions prevail in connection with the Bible schools and young people's societies. Last year the Methodists lost 45,000 from their Bible schools, and their Bible schools have lost 600,000 in ten years. Perhaps last year was an off year, and it may be too much has been made of this matter. Nevertheless the fact stands out that Christian churches are not winning men to Christ as they did in recent decades. In the face of unprecedented opportunities there has been an amazing slump.

Here then is the situation: Missions offering the gravest problems; the world's doors open, with limitless opportunities for mission work; Christ and his principles the world's only hope; and the churches in the home land slowing down. What shall be done? The Church of Christ must not slow down and fail humanity in the hour of its agony. Seventh Day Baptists must not fail the Son of God. The fact that there are very grave problems should be an irresistible challenge; the fact that there are unprecedented opportunities should steady, thrill, and inspire us; and the fact that the Church is slowing down should fill us with deep concern, consume our selfishness, and lead us to a consecration which will bring victory.

In behalf of and approved by the Board of Managers,

WILLIAM L. BURDICK,
Corresponding Secretary.

*Westerly, R. I.,
July 19, 1931.*

[The annual report of the treasurer will be found in the *Year Book*.]

A DENOMINATIONAL TRACT DISTRIBUTOR

Religious tracts sent out to the laity of the Church are, as a rule, read and then about nine tenths of them are relegated to the attic or to some other out-of-the-way place about the home. Thus one of the most potent factors in the power of the Church is sacrificed to the dusts of oblivion. Of course the management at head-

quarters send forth these messengers of truth presuming that they will be read and then passed on to others for reading but, this presumption is overdrawn as we all well know. We have found by actual experience that the layman, as a rule, will not and does not distribute tracts sent him, because he dislikes to approach people on religious subjects. This is perfectly natural. However, to accomplish the real purpose of tracts, they must be faithfully and intellectually distributed into the hands of the people. A million of them in the attic will avail nothing! But since we cannot depend upon laymen to do this necessary work, who will do it? The only answer is, we must depend upon men who by nature and experience are qualified for this phase of Christian work, or else, the major power for good, of our excellent tracts, is hopelessly lost.

So, I think we need two or more denominational tract distributors. They should be real Christians and true Sabbath keepers, men who like to interview people on religious subjects; men who have had experience in meeting the public; men who would go from town to town and from door to door, giving tracts to all old enough to believe and practice the gospel story.

It would be one of the most far-reaching efforts possible for promoting interest in the Sabbath and, it can be started and carried on without the denominational organizations spending one cent.

The plan is nothing more complex than that each of a goodly number of Seventh Day Baptists send or have sent, to the distributor each month a bundle of ten or more tracts and, pay him one cent on each tract sent for its distribution.

This plan is full of possibilities and positively, is the best known according to my mind for winning national publicity for Seventh Day Baptist doctrine.

Personally, I would like to be a tract distributor. I would faithfully do the job as per the above suggestions and, if done in that manner, not more than a hundred and twenty-five to a hundred and fifty tracts could be properly placed in a day. At this rate of distribution and the one cent per tract pay, it will be seen that ones daily wage would be meager indeed. But, so firmly do I believe in the efficacy of this phase of work, when performed as already

outlined, I will, for the small compensation mentioned, conscientiously distribute every tract sent me and, if volume of work sent is sufficiently large, will cover the entire South and Southwest and will, at regular intervals, report my success through the columns of the RECORDER.

So fill the mails full of your choicest tracts and let them come. I feel assured that in less than three months' time the worth of the enterprise will be so apparent that we will want to continue it without limit. At any rate start the ball rolling by sending along your first bundle of tracts and thus engage in this commendable missionary movement which is certainly destined to spread its saving mantle over every section of the entire nation.

I am a Sabbath keeping non-resident of the Plainfield Seventh Day Baptist Church. As further evidence of my fidelity, I refer you to Rev. Charles Dickens, Methodist pastor, Kelso, Tenn.; Rev. Edd Nelson, Presbyterian pastor, Kelso, Tenn.; Rev. Morgan Walker, Baptist pastor, Hazel Green, Ala; Clarence Mitchell, merchant, Kelso, Tenn.; Charles Wommack, merchant, Fayetteville, Tenn. More if you want them. Address your packages to M. G. Marsh, Kelso, Tenn.

P. S.—I live in the drought stricken section of south middle Tennessee and, like many others here, for want of employment, am really having a fight to keep the proverbial wolf from my door. It is needless, therefore, to say that any quantity of tracts sent me for distribution will be highly appreciated.

M. G. M.

ANNUAL MEETING OF SABBATH SCHOOL BOARD

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the "Gothic," Alfred University, Alfred, N. Y., on Wednesday, September 9, 1931, at eight o'clock p. m., for the election of officers and trustees for the next year, and the transaction of such other business as may properly come before the meeting.

By order of the president,

A. LOVELLE BURDICK,
Secretary.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

THE MISSION OF LOVE

BY MRS. J. B. CAMPBELL

(Paper read in the Woman's Hour at the Southwestern
Association by Mrs. O. D. Crandall)

"Do not spurn to be an arc light
Because you are not a star,
But perform each day your mission
By shining just where you are."

There can be no doubt but that we each have a mission. God has placed us here and has given to each of us something to be used for him. How small or how large our talent is should not concern us so much as what we are doing with that which we have. One small talent wisely used will accomplish its appointed work. A young doctor, by the name of Brown with the prospects for a successful career as a physician, was stricken with blindness. His faith in God was unshaken and he prayed, "O God, I consecrate my talent of blindness to thee." The gift was received and the doctor, through his limitation of blindness, worked out the alphabet for the blind. He allowed God to lead him, and by so doing gave a wonderful gift to suffering mankind.

Many Christians are waiting for some great work to be brought to them. Because they cannot find a place large enough to satisfy their ambitions, they fail to perform faithfully the common duties of life. Day by day they let slip opportunities for showing their faithfulness to God.

A story is told of an old man who walked with a cane. Whenever he saw a banana peel on the sidewalk, his cane would flick it into the gutter. He was making the sidewalks safe for careless feet. There are many ways by which we can leave slippery paths for others in the pathway of life. All profession that is not backed up by character possession, all prayers that are said and not lived, all explosions of temper, all careless and empty talk—all these things and many more make the "going" hard for others. In the Orient stands a tower which advertises, for a fee, the

chance to see the person who has power to do one either the greatest good or the greatest harm. One pays his admittance fee, climbs the stairs, and gazes down into a deep well. There he sees his own face reflected from a mirror placed in the bottom of the well. To live carefully with an eye for the safety of the weakest members of the race is certainly a fine mission.

I believe that each of us has the power to become more masterful through the power of the Master. This power is always ready for us to use. If a man stumbled on a blazing electric arc light on a desert, he would know that at the other end of the wire there must be a dynamo, generating power to make the light. Christ is our power and the more we make us of it, the brighter our light will be.

Oftentimes there are forces within us of which we are unconscious because we have never expressed them. Each of us might be better and stronger than he is if he only knew it. We are too inclined to pray that God will lessen our difficulties, rather than ask him to make us strong enough to meet them.

A mother watched almost day and night at the bedside of her little child who lay at the point of death. She was a frail woman, but the other members of the family could only relieve her for short intervals before they would become drowsy and require sleep. She was nerved to great endurance by the mother love that enthralled her. It was just such love as this that prompted Mrs. Margaret Waugh, of Troy, N. Y., to give her eyes for her son who had been blinded in the war. She wore bandages over her eyes so that she could get used to blindness and have her eyes transplanted into the sockets of her sightless son. Does it not seem as if motherhood, capable of such love, might give eyes, lips, hands, feet, and example in training children for God?

Love always makes service easy and glad. A man was carrying a load so heavy that a bystander said, "That is too much for you to carry; it will break your back." "You wouldn't think so," was the smiling reply, "if you knew for whom I am carrying it. It is for one I love, and nothing is too hard for her." Should we not have such love for Christ who gave himself for us?

DENOMINATIONAL "HOOK-UP"

BROOKFIELD, N. Y.

Mr. and Mrs. Irving A. Hunting of Plainfield, N. J., were overnight guests yesterday of his brother-in-law, L. P. Curtis. They were on their way home after attending the Seventh Day Baptist General Conference at Alfred, N. Y.

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Hammond, La.

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WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

THE MISSION OF LOVE

BY MRS. J. B. CAMPBELL

(Paper read in the Woman's Hour at the Southwestern Association by Mrs. O. D. Crandall)

"Do not spurn to be an arc light
Because you are not a star,
But perform each day your mission
By shining just where you are."

There can be no doubt but that we each have a mission. God has placed us here and has given to each of us something to be used for him. How small or how large our talent is should not concern us so much as what we are doing with that which we have. One small talent wisely used will accomplish its appointed work. A young doctor, by the name of Brown with the prospects for a successful career as a physician, was stricken with blindness. His faith in God was unshaken and he prayed, "O God, I consecrate my talent of blindness to thee." The gift was received and the doctor, through his limitation of blindness, worked out the alphabet for the blind. He allowed God to lead him, and by so doing gave a wonderful gift to suffering mankind.

Many Christians are waiting for some great work to be brought to them. Because they cannot find a place large enough to satisfy their ambitions, they fail to perform faithfully the common duties of life. Day by day they let slip opportunities for showing their faithfulness to God.

A story is told of an old man who walked with a cane. Whenever he saw a banana peel on the sidewalk, his cane would flick it into the gutter. He was making the sidewalks safe for careless feet. There are many ways by which we can leave slippery paths for others in the pathway of life. All profession that is not backed up by character possession, all prayers that are said and not lived, all explosions of temper, all careless and empty talk—all these things and many more make the "going" hard for others. In the Orient stands a tower which advertises, for a fee, the

chance to see the person who has power to do one either the greatest good or the greatest harm. One pays his admittance fee, climbs the stairs, and gazes down into a deep well. There he sees his own face reflected from a mirror placed in the bottom of the well. To live carefully with an eye for the safety of the weakest members of the race is certainly a fine mission.

I believe that each of us has the power to become more masterful through the power of the Master. This power is always ready for us to use. If a man stumbled on a blazing electric arc light on a desert, he would know that at the other end of the wire there must be a dynamo, generating power to make the light. Christ is our power and the more we make us of it, the brighter our light will be.

Oftentimes there are forces within us of which we are unconscious because we have never expressed them. Each of us might be better and stronger than he is if he only knew it. We are too inclined to pray that God will lessen our difficulties, rather than ask him to make us strong enough to meet them.

A mother watched almost day and night at the bedside of her little child who lay at the point of death. She was a frail woman, but the other members of the family could only relieve her for short intervals before they would become drowsy and require sleep. She was nerved to great endurance by the mother love that enthralled her. It was just such love as this that prompted Mrs. Margaret Waugh, of Troy, N. Y., to give her eyes for her son who had been blinded in the war. She wore bandages over her eyes so that she could get used to blindness and have her eyes transplanted into the sockets of her sightless son. Does it not seem as if motherhood, capable of such love, might give eyes, lips, hands, feet, and example in training children for God?

Love always makes service easy and glad. A man was carrying a load so heavy that a bystander said, "That is too much for you to carry; it will break your back." "You wouldn't think so," was the smiling reply, "if you knew for whom I am carrying it. It is for one I love, and nothing is too hard for her." Should we not have such love for Christ who gave himself for us?

DENOMINATIONAL "HOOK-UP"

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eight were present and many pronounced the occasion a pleasant one and one that tends to promote fellowship, and expressed their cordial appreciation of the benefits they had received at Alfred.

"The Whitford House" was given to our Education Society by the late Mrs. Jessie Briggs Whitford, for the use of theological students. About fifteen persons have found it pleasant to occupy the house, and appreciate the generosity of the giver. Mrs. E. P. Saunders, a sister of Mrs. Whitford, gave an interesting account of the history of the house.

Mrs. Hurley Warren, read in her own good way, a paper sent by request by Mrs. Carroll Hill, who could not be present on account of sickness in the family. The subject of the paper was "The Experience of the Wife of a Theological Student at Alfred." It was characterized by both wit and wisdom.

Mrs. Alfred T. Stillman and her helpers, on behalf of the Ladies' Aid, did their part in a most satisfactory manner.

—*The Sun.*

Alfred Ministers Here.—Seven ministers who attended Alfred Seminary at Alfred University, together with their families, held their first annual reunion Monday at the Hotel Commodore. One of the group is a missionary in China; another has spent thirty years there and is now president of Milton College, Milton, Wis. Another is chaplain at Battle Creek, Mich., while four others are pastors of churches in New Jersey and in Allegany County.

These men have maintained a round robin letter for twenty-four years and all met at the General Conference at Alfred and came here for the reunion gathering. There were forty in the group, and needless to say it was an unusually happy gathering.

—*Perry (N. Y.) Herald.*

ALFRED STATION

Pastor and Mrs. Van Horn entertained these friends for Conference: Dr. and Mrs. Paul Johnson, Miss Helen Johnson from Clarkston, Wash.; Mr. and Mrs. George Day, Seattle, Wash.; Mr. and Mrs. Paul Green and baby from Salem, N. Y.; Mrs. Nettie Fowler and daughter Margaret; Mr. and Mrs. Verne Babcock, and Forrest Branch from White Cloud, Mich.

T. I. Place of Milton, Wis., Mr. and Mrs. George Maxson of Battle Creek, Mich., were callers at C. A. Vincent's, Sunday.

Mr. and Mrs. Morton Davis of Shiloh, N. J., were Conference guests at Schuyler Whitford's.

Mr. and Mrs. T. J. Van Horn, of De-Ruyter, were supper guests Monday of Mr and Mrs. Lynn Langworthy.

Mr. and Mrs. LaVerne Langworthy of Westerly, R. I., were guests at the home of his brother, Lynn Langworthy and family.

—*Alfred Sun.*

LEONARDSVILLE, N. Y.

Rev. Paul S. Burdick returned Monday evening from Alfred, where he has been attending the Seventh Day Baptist conference. Miss Eda Coon, Mrs. Martha Button and Mr. A. E. Felton accompanied him.

The service on Sabbath morning in the Seventh Day Baptist Church was both pleasing and helpful. Miss Glenice Welch had charge of this service.

—*Brookfield Courier.*

MILTON, WIS.

A Message from the New President To the Friends of Milton:

You will be interested to know that I arrived in Milton on July 24, and was heartily welcomed by those of my colleagues who were then in town, and that I have begun to study my new duties on the ground.

Of course, I find myself ignorant to an almost alarming extent, but by many long conversations with Professor Burdick, who has so efficiently filled the office of acting president, and with Dean Daland, who also has been so closely associated with the administration of the college, I am beginning to make myself familiar with the conditions under which we must work together.

In regard to the work of the college, I have no announcement to make now further than that I hope that it will continue in much the same beneficent course in which it has been going in the past, except that, of course, I shall be glad to have its benefits extended to a larger number of students. I do not anticipate any great or immediate change in the conduct or policies of the college for two reasons. First, the

ONWARD MOVEMENT

According to the budget adopted by the General Conference at Alfred, your Onward Movement dollar will be divided as below for the Conference year 1931-32:

Missionary Society .....	.4385
Tract Society .....	.1369
Sabbath School Board .....	.0882
Young People's Board .....	.0418
Woman's Board .....	.0116
Ministerial Relief .....	.0928
Education Society .....	.0348
Historical Society .....	.0116
Lone Sabbath Keepers .....	.0023
Scholarships and Fellowships .....	.0278
General Conference .....	.1137

\$1.0000

Your dollar contributed for the debts will be divided as follows:

Missionary Society .....	.6353
Tract Society .....	.3591
Historical Society .....	.0056

\$1.0000

HAROLD R. CRANDALL,
Treasurer.

A GOOD LETTER

Rev. H. C. Van Horn,

DEAR FRIEND:

I am enclosing five dollars for the Gardiner Fund. If I were to pay the whole debt it would not be any more than I owe him—so much like a father when he wrote. And now that you are doing in his place, every day I pray for you to be encouraged. God bless you and yours.

Your friend,

How fine the spirit of such a letter, and how different from some that come to the editor's table. Life has its balance and its counter balance. May God's richest blessing rest upon those so appreciative of the earnest efforts of workers of other days, and who have the interests so much at heart that the workers in harness, though personally unknown it may be, are remembered daily at the Throne of Grace.

ACTING EDITOR.

NOTICE EDUCATION SOCIETY MEETING

The Annual Meeting of the Education Society will be held at Alfred, N. Y., September 9, 1931, at 7.30 P. M.

EARL P. SAUNDERS,
Secretary.

books on college administration, which I have studied during the past half year, agree that the college president should not be an autocrat. While I do not wish to shirk any responsibility that should rightly be mine, I desire to be no more among my colleagues than *primus inter pares*. The second reason for not anticipating any great changes is my confidence in those who have had the forming of the policies of the college in their hands in the immediate past. Even if I were inclined to be autocratic, I should not do it now, for I feel that the plans and policies of those who have had the responsibility are much more likely better fitted to make for efficiency than any plans that I, in my ignorance of conditions, could now formulate.

What I propose is that we all work together along the line suggested by a question that was asked me a few days ago by a Chinese table-boy on the steamship, *Empress of Russia*. I went into the dining saloon with a book in my hand, and as I laid it down on the table, the ambitious "boy" read the title, "The Effective College," Robert Lincoln Kelly, editor, and he asked me the question, "Where is that school?" Let's make MILTON one of the answers.

Yours faithfully,

J. W. CROFOOT.

August 11, 1931.

Faculty Changes.—Three changes have been made in the faculty, the first being the change in the presidency. The new president, Rev. J. W. Crofoot, arrived in Milton the latter part of July. The second change is in the coaching position. George H. Crandall, former athletic coach here, is returning to Milton as professor of physical education and coach of athletics. The position of professor of biology will be filled by a man new to Milton College. He is B. L. Watson of Georgetown, Ky., and he comes to Milton from Georgetown College where he has taught biology for ten years.

—*Milton College Bulletin.*

Wisdom and truth, the offspring of the sky, are immortal; while cunning and deception, the meteors of the earth, after glittering for a moment, must pass away.

—*Robert Hall.*

YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE
NADY, ARK.
Contributing Editor

MAKING CHRIST KNOWN

Christian Endeavor Topic for Sabbath Day,
September 19, 1931

DAILY READINGS

Sunday—Peter tells the story (Acts 10: 34-48)
Monday—Laymen spread the gospel (Acts 8: 1)
Tuesday—Paul the preacher (1 Cor. 2: 1-5)
Wednesday—Helping the workers (Phil. 4: 10-19)
Thursday—Witnessing at home (Mark 5: 18-20)
Friday—Telling our friends (John 1: 35-51)
Sabbath Day—Topic: Our share in making Christ know to the world (Rom. 1: 14-16)

BY LAURA MAE FITZ RANDOLPH

Christ wants to be made known to the world. He knew that all non-Christians, no matter how powerful, needed to know him, so he made missions one of the tasks of the Church. No power boasted of by any non-Christian can equal the power of Christianity.

The duty of the Church is to make Christ known. We, as members of the Church, should do our bit towards this end. If it is true that no organization is stronger than its weakest member, we should be strong for Christ, not only for our own good, but to strengthen the Church.

There are two divisions of our duty in making Christ known to all the world. We should give all that we can for foreign missions. Most of us have to help our foreign missions by praying and giving, for only very, very few of us are ever able to do active work in foreign fields. Because we can do no more than give of our means, we should give all that we possibly can for making Christ known in other lands.

Our duty at home is harder, much harder. It does not involve money so much as our everyday actions. Each of us should live Christ every day, all day, that we may spread his Word at home. This giving of ourselves for advancing Christ's kingdom is hard, but it is a sure way of finally making Christ known to all people.

So, you bring the one next to you,
And I'll bring the one next to me;
In all kinds of weather
We'll all work together
And see what can be done.
If, you'll bring the one next to you,
And I bring the one next to me,
In no time at all
We'll have them all,
So win them, win them one by one.

—Chorus of "Win Them One by One."
Texarkana, Ark.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

PICTURES TO REPRESENT THE PSALMS

(Concluded)

- 127—A building or a city—verse 1
- 128—"Christ and the Fishermen"—verse 1
- 129—"Paul Preaching at Athens"—verse 2
- 130—A Bible—verse 5
- 131—"Return of the Spies From the Promised Land"—verse 3
- 132—Interior of a church—verse 7
- 133—Group of Christians—verse 1
- 134—Nature scene—verse 3
- 135—Storm (lightning scene)—verse 7
- 136—Nature scene—verses 3a, 5a, and 6a
- 137—"Pharaoh and Moses"—verse 4
- 138—"Christ in the Home of the Peasant"—verse 6
- 139—Morning—verse 9a, or seashore—verses 17 and 18a
- 140—"Peter in Prison"—verse 4
- 141—A person—verse 3
- 142—"David"—verse 5
- 143—"Hagar and Ishmael"—verse 1
- 144—Family group—verse 15b
- 145—Mother and child—verse 4
- 146—"Christ Healing the Sick"—verse 8
- 147—Snow scene—verse 16
- 148—"Angels' heads"—verse 2
- 149—"David Playing Before Saul"—verse 3b
- 150—The Madonna of the Tabernacle, or musical instruments—verse 3

The names of the pictures in the quotation marks can be obtained from George P. Brown and Company, Beverly, Mass., for three-quarter cent apiece, if more than twenty-five are ordered at one time. This series contains sixty-five of these standard miniature pictures. The rest of the pictures may be found in magazines.

A COMPLETE FOUNDATION, OR A FRAGMENT OF THE CORNER STONE?

BY J. WALTER SMITH

Pentecost was the beginning of a mighty revival; in addition to the three thousand converts of the first day, "The Lord added to the church daily such as should be saved"; and of these converts it is said that "they continued steadfastly in the apostle's

doctrine and fellowship." This was not true merely of the Pentecostal converts, for over thirty years later Paul wrote to "the saints which are at Ephesus," (2: 19, 20) "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." This is a triune foundation, incomplete unless all of the elements are present. We would discredit the sanity of a builder who should attempt to erect an edifice on no other foundation than a corner stone, yet few seem to sense the absurdity of those who today are attempting to build the church upon a fractional part of "the chief corner stone." Before accepting such leadership we shall be wise to require proof that there is anything unimportant or superfluous in the foundation upon which the Ephesian Church was built.

THE FOUNDATION OF THE APOSTLES

For three and a half years the apostles had been under the personal tutelage of Jesus. They had heard his preaching, witnessed his miracles, and received much private instruction; they had been sent by two and two preaching the kingdom of God and healing the sick. And now they were gathered in the upper room for what was to be their last evening with him.

First they observed together the Passover, memorial of the deliverance of their people from bondage, which had been secured through the death of all the first-born in the land of Egypt; also memorial of the escape of their own first-born from the common destruction through the slaying of the lamb and the sprinkling of its blood upon the door posts, thereby meeting the condition of God's promise, "When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." Following this Jesus instituted the memorial of his own death, suffered that his blood might avail for the saving of those who put their trust in it, in doing which "he took the cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." Probably not until later did they grasp the connection between these two memorials, "Christ our passover is sacrificed for us."

After this he gently revealed to them that the time had come for him to leave them, counseling them, "Let not your heart be troubled," as he was going to prepare for them a place in the heavenly mansions of his Father's house, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Then he told them of the preparation they were to receive for carrying on his work successfully when he was no longer with them, through the power of the indwelling Spirit. None of his instructions would be lost through the treachery of human memory, as the Spirit would bring to their remembrance all that he had said to them, and in addition would teach them all things else that they might need to know; their message would be attested by even greater manifestations of divine power than he himself had exercised, John 14. But severe trials and persecutions awaited them, as their message would be received with the same antagonism and hate as had been accorded his own, John 15. The Spirit would be Christ's spokesman to them, "He shall receive of mine, and shew it unto you," and would give to them prophetic powers, "He will shew you things to come," John 16. Finally, as he was about to go forth to his betrayal, he offered a dedicatory prayer, in which he defined their status in these words, "As thou hast sent me into the world, even so have I also sent them into the world," John 17. This latter assurance Jesus again gave them almost immediately after his resurrection, "As my Father hath sent me, even so send I you," John 20: 21. Thus they would be as fully equipped as Jesus himself had been, both as to the accuracy and authority of their teachings.

The apostles were Christ's appointees for the teaching of the truths of his gospel, and were thoroughly fitted for the service. If, therefore, we remove them from the foundation upon which we build, they are so inseparably connected with him that we also take away an essential portion of "The Chief Corner Stone," leaving it mutilated and incomplete.

THE FOUNDATION OF THE PROPHETS

Through the prophets Jesus had given advance testimony concerning himself (1

Peter 1: 10, 11), often (example, Isaiah 53) in terms that would not be understood until illuminated by his life, death, and resurrection. It was upon this foundation that his earthly life was largely built. He was constantly referring to the Scriptures for confirmation of his teachings, and some of his highest ethical instructions were expositions of the Old Testament Scriptures—for example, Matthew 8: 10-13; 22: 36-40. He counseled the Jews who were trusting in the Scriptures for eternal life, to search them for the basic truth which they had failed to discover, "They are they which testify of me." Frequently in the record of his life occurs the statement, "This was done that it might be fulfilled which was spoken by the prophet."

In the upper room, where his last interview with them was held, Jesus told the apostles of his near separation from them, after which he said to them, "Because I have said these things unto you, sorrow hath filled your heart. . . . I have yet many things to say unto you, but ye cannot bear them now." On the other side of the cross, where joy at his resurrection would dissipate the sorrow of the parting, they would be better able to receive his instruction regarding the necessity and significance of his death and resurrection. This teaching he began to impart both to his apostles and other followers, immediately after his resurrection. Joining himself to the two discouraged disciples in their walk to Emmaus, and drawing from them the cause of their sadness, he said to them, "O fools, and slow of heart to believe all that the *prophets* have spoken: ought not the Christ to have suffered these things, and to enter into his glory? And beginning at *Moses and all the prophets*, he expounded to them in all the scriptures the things concerning himself." Returning to Jerusalem, and finding the place where the apostles and other disciples were assembled, the two told of their meeting with Jesus, "And as they thus spake Jesus himself stood in their midst." After allaying their fears, and convincing them that it was he and not a spirit that they saw, he again took up the subject of the conversation on the Emmaus road, "and he said unto them, These are the words which I spake unto you, while I was yet

with you, that all things must be fulfilled, which were written in the *law of Moses*, and in the *prophets*, and in the *psalms*, concerning me. Then opened he their understanding that they might understand the *scriptures*." Then he showed them that according to the *Scriptures* his death and resurrection were necessary in order "that repentance and remission of sins should be preached in his name among all nations." Thus both before and after his resurrection, we see that Jesus allied himself as closely with the teachings of the prophets as with those of the apostles; to remove either from the foundation of the New Covenant Church is to seriously mutilate the *chief corner stone*; to remove both is to leave but a small fragment of that stone, so incomplete as to be positively misleading.

Have you given up part of this foundation? Let me urge you to carefully study that which you have retained to find its testimony concerning that which you have rejected. "Search the scriptures, for in them ye think ye have eternal life."

THE TWELFTH APOSTLE

This study would be incomplete if we failed to consider the question: Who was the twelfth apostle? In Matthew 12: 2, it is said, "Now the names of the *twelve* apostles are these," and there follows a list of *twelve* names. Eleven of these were faithful, but the twelfth became a traitor and died by his own hand before his Master. Yet in Revelation 21: 14, we read, "The wall of the city had *twelve* foundations, and in them the names of the *twelve* apostles of the Lamb." The number is still *twelve*, so someone must have taken Judas' place, both in the foundation of the Church and of the heavenly city.

Just before his ascension Jesus had commanded his disciples, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." But tarrying did not harmonize with Peter's active temperament, so taking advantage of a time when about a hundred and twenty were gathered together he began to expound the Scriptures to them, and succeeded in convincing them that they must ordain one of their number to fill the vacancy in the apostleship caused by the deflection and suicide of Judas. So they selected two for this purpose. Whether they

were unable to agree as to the relative merits of these two, or whether they thought it courteous to let the Lord make the final choice, we are not informed; but having eliminated all the rest they said to the Lord, "Shew whither of these two thou hast chosen," and proceeded to cast lots between them. Without a special miracle the lot must have favored one of the two, "and the lot fell upon Matthias; and he was numbered with the eleven apostles." This is the first and last that we hear of Matthias.

"Paul, called to be an apostle of Jesus Christ *through the will of God*." "Paul an apostle, not of man, neither by man, but *by Jesus Christ, and God the Father*," Ephesians 1: 1; Galatians 1: 1. This bold challenge of the apostleship of Matthias *by the will of Peter and the tarrying disciples*, is not without strong support. In the history of the life and works of the apostles, Paul's conversion and call to service have a prominent place, and more than half of the book is given to an account of his work, so there can be no doubt but that the author of the book of Acts recognized his apostleship.

His call was as positive and definite as had been that of the other apostles. He had been one of the bitterest opponents of the Christian Church, and was journeying to Damascus to persecute the church there when Jesus arrested him by the way. Of this meeting he says: "I saw in the way a light from heaven, above the brightness of the sun, shining round about them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and

inheritance among them which are sanctified by faith that is in me." Trembling and astonished he exclaimed, "Lord, what wilt thou have me to do?" and was told, "Arise, and go into the city, and it shall be told thee what thou must do." After three days Ananias was sent to him. At first he demurred, knowing his purpose in coming to Damascus, but the Lord reassured him, saying, "Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will shew him how great things he must suffer for my name's sake." Then he obeyed, and took to him the message, "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarryest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 9: 22 and 28.

Although before his baptism by the Spirit Peter had been the chief factor in the selection of Matthias, he also gives convincing testimony in favor of Paul's claims. Jesus had said to Peter, "I will give unto thee the keys of the kingdom of heaven; whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven," Matthew 16: 19. From this we cannot infer that Jesus intended to give him a free hand, but rather that he was referring to the time when, through the promised endowment of the Spirit, he should be guided into all truth, John 16: 13. When given this power he would be able to unerringly perceive the truth, and even although in his private life he did not always have the courage of his convictions (Galatians 2: 11, etc.) it is nowhere intimated that in his teachings he ever deviated from the leadings of the Spirit. In the light of this promise we should read what Peter has to say about Paul and his writings.

Writing "to them who have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ," he says, "Account that the long suffering of our Lord is salvation; even as our beloved brother Paul also according to

the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do the *other scriptures*, unto their own destruction," 2 Peter 1: 1; 3: 15, 16. This thorough endorsement of the writings of Paul, even to the extent of classing them as Scriptures, leaves no possibility of excluding the claims of apostleship which they contain.

To the other eleven apostles Jesus had said, "Ye shall also bear witness, *because ye have been with me from the beginning.*" yet he selected as his "chosen vessel" one who had never been with him; would this not be a serious hindrance in his witness? Part of the message taken to him by Ananias was, "The God of our fathers hath chosen thee, that thou shouldest know his will, and *see that just one*, and shouldest *hear the voice of his mouth.* For thou shalt be his witness unto all men of *what thou hast seen and heard.*" For over three years he saw none of the apostles, but was receiving this promised instruction, during which he "was caught up into paradise, and heard unspeakable words which it is not lawful to utter," and so wonderful were his experiences that he says, "Lest I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." Thus according to the Scriptures which Peter had endorsed (Galatians 1; 2 Corinthians 12) Paul not only had personal contact with Jesus during those three years of preparation, but was given experiences far above those of the other apostles, with the added advantage that his instruction was received after Christ's work was finished, and so could be studied in its completeness.

Can there be any doubt as to whose name shall be the twelfth in the heavenly city's foundation; or, which is of more vital present importance to us, that the teachings of Paul are an inseparable part of the foundation upon which a New Covenant Church must rest?

"If man were his own savior, he would never enter the grave."

THE MINISTERS' RETREAT

BY REV. S. DAUNE OGDEN

I find myself quite at a loss adequately to express my impressions of the unforgettable retreat that four of us held in the Rockies, on the appointed day, July 20. Dr. Ahva J. C. Bond, Ralph Coon, Hurley Warren and I, who were then associated together in the leadership of the Rocky Mountain Teen-Age Camp, set apart the afternoon and climbed high up on the mountainside overlooking Cedar Cove and Big Thompson Canyon. There beneath a spreading yellow pine, seated on rocks and on the sod, we drank in the inspiration of the rugged beauty of our surroundings. What an ideal spot for such a retreat! How like the rocky hillsides and mountain tops on which Jesus and his disciples were wont to go apart.

The mountain-top experience of the transfiguration came to each of our minds, and Doctor Bond read the account of that occasion when Jesus and his three closest companions went apart to the mountain of vision. After the afternoon was past we thought and spoke of our own unforgettable afternoon as a real mountain-top experience.

We opened up our minds and hearts to one another in our conversation about the denomination and its task in the kingdom of God and about our own problems in the service of our Master. We exchanged experiences and reflected upon them together. We talked of the future of our work and carried our heart longings to God and registered our re-dedication to the high calling to which we have given ourselves. The conversation that had started with the transfiguration came presently to Pentecost, as Doctor Bond observed at the end of our hours together, for we talked of the Spirit and felt his presence among us.

Before we realized it, the afternoon had sped away and the sun was already lowering toward the top of the mountain on which we sat. As we arose and, after a closing prayer in which each took part with fervor, made our way back down to the valley to resume our tasks, it was with the consciousness of new strength within and a feeling that we had come nearer to one another and to God.

Nortonville, Kan.

CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.
Contributing Editor

A LEAF FROM THE LIFE OF LEDDY-BIRDY

(A true story of long ago)

Frankie had no brothers or sisters with whom to play catch or tag. However, Leddy-birdy, the little maltese kitten, with little white nose and white chest, was ever ready to join in such games, as she had no family ties whatever; so they enjoyed many happy times with each other, often playing hide and seek on the lawn where Frankie would hide behind a bush to jump out at her. Then Leddy-birdy would take the "goal" by the bush, to jump and run after Frankie as he passed. Thus they would play till both were too tired to run and romp.

No quarrels marred the happy games, but if Frankie bumped his head or stubbed a toe and cried aloud Leddy-birdy would show deep sympathy by rubbing her sides against him, purring kindly, climbing upon him and affectionately licking his hair with her little rough tongue, till he would stop crying and show her some attention.

As Leddy-birdy grew older and had cares of her own she became a fine hunter, yet never outlived her fondness for the playmate of her kittenhood, who gave her her name (Leddy-birdy) which she learned and loved, sometimes bringing a trophy of the hunt to lay at his feet and win his praise and caresses. Frankie, too, was growing older and soon with dinner pail and Primer in hand would, each morning, leave the happy farm home and loving, anxious hearts, for the little read school house. Leddy-birdy missed her playmate as she wandered about alone.

One day in his absence she had met with unusual success and brought home a nice chipmunk, and after looking all around without finding him, she discovered his every-day cap lying on the kitchen floor where it had dropped from the hook on which he usually hung it. Quickly she dropped the chipmunk's body into the cap

and went away, seeming satisfied to await his return.

AUNTIE (Miss Euphemia L. Greene,
Center Berlin, N. Y.)

OUR LETTER EXCHANGE

DEAR CHILDREN:

I have looked and looked this week for letters from some of my band of RECORDER children, but not one single one has come, so of course I have been very much disappointed, and I know a great many others, both old and young, will be disappointed, too. I cannot begin to tell you how many people have said to me in the past and just recently, "How I do enjoy reading the children's letters in the RECORDER" or "When I get the RECORDER I turn to the Children's Page almost the first thing, for I like to read the children's letters," etc. So you see how necessary it is for you to keep the letters coming, for we grown-ups like to read them fully as well as the children.

I was very much pleased to see quite a number of you at Conference, and I do not believe I am dreaming when I say that some of you promised then that you would write soon. "How about it?" as my big boy would say.

I know you will enjoy the true story this week, sent us by a dear lady who loves boys and girls and is loved by all who know her. Now I'm wondering if some of you do not know true stories that you could write for our page — stories about things that have happened to you or to other children; or perhaps stories that have been told you by father or mother or other members of the family. If they never have told you any such stories, coax them for true stories of their own childhood.

Some of you told some very interesting stories about your pets during the Junior meetings at Conference, which would make good reading for the Children's Page. I'm not going to call any names, but I hope when a number of you read this you will say, "That means me," and that you'll then sit right down and write. Please, pretty please!

Before I close I'll have to tell you about an experience my Eleanor girl had several years ago when we were visiting in Berlin, which she has never forgotten. It happened

when we were at the home of Miss Euphemia Greene, who has sent us the true story. If I remember correctly, Eleanor was standing by the fence watching some little lambs, when suddenly up behind her came a playful goat and knocked her down. It didn't hurt her a bit, but how frightened she was, and even now when we mention Berlin she will say, "I like Berlin and the people there, and I had a good time, but I didn't like that goat."

Hoping the letters will come pouring in, I remain,

Sincerely your friend,

MIZPAH S. GREENE.

Andover, N. Y.,
August 30, 1931.

PRAYER AT OPENING OF THE GENERAL CONFERENCE

BY DEAN MAIN

O thou who art our God and heavenly Father, the God and Father of Jesus and of all men, we praise thee.

The heavens are telling the glory of God, and the sky shows forth the work of his hands.

Thou hast been our dwelling-place in all generations. Before the mountains were born or ever thou hadst brought forth the earth and the world, even from everlasting to everlasting thou art, O God.

By all our powers of reason, of our emotions, and of our will we magnify thy greatness and worship thee.

We thank thee because thou art both great and good. We thank thee for thy kind providence that has brought us together from our near and our distant homes. We thank thee for the blessed privilege of being thy fellow laborers in the work of building up on earth thy kingdom. We thank thee for fellowship with God revealed in Jesus Christ and for our fellowship with one another in him. We thank thee for the Way, the Truth, and the Life, taught us in him who is the Life and Light of the world.

We are not worthy of the gifts of thy providence and the provisions of thy grace for our redemption.

We are prone to forget the source of our

benefits and humbly acknowledge our shortcomings. We do what we ought not to do and leave undone what we ought to do. We depend upon thy mercy and rejoice in thine infinite compassion for the children of men and for thy long-suffering toward those who sin.

We humbly seek the Divine blessing. We pray for our brother, the president of Conference, and for all associated with him in the administration of affairs, that they may be given blessings of wisdom, equal to their tasks. We commend to the care and the leading of the Holy Spirit all delegates and visitors and those who would like to be here but cannot, especially those whom sickness keeps away. We pray for our people everywhere that we may do only those things that are pleasing to thee. Care for and comfort all who need the consolation that comes from heaven. May a new and needed supply of grace come to all of our churches in this and in other lands.

We offer our praise; we give our thanksgiving; we confess our sinfulness; we make our requests to thee, our heavenly Father, in the name of him who taught us to pray:

"Our Father which art in heaven, hallowed be Thy name. Thy kingdom come, thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power; and the glory, forever." Amen.

BIRDS AND BUGS

A bird man who ought to know says that the stomach of a single cedar bird contained 100 canker worms, that one cuckoo had eaten 250 caterpillars when disturbed in the midst of a meal, that 454 plant lice were found in the stomach of a chickadee, that a flicker had devoured 1,000 chinch bugs, that a scarlet tanager was seen to eat 630 gypsy moth caterpillars in 18 minutes, or at the rate of 2,100 an hour, and that a Maryland yellow-throat ate 3,500 plant lice in 40 minutes. Though these figures can be only approximately correct, what a story they tell of the value to us of these creatures of the earth and air!

—*Bible Advocate.*

OUR PULPIT

CHRISTIAN EVANGELISM AND THE SABBATH

BY REV. E. ADELBERT WITTER
Pastor of the church at Walworth, Wis.

SERMON FOR SABBATH, SEPTEMBER 19, 1931

Text—John 14: 6.

ORDER OF SERVICE

HYMN

INVOCATION

RESPONSIVE READING

HYMN

SCRIPTURE LESSON—John 3: 1-21.

PRAYER

HYMN

NOTICES AND OFFERING

SERMON

HYMN

BENEDICTION

Listen to those tender words, "Let not your hearts be troubled; ye believe in God, believe also in me. In my fathers' house there are many mansions. I go to prepare a place for you." In this and the words of our text the Master strikes the key note of Christian evangelism.

The use of a word does not always imply a clear understanding of its meaning. It is often much easier to use a word than to define it.

"Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the father but by me."

Evangelism is a very timely theme for consideration. It is highly important that the thought of all should be turned toward the consideration of the importance of Christian evangelism.

The mind of the Lord was deeply stirred upon the importance of this question when he gave utterance to the words of our text. In the latter part of the previous chapter Jesus is having a conversation with Peter concerning the time when Jesus shall go away from them. In the verses immediately preceding our text Jesus seeks to quiet the unrest of the disciples' hearts in a very beautiful portrayal of the future heavenly home.

A group of home-makers were asked the simple question, "What is a home?" It would have been difficult to find a more familiar term than the word "home." Note the answers and see how varied is the meaning of home. Some defined a home as a special kind of building; others as a special building furnished for a particular kind of life; others as a place where two persons of opposite sex live together in the holy relationships of husband and wife; others said, that which makes a home is the spirit which characterizes such a relationship.

While these answers were not wrong, there is manifest a lack of definiteness of the meaning of home in the minds of the home-makers questioned. What would your answer be? Think it over.

In support of the statement, that the use of a word does not always imply a clear understanding of its meaning, let us use another illustration. A group of ministers was asked the question, "What is the gospel?" Note the answers given. Some defined the gospel as the good news of salvation through Christ; others as the special message from God set forth in the Scriptures; others as the revelation of God in Christ; others as the truth of God which is verified in experience; others as that disclosure of God's purpose which is to find fulfillment in the coming of the kingdom of God. How varied is the meaning of the gospel as here given.

One of the most common definitions of evangelism is that of teaching or preaching the gospel. It is thought of as the announcement to all men that Jesus Christ came to seek and to save the lost.

I like the thought expressed by Wilbur Chapman, when he said, "Evangelism is bringing the gospel into contact with the unsaved. It is for contact, not conversion, that the Church is responsible."

Contact is one of the most essential elements in the work of evangelism. The Apostle Paul recognized this fact when he wrote to the Christians at Rome that "Belief cometh of hearing, and hearing by the word of Christ." The Master himself gave recognition to this fact when he sent his disciples out into the surrounding country and said to them, "As ye go, preach, saying, the kingdom of heaven is at hand."

Half a century ago much was made of evangelism; almost every pastor was looked upon as an evangelist. Special evangelistic services were held for days, and sometimes for weeks at a time in churches, country school-houses, and often in groves, during the summer months. The people gathered from village, farm, and hillside to listen to the gospel. Their hearts were warmed as they listened to the story of the cross, the love of God, and his readiness to forgive every repentant sinner. Lives were changed in thought and purpose. Multitudes were added to the hosts of the redeemed; churches were multiplied, membership increased, and everywhere were heard the vibrations of sacred song bursting forth from those who had come into touch with the Christ.

For the last quarter of a century we have been getting away from the real spirit of evangelism as it is thought of and used by some whose labors are moving the multitudes as it did in the days of Moody.

Churches are growing fewer, smaller, and less marked with an active spiritual life. There has been the pushing of intellectualism and philosophy to the front. A more marked scholasticism is marked in the pulpit discourses. The people listen and are charmed, but how few are moved to active participation in the work of redeeming the world.

Religious education is greatly emphasized as there is manifest a growing feeling that the special revivals or evangelistic efforts are not so much needed. With some they are so much of a back number the pastor's hands are tied if he makes an effort for such occasion.

There is no question but a new pentecostal season would be experienced in this land of ours if the people would get the evangelistic spirit and tarry in these special revival services, till with melted hearts and souls afire with desire for the salvation of men, they would cry mightily unto the Lord. I think a vision of some of the revival seasons of the past years, yea, and experiencing of these things, would so arouse the slumbering church that a strengthening of her stakes and an enlargement of her borders would be the experience of the day. Education is much needed; no one appreciates that fact more fully than I. There is no real evangelism without education of the highest order, but it must be an education that lays hold of, and appeals to, the spiritual side of man's nature. It must be an education that stirs the emotional as well as the intellectual nature. The emotions stirred, gives to the mind action and awakens purpose and moves to resolution that is not found in the cold impartation of intellectual knowledge. The intellect and the spirit must move together for real stable life.

It is the province of evangelism so to present the truths of the gospel as to stir to conviction, and through conviction move to action.

No matter how much knowledge one may have of the doctrines of the Bible; no matter how much of the Bible one may have

in mind and be able to repeat; no matter how well defined their knowledge of the plan of salvation, they are ignorant of the real meaning of the life and thought of Christ if there has not come into their life the experience of the new birth. Nicodemus was a wise doctor of the law, but he was blind to the simple gospel truths. Jesus said to him, ye must be born again. The new, the spiritual birth was necessary to open the eyes of his understanding.

It is the mission of evangelism so to arouse the mind of man to thoughtfulness of his spiritual condition of life that he may get the vision that broke upon the mind of that woman at the well of Sychar, or upon the mind of Peter as he cried out, "Lord save me."

A teacher in a city mission school was drawing a picture of the condition of sin and the saving power of the loving Christ, for her class of street urchins, when one of the boys cried out, "That means me." He got the vision of himself and his own need as he stood face to face with that matchless word, "For God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish but have everlasting life," and that other word, "Whosoever will may come and drink of the water of life freely."

Sometimes there is need of a marked demonstration of the effects of a certain course of life to arouse in one a readiness to turn from, or avoid that course. The picture of the rich man and Lazarus is as truly the gospel method of leading a soul into the better way, as is the story of the prodigal son. Evangelism is a precious boon. It is God's appointed way to bring man from sin into righteousness, from harmony with the world into harmony and sweet communion with God.

It is very difficult for me to understand how it is possible for one to feel the lead of the Spirit and become acquainted with the Scripture and not recognize the fact that the Sabbath, the seventh day of the week, is a sacred and God appointed day of remembrance and religious devotion.

The Sabbath observed, as I believe God intended it should be observed, is a stimulus to spiritual quickening and personal fellowship with God. With such a conception of the Sabbath, one will be free

from the temptation to use the Sabbath for business or for pleasure.

But, says some one, what do you mean by that statement? See Isaiah 58: 13-14, for answer.

Without the spirit of Christ dwelling within, life is a constant warfare. There is continued annoyance with the questions that arise concerning the course of life — the pursuits, the amusements, the pleasures in which we should participate. Many a life is filled with unrest and unhappiness because of these questionings. But when the heart has become open to Christ; when Christ has become the occupant of the heart, the warfare ceases, the questionings are at an end.

Christian evangelism, rightfully understood, becomes the key that opens to your life and mine the riches, the glories, the rewards of the kingdom of God. It stirs to love for God and that appreciation of his wishes concerning our life that leads to love for him and his service. Such a love will help us to see the Sabbath as the holy of the Lord. Such a love will lead to a most careful observance of the Sabbath, because it is our Lord's day, and the only day he has sanctified and blessed as a day of remembrance of him and his created work.

ANNUAL STATEMENT OF THE BOARD OF TRUSTEES OF THE TRACT SOCIETY

Year Ending June 30, 1931

With grateful recognition of our indebtedness to Almighty God for all his kind care and infinite love, we submit this report of the work of the American Sabbath Tract Society.

During the year the board has been saddened by the death of Arthur L. Titsworth, for forty years a member of the board and for thirty-nine years its recording secretary.

While all has not been accomplished that is desirable, we believe we are justified in the feeling that some advancement has been made since our last report.

At last Conference time, the assistant corresponding secretary, Miss Bernice Brewer, who so efficiently served the cause, was closing her official connection with the board, and the corresponding secretary,

Rev. Herbert C. Van Horn, recently called, was just ready to assume his new duties. His active, official relationship with the society began the first of September, following the Conference at Salem, W. Va.

The program of the Board of Trustees of the American Sabbath Tract Society may be suggested in its four main lines of effort: Printing and Distribution of Literature; Special Work of Sabbath Promotion; Work of the Corresponding Secretary, and Publishing the SABBATH RECORDER.

I. *Sabbath Literature.* No work in publication, either of new material or reprints, has been undertaken this year except a small edition of *Seventh Day Baptists on Calendar Reform*. The stock of a few of our tracts has become depleted, and that of some others has been practically exhausted. It may not be desirable to reprint at least some of these tracts because new points of view and new conditions demand new methods of approach and discussion. We have been hoping that some one who saw the need of such literature would be moved to write such tracts, but up to the present time, with one exception, nothing of the kind has appeared. However, unless new material comes to hand or is produced by the board, it may become necessary to replenish some of the old stock.

The calendar for 1931 was supervised, largely, by the retiring assistant corresponding secretary, who kindly offered her assistance to the incoming secretary. There were printed 1,500 copies, and 1,352 were sold. Because many distributing agents did not claim any commission, the project this year was practically self-supporting.

Support during the year was continued for *De Booschapper* in Holland and *The Sabbath Observer* in England.

Many tracts have been sent out to inquirers, and many have gone out as a result of the special work of the Committee on Distribution of Literature. Last year this committee put on a campaign better to acquaint Seventh Day Baptists with our own literature. A part of the committee's plan, but not carried out on account of the serious illness of the chairman of the committee, Jesse G. Burdick, was to secure the cooperation of each church in distributing tracts among other people than Seventh Day

Baptists. A modified form of this plan has been in operation a part of this year; altogether 13,599 tracts have been distributed, a large number of which have been sent to Rev. D. Burdett Coon and others in Jamaica.

Many SABBATH RECORDERS have been distributed free of charge, a few of which have gone to interested non-Sabbath-keeping ministers. At one time 500 assorted back numbers with 25 Sabbath calendars were sent to Jamaica. For eight weeks prior to the closing of the school year RECORDERS with messages of special interest to students were sent to 130 Seventh Day Baptist young people in colleges. Articles for this purpose were prepared by Dr. Ahva J. C. Bond, President Paul E. Titsworth, and Rev. Hurley S. Warren. A personal letter from the corresponding secretary was previously sent to the students conveying the board's desire to serve them and calling attention to the plan. We may never know how much good was accomplished. The reaction, however, from this effort to impress our young people with the interest our board has in them, has not been all that we hoped.

II. *Sabbath Promotion.* While all our work is of a nature to promote the Sabbath, there are special phases having to do with it, in writing, in Teen-Age Conferences, and in summer camps, under the direction of our leader in Sabbath promotion, Dr. Ahva J. C. Bond. This is a valuable work and worthy of our best efforts. It will be reported by Doctor Bond himself.

III. *The Corresponding Secretary.* For some time the board has felt the need of some one to keep the board and the churches in closer touch with each other, such a person to spend as much time as possible in the field. Full time support for a corresponding secretary who would do this was not justified by the financial condition of the times. Therefore, jointly with the Piscataway Seventh Day Baptist Church, which he serves as pastor, Rev. Herbert C. Van Horn was installed and began his duties in this capacity September 1, 1930.

According to the plan, as much time as necessary will be devoted to the office and thirteen Sabbaths in the year given to field work. At the time of making this report, he has spent eleven of these Sabbaths on the

field, besides one which he himself arranged for with his church. In this time and by organizing and planning the field campaign, he has visited and spoken in forty-five different churches and to the Sabbath school at Minneapolis, Minn. These churches are located in New Jersey, Connecticut, Rhode Island, New York, Wisconsin, Minnesota, Iowa, Colorado, Nebraska, Kansas, Illinois, and West Virginia, covering for the most part the entire Eastern, Central, Western, Northwestern, and Southeastern associations. In these churches eighty-three sermons and addresses have been delivered, twenty-two conferences, or round-table discussions, conducted, and one hundred eighty-eight calls made.

Perhaps in this connection, it may not be out of place to say that the secretary as pastor of the Piscataway Church, when not on the field, has maintained the regular church services and prayer meetings, taught in Sabbath school, and conducted special evangelistic services in that church.

In the course of the field activities our denominational interests have been advanced, the work as represented by the united budget promoted, and the support of the entire denominational program urged. Along these lines may be mentioned an address on home missions, a missionary sermon, and a young people's address at the Southeastern Association. While on the northwestern trip, on six different occasions he gave a message for the Young People's Board, which board most helpfully prepared the way for him and his work by a letter to the societies calling attention to his proposed visit and urging their full cooperation. In four other churches like messages were brought and Sabbath schools and Vacation Bible Schools were visited and encouraged.

The corresponding secretary attended and assisted in various ways in the sessions of the Eastern and Southern associations. His addresses and work in these meetings are included in the statistics already given.

The Secretary's Office:

1. Material for the SABBATH RECORDER has been furnished for a large part of the time under the caption, "Observations by the Corresponding Secretary."

2. The sermons for "Our Pulpit" department in the SABBATH RECORDER have been solicited and published.

3. A large amount of effort has been given to the Conference committees on Finance and Religious Life.

4. Considerable time has been given to the standing committee of the board on distribution of literature.

No little amount of time and effort have been expended in correspondence. Letters of interest and inquiry have been received from Africa, Europe, Asia, and from all over the United States, Jamaica, and Canada. There have been written five hundred one letters, besides mimeographed and printed letters sent out.

IV. *The Sabbath Recorder.* No more important work is undertaken by the Tract Board than that of publishing the SABBATH RECORDER. Through this method of intercommunication the interests of the entire denomination are kept before the people, the morale is maintained, and the workers are encouraged. Without it our interest in each other would languish, and our efforts in advancing the kingdom of God, as far as the Sabbath truth is concerned at least, would soon die.

For more than twenty-four years Dr. Theodore L. Gardiner was the loved and faithful editor of this publication. Age and failing health finally made it impossible for him to continue, and on his eighty-seventh birthday, April 15, 1931, he was retired by the board as editor *emeritus* on half salary. Since that time the SABBATH RECORDER has been edited by the corresponding secretary in addition to his other duties. Mrs. Lena B. Langworthy has continued as the able assistant in this office. It should be said that the work of editing the SABBATH RECORDER has not prevented the corresponding secretary from carrying out, practically in full, his program planned prior to taking on the burden of acting editor. Since he undertook this task, the churches in the Northwestern Association, as reported, and in the Southeastern Association, with one exception, have all been visited. This attempt to do three distinct tasks, each of which needs a man's full time and strength, cannot long be continued.

Conclusion. We are living in a day that involves the very heart of Christianity.

We need not be too deeply concerned with the tasseled embroideries and the ecclesiastical machinery, but we must be concerned with the heart of Christianity. We must *know* Jesus Christ the Son of God, and that if we would "come after him" we must be willing to deny ourselves and take up the cross and follow him. When the church really *knows* him, it will become the instrument of God's revealing power and will be able to go forward with an evangelistic and missionary program. It will be a church willing to pay the price of being cleansed and of being led. To be such a church, we must know him as the Lord of the Sabbath and his mind with regard to it. Because of him we must let the light of the Sabbath shine through us. A small lad who had visited a cathedral and observed the portraits of the saints in the stained glass windows, defined a saint as "a person who lets the light come through." Seventh Day Baptists must be people who "let the light come through." It must be the light of a whole gospel. The glow of the Christ life shining forth from every humble corner of the denomination will illuminate and glorify, and we shall go forward as God's people.

H. C. VAN HORN,
Corresponding Secretary.

REPORT OF LEADER IN SABBATH PROMOTION

INTERDENOMINATIONAL RELATIONSHIPS

Membership on the Continuation Committee of the World Conference on Faith and Order calls for continued correspondence in connection with that movement. This committee convenes for its annual meeting on the day that our General Conference meets, August 18. The meeting this year is held at High Leigh, England, and will be in session for three days. Plans are being made for a second conference, to be held, perhaps, in 1937. The Tract Board contributed twenty-five dollars to the work of this committee.

I attended the meeting of the Executive Committee of the Federal Council of the Churches of Christ in America in Washington, D. C., last December, and have at-

tended the monthly meetings of the Administrative Committee in New York. The council has been subject to an unusual amount of criticism during the year. This may be an evidence that it is trying to render a real service in the name of protestant Christianity in America. To my mind it was never under more capable leadership than now, or deserved our confidence and support more.

LITERATURE

A tract has been published which sets forth the position of the denomination with regard to calendar reform. This was done at the request of George Eastman, chief advocate of calendar change, who wished to send it to those who inquire with reference to objections to changes in the calendar on religious grounds. Copies have been sent also to the Committee on Calendar Reform of the League of Nations.

A book has been published in England entitled *Follow the Master*, one chapter of which consists of generous excerpts from my *Sabbath History I*, with full acknowledgement.

I have prepared a series of four Sabbath lessons for the *Helping Hand*, one for each quarter.

At the request of the corresponding secretary I furnished a series of articles for the *SABBATH RECORDER* with special reference to our college young people.

SUMMER CAMPS

Four summer camps were held last year: two at Lewis Camp in Rhode Island, one for boys and one for girls; and two at Middle Island in West Virginia, likewise, one for boys and one for girls. Plans were made for the opening of these camps again this summer, and also the holding of camps at Boulder, Colo., and at White Cloud, Mich.

There is every evidence of a growing interest in camp work on the part of many people. We are especially fortunate in the quality of the leadership which we have been able to secure for this work, and also in the character of the young people who attend.

CONFERENCES

Conferences of Teen-Age young people have been held as follows: Battle Creek, Mich., October 10, 1930, present 44; New

Market, N. J., November 30, 1930, present 40; Riverside, Calif., February 28, 1931; Adams Center, N. Y., May 10, 1931, present 65; Little Genesee, N. Y., June 26, 1931, present 75.

Since the close of the Conference year, July 26, a conference has been held at Boulder, Colo., with 45 young people present.

A conference of college young people was held at Salem College, Salem, W. Va., March 20-24, 1931. Besides three chapel addresses arrangements were made for me to speak in four of the churches of Salem. Conferences were held with the freshmen alone, with upper classmen, and with the Seventh Day Baptist members of the faculty. Opportunity was given also for private conferences, and many students availed themselves of this opportunity.

The co-operation on the part of the president and faculty of the college was all that one could desire. The following paragraphs are taken from a report of the visit to Salem which appeared in the *SABBATH RECORDER*: "We have probably never had a series of addresses that influenced the young people more profoundly." "Such a series of meetings should certainly be repeated frequently enough to give each student access to such a meeting at least twice during his college life."

CONCLUSION

On the whole the work of the leader in Sabbath promotion seems to have been the best of any year of his connection with the board. Especially is this true with respect to the work of the young people. For the privilege of having a part in this great work I am profoundly grateful to God who has called us and whose grace has been poured out upon us in abundant measure. To him all praise is due, and to him we bow in humble recognition of his continued presence throughout the year that has closed, and with the assurance of his guidance for the future.

Faithfully submitted,

A. J. C. BOND,
Leader in Sabbath Promotion.
(Continued next week)

"Religion must win by way of the cross, and not by way of the crown."

ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, September 13, 1931, at 2.30 o'clock p. m.

CORLISS F. RANDOLPH,
President,
WINFRED R. HARRIS,
Recording Secretary.

ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, September 13, 1931, at 2.00 o'clock p. m.

CORLISS F. RANDOLPH,
President,
WINFRED R. HARRIS,
Recording Secretary.

MARRIAGES

COON-MARBLE.—At the Seventh Day Baptist parsonage, on August 6, 1931, at 7.30 p. m., Mr. DeWitt B. Coon, and Mrs. Phebe Marble, both of DeRuyter, were united in marriage, Rev. T. J. Van Horn officiating.

FOGG-NELSON.—At the Shiloh parsonage June 25, 1931, J. Herolo Fogg and Olga B. Nelson of Shiloh, N. J., were united in marriage by Pastor E. F. Loofboro.

JOHNSON-JOHNSON.—At the Seventh Day Baptist church, Shiloh, N. J., Evelyn Johnson, Shiloh, and Donald Johnson, Salem, N. J., were united in marriage by Pastor E. F. Loofboro.

SWING-DAVIS.—At the home of the bride's parents, Mr. and Mrs. B. C. Davis, Shiloh, N. J., June 1, 1931, Charles D. Swing of New Brunswick, N. J., and Esther B. Davis of Shiloh, were united in marriage, Pastor Loofboro officiating.

DEATHS

AMES.—Mrs. Ella Ames was born in the town of Taylor, N. Y., April 8, 1852, and died in DeRuyter, N. Y., in the early morning of August 18, 1931. A fuller notice will appear in an early issue of the RECORDER.

T. J. V. H.

BARBER.—Mrs. Amelia Barber was born in Scott, N. Y., January 22, 1852, and died on the morning of July 28, 1931. She was the daughter of Clark J. and Melissa Townley Barber.

She married Samuel J. Barber November 14, 1867. Of two children born to them one died in infancy, and the other, Lucian, died about five years ago. Her husband died a few years ago. Mrs. Barber was interested in the work of the Seventh Day Baptist Church at Scott, contributing much to the work there, but did not join that organization.

Mrs. Barber leaves two grandsons, Jesse and Olin Barber; one granddaughter, Antoinette Barber; and eight great-grandchildren. The funeral was conducted from the home on the afternoon of July 30.

—The Cortland Standard.

Sabbath School Lesson XII.—Sept. 19, 1931

THE COUNCIL IN JERUSALEM.—Acts 15: 1-35; Galatians 2.

Golden Text: "For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another." Galatians 5: 13.

DAILY READINGS

September 13—The Council at Jerusalem. Acts 15: 1-11.

September 14—Decision of the Council. Acts 15: 12-21.

September 15—Decrees of the Council. Acts 15: 22-35.

September 16—Righteousness by Faith. Galatians 2: 11-21.

September 17—Complete in Christ. Colossians 3: 8-17.

September 18—Turning From Idols. 1 Thessalonians 1: 1-10.

September 19—Freedom in Christ. Romans 8: 1-10.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D.,
Editor Emeritus

REV. H. C. VAN HORN, M. A., Acting Editor

L. H. NORTH, Business Manager

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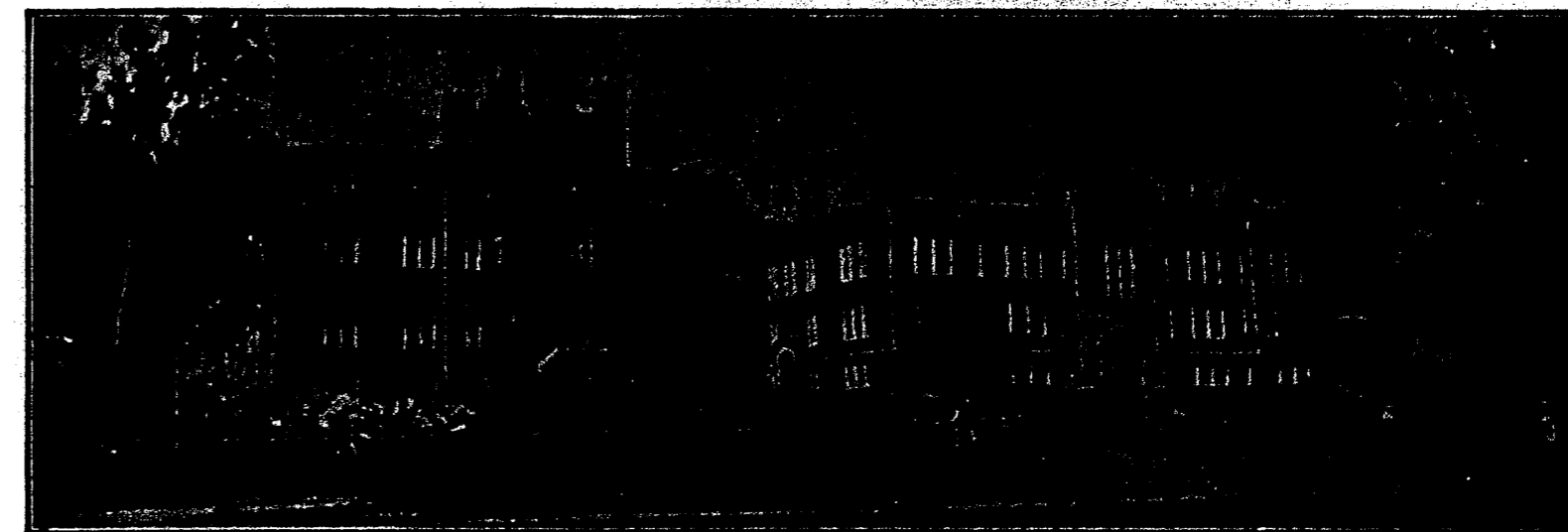
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Vol. 111

SEPTEMBER 14, 1931

No. 11

LIVE EACH DAY

Wouldst thou fashion for thyself a seemly life?
Then do not fret over what is past and gone;
And spite of all thou may'st have left behind,
Live each day as if thy life were just begun.

J. W. von Goethe

Contents

Editorial.—Historical Society.—Best Way to Teach Bible.—Revival Needed.	
—Children Workers—School	321-323
General Conference	323
Resolutions Adopted by the Southwestern Association	328
Missions.—Sermon	329-333
Annual Meeting—American Sabbath Tract Society of New Jersey and New York	333
Did You Lose a Ring?	333
Woman's Work.—Worship Program for September.—Agencies for Promoting Christian Growth Among Young People	334
Denominational "Hook-Up"	335
Young People's Work.—Plans for the Year.—Junior Jottings	339
Children's Page.—Our Letter Exchange	340
Our Pulpit.—The Church's Local Opportunities	342-347
Annual Statement of the Board of Trustees of the American Sabbath Tract Society	347
"Our Debt to the Jew"	350
Yom Kippur—The Day of Atonement	351
Deaths	351
Sabbath School Lesson for September 26, 1931	352